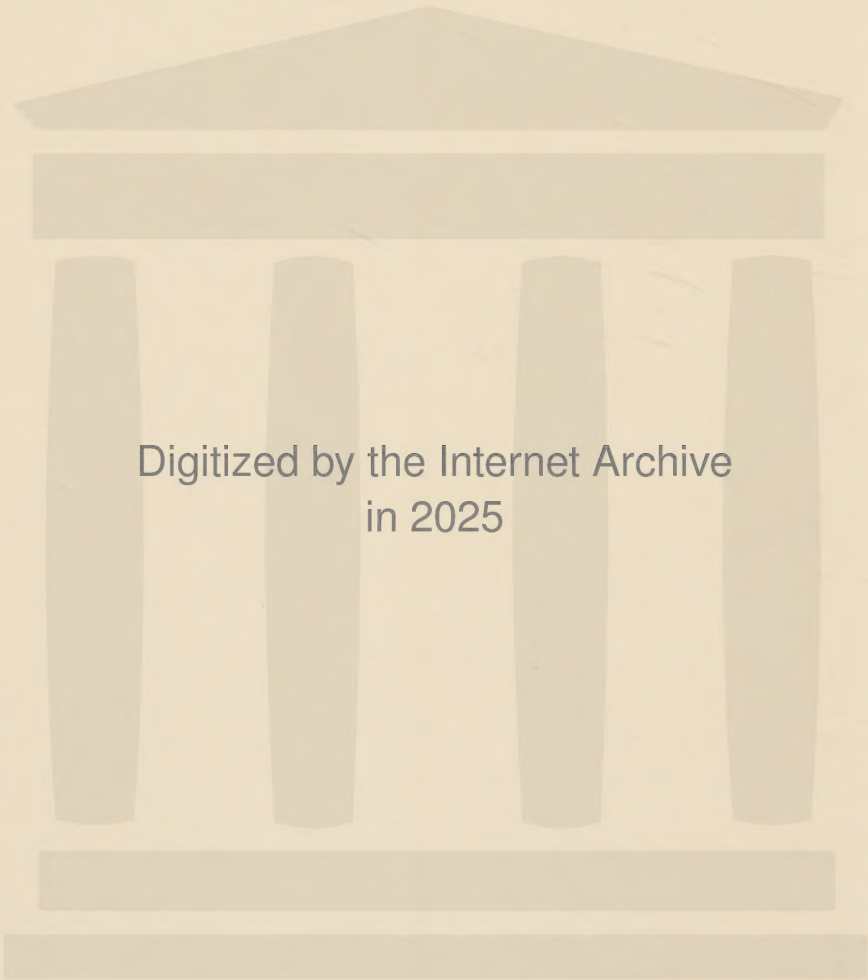
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# THE EXPOSITORY TIMES

## Notes of Recent Exposition

How fares the World Church to-day ? The answer, so far as any answer can be given, is to be found in six booklets, called Ecumenical Surveys, prepared under the auspices of the World Council of Churches. The titles are : *Faith and Order*—Our Oneness in Christ and our Disunity as Churches, *Evangelism*—The Mission of the Church to Those outside her Life, *Social Questions*—The Responsible Society in a World Perspective, *International Affairs*—Christians in the Struggle for World Community, *Intergroup Relations*—The Church amid Racial and Ethnic Tensions, *The Laity*—The Christian in His Vocation.[1] These Surveys were primarily intended to provide background material for the Second Assembly of the World Council of Churches at Evanston in August ; but they are admirably suited to be sources of information for all who are concerned with Christian world affairs, and it is greatly to be desired that they should become widely known and used. They take the place in the programme of Evanston 1954 that was held by the volumes of essays published in connexion with Amsterdam 1948. Needless to say, each Survey is the result of a long course of fact-finding and consultation with agencies and individuals in many lands and then of a difficult process of digesting and editing the material thus collected.

Since space forbids mention of all the Surveys we turn to the important and interesting one on Evangelism. Its underlying conviction is that the whole Church is commissioned to bring the whole Gospel to the whole world. It focuses attention on the years 1948–53 and seeks to make a beginning with the desirable union of the two formerly distinct concepts of ' missions ' and ' evangelism.' Almost universal agreement now exists on the important point that evangelism must be total. It can no longer be considered as a specialized activity performed by a few specialists. Every aspect of the Church's life and activity is of evangelistic significance. In fellowship and service as well as in proclamation the Church must demonstrate the Gospel in the actual life context of men. Hence laymen are in the front line, and a large part of the function of the ministry is to equip the people of God for their mission of evangelism.

[1] S.C.M. 2s. 6d. net each.

A point which is mentioned no less than three times in this Survey is the widespread activity and success of the ultra-evangelical sects. The Pentecostals, we are told, outnumber all other Protestant denominations in Chile and are the second largest denomination in Brazil. It is estimated that some forty per cent. of contemporary Christian missionary efforts lie outside the ecumenical fellowship. Such sects usually combine a rather emotionalized faith with a deep sense of fellowship and a strong missionary zeal. Unfortunately they too often take no cognizance of existing Christian communities and are apt to find their objective in members of established Christian communities rather than in the mass of non-Christians. A matter which requires some heart-searching on the part of the larger churches is that these groups very often win their adherents among the socially dispossessed. The Survey sounds one hopeful note, however, in this connexion : ' In most instances there is only one link left with these non-co-operative groups. In their desire to be strictly " bible-centred " and actually engaged in Bible colportage to a degree hardly known in most churches, these groups whole-heartedly participate in the work of the Bible Societies. It may be in the field of Bible colportage that these groups and the established churches will find and cross-fertilize each other in a common evangelistic enterprise.' This is the more significant since reports from various parts of the world indicate that the Bible is being more systematically used in evangelism. In many places Bible colportage has become again an integral part of the total work of the Christian community, and Bible discussion groups are an increasingly common feature in the approach to those outside the Church.

There are encouraging signs that the intellectuals are more open to the Christian message than they used to be. In the U.S.A. the number of intellectuals professing religious sympathies or beliefs is stated to be greater now than it was ten or twenty years ago, and the number is continually increasing or becoming more articulate. On the other hand, the special problem of the isolation of great masses of industrial workers from the Church shows less signs of a solution. The Protestant Church in Japan is middle-class and does not reach the masses, whether peasants or industrial workers.

A recent analysis of the evangelistic situation in India reports that urban Christianity is generally out of touch with the labouring masses, and thus the Communist allegation that the Church is a bourgeois institution seems well founded there. There is, however, clearer recognition than there used to be that in this field there is need for new approaches ; but so far the stage of experimentation has not been passed.

Evangelistic thinking is increasingly tending towards a communal rather than an individual approach. This is nothing new as regards work among primitive or depressed peoples, where movements into the Church are impossible through individual decision and can only come about through mass action. The same approach is now being advocated in the case of the industrial proletariat. In that connexion a highly controversial proposal has emerged in different parts of the world. Since the social distance between the world of the proletariat and the present forms of Church life is too great to be covered at once, should there not be set up ' para-churches,' as ' half-way houses between this world and the Church ? '

The Survey shows much cause for thanksgiving. The Protestant Church in Brazil is said to be ' the fastest growing church in the world.' In Argentina, whereas the population has quadrupled since the beginning of the century, the number of Protestants has multiplied by twelve. Recent reports from Indonesia, the second largest Muslim country in the world, indicate that there are at present great evangelistic opportunities among Muslims, especially educated young people, in that area. On the other hand there is no ground for complacency. Disquieting symptoms abound. In the Middle East a mood critical of all faiths prevails, especially in intellectual circles, and nationality seems to many to be the only allegiance worthy of devotion. In many parts of Africa separatist churches have arisen, and these become very easily syncretistic sects, affording a bridge by which Africans are brought back to heathenism. Moreover, our customary rejoicing over the spread of Christianity throughout the world is still premature. Scores of millions, in Asia and Africa and elsewhere—in Muslim lands, for instance—have as yet never even heard the Gospel. The Church of Christ is still, at home and abroad, on mission.

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Interest in the Gospel of Mark and the circumstances of its composition shows no signs of abating. The most recent illustration of this preoccupation is the Rev. H. A. Guy's *The Origin of the Gospel of Mark*.[1] Written in a very attractive style this book addresses itself to the problem o the curious mixture of disorder and order in th Gospel and faces such questions as : ' What wer the antecedents of Mark ? What was the natur of the materials used by the writer ? Wha method did he adopt with them ? How is one t account for the form which the book took ? Wha was the aim of the author in collecting his materia and in writing it out ? ' These are the question raised by Mr. Guy himself and his answers ar frank, interesting, and challenging, if not alway convincing.

First he discusses the well-known words of th Elder quoted by Papias, Bishop of Hierapolis, i the second century, especially the enigmatic phrase ' not, however, in order,' and he fully describe the interruptions in the narrative, the repetitions the haphazard arrangement, and lack of connexio which characterize the Gospel and which no dis cerning reader can miss. ' The cumulative impres sion of " disorder " in Mark,' he says, ' cannot b missed,' and he justly points out that the example he has given cannot be dismissed as hair-splitting or as demanding too great a consistency on the part of the Evangelist. He vouches for the fact that some of them have been questioned by students who would make no claim to be ' experts, and points out that many of them are discussed in the standard commentaries.

' Disorder,' however, is only one aspect of the situation. There are clear signs of ' order ' in the Gospel. A general chronological scheme is discernible, which is also geographical, and there are evident signs of topical arrangement. But the scheme is only a framework and the topical treatment has little literary finish and is not carried through consistently. ' These considerations,' Mr. Guy writes, ' further accentuate the problem of Mark—a book of disorder and yet with some attempt at orderly arrangement.' It is not as if Mark were an unintelligent or obscure writer. ' The problem remains how to explain the form o his book, with its abrupt beginning and equally sudden conclusion, its doublets, contradictions, repetitions, and confusion, and yet its generally orderly outline of the ministry of Jesus.'

There is no doubt that Mr. Guy awakens the reader's interest, and he does not fail to give a competent account of some of the solutions which have been proposed in source criticism, form criticism, and the theory that Mark is a theological book. What is Mr. Guy's explanation ? He has no hesitation in giving one, and candidly says that the conclusions he has outlined were certainly not the ones he had anticipated when he set out

[1] Hodder and Stoughton ; 10s. 6d. net.

upon this study. To describe his solution in detail would be as unfair as it would be to give away the secret of a detective thriller, a form of writing which in some respects his book resembles. Only as much must be disclosed as may render comment possible.

Mr. GUY distinguishes the preacher, the compiler, and that scapegoat, to whom so many critics have found reason to be grateful, the editor. Mark is the compiler and Peter the preacher, or at least one of the preachers who first related the Marcan narratives in the oral period. The nameless editor we leave to his folly, since, like most redactors, he is the whipping-boy of the hypothesis. One point we must mention about which many readers will feel doubtful. Mr. GUY appeals to twenty-one passages, some of them phrases, which he believes had their origin in comments of preachers. In some cases, $2^{28}$ $3^{30}$ $7^{19}$ ('making all meats clean'), $9^{12.\ 50b}$ $10^{31}$ $13^{10.\ 30.\ 33.\ 37}$ $14^{49}$ ('that the scriptures might be fulfilled'), his suggestions are not without force. But when we find that we must throw into the critical crucible sayings of Jesus like $2^{10}$ $9^{1.\ 41}$ $10^{15.\ 45}$ $12^{10f.}$ and $14^{62b}$ we begin to grow restive. In the case of $10^{45}$ (the ransom saying) is the only alternative to be considered 'the alternative of the commentators,' that the saying is a later addition 'summarizing the considered theology of the Church regarding the life and death of Jesus'? Is there not yet another alternative? Might not the saying be a genuine utterance of Jesus? In general, Mr. GUY makes us feel that the first preachers were sometimes too brilliant to be credible and sometimes too stupid for words.

# Agape and Eros

## Some Notes on Dostoievsky

BY THE REVEREND GERAINT VAUGHAN JONES, M.A., B.LITT., GLASGOW

I

SINCE the publication of Nygren's *Agape and Eros* there has been a tendency to draw too sharp a distinction between these terms, so that *agape* has come to be thought of exclusively as the 'love of God' (not 'love for God' and the 'love of man'), regardless of the fact that in the New Testament the distinction between them is very fluid. Too much attention, too, has been given to the fact that whereas the verb ἀγαπᾶν occurs in classical Greek, the noun αγάπη does so only rarely, as though there is any substantial difference between a verb and the noun which is derived from it; and unless we are to believe that the New Testament writers just hit upon it, as it were, and independently and simultaneously gave it a new meaning, it should be assumed to have existed in Hellenistic Greek too. Nygren insists that *agape* has an exclusively Divine reference, describing God's love towards man and not man's love towards God (which should be called *pistis*) or towards his fellow-man, though numerous passages in the Pauline letters and other New Testament writings abundantly support the latter usage. In 1 Co 13, for example, *pistis* does not mean man's love towards God, and *agape does* mean a human attitude outwards, not a Divine movement downwards, though Nygren concedes that love for one's neighbour is born of Divine *agape*. So, it might be argued, is *philia*; indeed, *eros*, which Nygren says is in its Platonic connotation wholly different from sensual love (though this is over-particularizing it, too), may also be of Divine origin. Nygren's interpretation of *agape* is predominantly in terms of the transcendent and superhuman and is consistent with the emphasis so evident in much contemporary theology. He is inclined, too, to minimize, though not completely to ignore, the strong support which the New Testament gives to the conception of *agape* as a human attitude. For Nygren, however, *agape* and *eros* are symbols of two completely opposed attitudes towards life and two different religious and ethical types (*Agape and Eros*, i. 162).

Now, I do not propose to analyse in detail the New Testament use of *agape* and *agapao* (*philia* occurs but once and *eros* [1] not at all). Roughly, however, such analysis shows that *agapao* and *agape*, when occurring in the writings of Paul and John (as they do some hundred and ninety times), usually denote more than affection displayed towards persons in the usual sense, referring chiefly to the love of God and the love of Christ. There are enough exceptions, however, and examples of overlapping, to show that the hard-and-fast distinction upon which Nygren and others insist cannot be maintained, and the infrequency of the use of *agape* in the Synoptic Gospels is striking; *agapao* is often used in the sense of *phileo*. In Lk $10^{42}$ the terms are interchangeable; in many instances in John *agapao* is used in the classical sense of the affection of one person for another;

[1] The New Testament term is ἐπιθυμια.

Jesus 'loved' Martha (Jn $11^5$), and the frequent exhortation to 'love one another' clearly means having personal affection towards others. Indeed, in Eph $5^{25ff.}$ Paul uses *agapao* to describe the love of husbands and wives, which is the particularized love of *eros* and *philia*, and *agapao* is used of 'loving' the world; men 'loved' (ἠγάπησαν) darkness rather than light; God 'loved' (ἠγάπησεν) the world; but in Lk $7^{47}$ we are told of the prostitute that she 'loved' much (ἠγάπησεν πολύ). Here *agapao* is used for sensual, erotic love, which shows that the verb does not refer only to the 'downward' love of God for man. It is therefore improbable that the noun derived from it or from which it derives is confined to the meaning which Nygren and Brunner [1] give to it. Nygren, it is true, is describing two types of religion, that of *agape* and that of *eros*; but he seems nevertheless to maintain that *agape* is not the expression of a human, personal relationship but designates a Divine quality *only*. For this view the New Testament usage provides no support, though the term as used in the New Testament generally implies non-sensual and self-less love.

## II

I have referred briefly to the New Testament usage of the term *agape* by way of introduction to the profound analysis of *agape* and *eros* (though not 'religious' *eros*) in some of the work of Dostoievsky, whose representations of *agape* (though he does not use the word) as a spiritual response and attitude both towards persons and the divinely created cosmos and of *eros* as disruptive desire are among the most profound in literature. He is concerned not with the priority of Divine *agape* but with the depth of human *agape* as a response to the Divine love which is nevertheless a human attitude. It is in *The Brothers Karamazov* that the startling contrast of *agape* and sensual or 'vulgar' *eros* (in the Platonic sense) is most conspicuously set forth; the last paragraph of 'Pro and Contra,' for example, is followed immediately by the wonderful section entitled 'The Russian Monk.' Between the frantic, self-lacerating erotic passion for things and for the flesh on the one hand, and the disinterested, mystical losing of the self on the other there lies a whole tumultuous universe of experience. Yet Divine love and human love, love of God and love of man, are interdependent. 'One who does not believe in God will not believe in God's people. He who believes in God's people will see His Holiness too, even though he had not believed in it until then.' The love of Christ, which is the love of God, extends even to the animal world; such is the universality of love and the inescapableness of *agape*.

In this section of the great novel devoted to the career of Father Zossima is to be found what is the finest example of the vast range and amazing depth of Dostoievsky's spiritual insight. Nowhere else did his admiration for the meek approach the purity and the almost unearthly saintliness of this Byzantine and Tolstoyan figure who represents the world of complete harmony in utter contrast to the dislocation of the Karamazov world. Zossima is Dostoievsky's answer to Ivan Karamazov's rational and even 'religious' denial of God. For him *agape* is not only the love with which man loves God and with which God loves man: it is the love with which man loves man and creation as God loved 'the world.' Zossima's love is compassion towards all.

Zossima was converted through the emotional shock resulting from the sense of shame at having struck his servant, of whom he asked forgiveness. Afterwards he refused to fight a duel and asked his opponent for his forgiveness too. As elsewhere in Dostoievsky's novels, it is a case of redemption through expiation. Just as in 'Pro and Contra' Ivan Karamazov discusses fundamental questions —God, freedom, providence, undeserved suffering and the impossibility of a theodicy because of it— so in 'The Russian Monk' are we introduced to the consideration of the nature of life when illuminated by *agape*. The section (Book 6) is a kind of Byzantine commentary on the Beatitudes, for it is the meek, if any, who shall inherit the earth, and all power because it is opposed to love is disruptive of personal and social relationships. Hence Zossima commends a universal love based upon meekness and compassion; a love which, though human, is the semblance of the Divine *agape*, for its dynamic is forgiveness:

'Brothers, have no fear of men's sin. Love a man even in his sin, for that is the semblance of Divine Love and is the highest love on earth. Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the Divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love. . . . If all men abandon you and even drive you away by force, then when you are left alone, fall on the earth and kiss it, water it with your tears and it will bring forth fruit even though no one has seen or heard you in your solitude.'

The natural feeling of indignation and the desire for vengeance should be shunned; rather should one seek suffering oneself and play some part in

[1] See Brunner, *Dogmatics*, i. Appendix 15, and also Simone Weil, *Waiting on God*, 45 and elsewhere.

bearing the sin and suffering of the world, for mankind can be saved only through vicarious suffering which is the fruit of compassion. The only imperative for the Christian is to love. Hell is 'the suffering of being unable to love.' It is also the Karamazov world of being able to do nothing but lust. The two worlds—the world of *agape* and the world of sensual *eros*—confront one another in the visit of the Karamazovs to the monastery and the scene which they make there.

It is in this alternation of contrasts that Dostoievsky's consummate artistry reaches its maximum effectiveness. The visit to the monastery is followed by 'Lacerations'; the cynical antitheodicy of Ivan Karamazov is followed by the section about Father Zossima's life, conversations, and death, and the temporary disillusionment of Alyosha, who cannot believe that a saint would suffer physical corruption. Then comes Alyosha's visit to Grushenka, the ex-mistress of the merchant Samsonov and now frantically coveted by old Karamazov and his son Dmitri. This, in turn, is followed by his visit to Father Païssy, who reads aloud in the cell the Johannine story of Cana of Galilee while Alyosha experiences a kind of mystical dream-fantasy in the presence of the coffin—'The coffin, the open window, and the soft, solemn, distinct reading of the Gospel.' Alyosha falls asleep on his knees, and awakes to experience the mystical ecstasy of cosmic love. He throws himself on the earth and waters it with his tears.

The Fourth Gospel has a peculiar fascination for Dostoievsky. One of the memorable moments in his work is Sonia's reading of the story of the Resurrection of Lazarus to Raskolnikov in *Crime and Punishment*. In *The Brothers Karamazov* Alyosha listens to the monk's reading of the miracle in Father Zossima's cell at a spiritually critical moment in his life, and even though he is only half-conscious of what is being read it is immediately afterwards that he experiences the cosmic love flowing into his soul. And following this picture of spiritual ecstasy, of the triumph of *agape*, there comes the terrible account of the struggle of father and son for the love of Grushenka in which the depths of masochism, sadism, and what Ivan called 'insect-lust' are ruthlessly explored. Through this world of intrigue, self-laceration, and erotomania, moves Alyosha, undisturbed by it all and strangely detached from its erotic ecstasy. Over this young man who has known the meaning of *agape* the primitive force of the Karamazovs has no power. The dreaded *femme fatale* has no power over Alyosha, either. Vulgar *eros*, the *eros* of sexual anguish, and the world of *agape* meet, but they do not merge. The only element common to both is anguish; the self-tormenting anguish of *eros* with all its self-frustration and unfulfilment, and the spiritual, compassionate anguish of *agape*, with the identification of him who loves (whether the object of his love is God, man, or creation) with the loved who is to be redeemed. The Divine *Agape* is Divine Anguish.

III

If in the parts of *The Brothers Karamazov* in which Father Zossima and the Monastery occur Dostoievsky gives us a wonderful picture of *agape* as disinterested, redemptive love as a form of grace, in the remainder of this great novel and elsewhere in his writings he exposes the destructive character of the erotic anguish of sex-love. It is probable that in the novelist there was an unendurable tension which sought expression in art, a dualism which was compelled to achieve conscious expression for the good of his soul. How much of what is latent in an author becomes manifest in his work is difficult to ascertain; but it is highly probable that Dostoievsky indulged in an acute psychological self-analysis to which he gave artistic form. In him there were, it is clear, strongly masochistic tendencies. It is quite likely that there is much truth in Fülöp-Müller's judgment on Dostoievsky: 'By translating the latent evil within himself into drama, Dostoievsky exorcized it, and by moulding his evil and vicious tendencies into characters who had names and destinies of their own, he was dissociating himself from them' (*Fyodor Dostoievsky* [1950]).

Indeed, a psychological analysis of Dostoievsky's novels in the light of what may be assumed to be his latent sexual inclinations still provides an exercise for those who like that sort of thing, especially in the light of the many dream-fantasies in which his novels are so rich. At any rate, the very complexity of his analysis of the various kinds of sensual *eros* and the continuous recurrence of the tension of erotic anguish throughout his novels suggest that he himself was undergoing an enduring and tumultuous emotional conflict. Myshkin's illuminating observation to Rogozhin in *The Idiot*—'Do you know that a woman is capable of torturing a man with her cruelty and mockery without the faintest twinge of conscience because every time she looks at you she thinks: "I'm tormenting him to death now, but I'll make up for it with my love later"?'—recalls the novelist's relations with Polina Suslova, who lived with him at Wiesbaden, as does Alexei's masochistic relationship to Polina Alexandrovna in *The Gambler*. 'You're torturing him simply because you love him,' Alyosha says of Katerina to Ivan, 'and the more he insults you the more you love him.'

There are strange, tortuous depths in human nature which only studies in abnormal psychology or the novels of its most profound analysts bring

to the surface. The more one reads Dostoievsky and encounters characters such as Katerina Ivanovna and Liza Khokhlova who are torn between masochistic submissiveness towards one man and a sadistic aggressiveness towards another, and surveys the vast inner world of *The Idiot* and *The Brothers Karamazov*, the more pointed do Berdyaev's observations on anguish and *eros* become. 'Love in particular,' he wrote towards the end of his life, 'seemed to carry within itself the seed of anguish, and I have frequently been amazed that people could experience the exaltation of love as sheer joy and happiness.' [1]

'Eros is in anguish, for it is concerned with, and deeply rooted in, time and eternity: it concerns the time athirst for eternal fulfilment, and yet never attaining it. Likewise there is anguish in sex, which does not merely denote a passion for satisfaction of desire, but also bears the signature of the fallen nature of man.' [2]

Of this there is plenty of illustration in Dostoievsky, as there is of Berdyaev's observation on 'demonic' women: 'Women are particularly prone to demonism. There are demonic women—a most unpleasant and terrifying phenomenon.' The most conspicuous instances in Dostoievsky are Natasia Philippovna in *The Idiot* and Grushenka in *The Brothers Karamazov*. Their universal significance consists in this strange mystery: that it is beauty rather than ugliness which is most often the manifestation of evil, and that it is through the beauty of the sensual *eros* that the latent evil in human nature is drawn out. 'Beauty is a terrible and awful thing!' says Dmitri Karamazov. 'It is terrible because it has not been fathomed and never can be fathomed, for God sets us nothing but riddles. . . . Is there beauty in Sodom? Believe me, that for the immense mass of mankind beauty is found in Sodom. Did you know that secret? The awful thing is that beauty is mysterious as well as terrible. God and the devil are fighting there and the battlefield is the heart of man.'

The desire for the beautiful is one form, perhaps the supreme form, of *eros*. Beauty, that is to say, is two-faced: it is in itself beautiful and at the same time can be the instrument of evil. Grushenka, the desirable, the object of erotic longing, is the occasion of the downfall of a family. The actual cause is the force of erotic impulse which shakes the family like a tempest. 'Does the spirit of God move above that force?' Alyosha asks. We wonder. Father envies son; son would murder father; the father is murdered, not by his legitimate son, it is true, though the latter is incriminated by circumstantial evidence and is condemned accordingly. There is love of evil for its own sake, and a complete lack of moral restraint. The frantically bacchanalian scene in the inn at Mokroe at the centre of the narrative is the peak-point of this amazing study of sensual *eros*, the complete antithesis to the *agape* of Father Zossima and the detachment of Alyosha Karamazov. Here *eros* is more than the Platonic yearning—it is the primitive passion for sexual satisfaction in which there is an element of overwhelming anguish. If *eros* is thought of as meaning nostalgia, longing, love, or desire of any kind, man's way to the Divine, or egocentric love, a huge area of life is excluded from its dominion. If Platonic *eros*, as Nygren says, is wholly distinct from sensual love, it is difficult to suggest what term covers it. *Erotikos* means 'sensual' love; and both Dmitri and Fyodor Karamazov, as well as the subtly portrayed, elusive women of the novel, suffer from various degrees of erotomania. Just as in *The Devils* (or *The Possessed*, as the novel is usually called) Dostoievsky uses his immensely profound power of penetrative analysis to describe the devastating destructive power of revolution and moral nihilism on the political plane, so in *The Brothers Karamazov* does he expose the terrifying effects of *eros*, which may be a symbol for other forms of obsession and possession.

The *agape* of man and of God is not subject to 'the breath of corruption'; yet it was through this breath of corruption, through the fact of death, that Alyosha experienced the mystical union with creation and the Creator.

For the other Karamazovs, however, there is nothing but frustration. The father is murdered by his illegitimate son, the nemesis on sensual *eros*. Dmitri, too, pays the penalty, though without any suggestion that there will be for him, as for Raskolnikov, redemption through suffering. Ivan Karamazov endures the consequences of immoralism and of the Faustian intellectualism which is another form of *eros*—'the anguish of a proud determination,' in Alyosha's words. The turgid world indicated by the chapter-headings 'Lacerations' and 'The Sensualists' is not one in which theologians are usually at home, though they may discuss the religion of *agape* and the religion of *eros* to their heart's content, and a celibate philosopher such as Berdyaev may write about the anguish of love-eros and about sex as the sign of human fallenness. The artist, however, so confronts us with these things as harmonizing or disruptive factors of existence that it is academic to discuss whether *agape* is exclusively an attribute of God, whether the self-immolation of the selfless prostitute Sonia in *Crime and Punishment*, the holiness of Zossima and the compassion of Alyosha should be described as *agape* or *eros*, or whether

[1] *Dream and Reality*, 40.

[2] *Ib.*, 42.

man can know God only through *agape* and not through *eros*. There is a point at which theological distinctions and forms of special pleading in the interests of a particular theological outlook appear to be concerned with imagined differences of meaning rather than with experience, though in the last analysis (and this is made clear by the Byzantine pietism of Father Zossima) human *agape* is hardly to be thought of as separate from grace. It is grace in action.

# Literature

### *PETER*

Professor Oscar Cullmann's 'Petrus' (1952) was reviewed in The Expository Times in September 1953; but it is a work of such outstanding interest and importance that full notice must be taken of an English translation by Professor Floyd V. Filson under the title *Peter, Disciple-Apostle-Martyr* (S.C.M.; 18s. net). Fully documented and written with great erudition, the book deals brilliantly with a complicated historical problem. It examines all the exegetical and theological issues connected with the person of Peter in the teaching of the Church about authority and leadership. The book adheres firmly to the Protestant submission that Mt $16^{17-19}$ has nothing to say about the direct transmission of authority to successors, but it entirely lacks anti-Roman Catholic bias and gives a prominent place to the position and work of Peter in the Primitive Church. The temper of the book is well illustrated by Professor Cullmann's claim that, in addition to the ecumenical achievements of recent decades, 'it is precisely the simple discussion between Roman Catholic and Protestant theologians that is one of the encouraging results in the church history of our time.'

The treatment is marked by a mounting interest. In Part I the historical question is discussed in successive chapters on Peter, the disciple, the apostle, and the martyr. The conclusion reached is that, after being pre-eminent among the original disciples, Peter presided over the church at Jerusalem in the first five years, subsequently became leader of the Jewish Christian mission, and probably at the end of his life came to Rome where he died as a martyr under Nero. A most interesting section discusses the apostle's theological views. These were dominated, it is claimed, by the concept of Jesus as the Suffering Servant, the *ebed Yahweh* of Deutero-Isaiah. Professor Cullmann thinks that, theologically, scholars are unjust to Peter when they put him entirely in the shadow of Paul or regard him as Paul's antagonist, devoid of understanding for the great Pauline insights. It is wrong to think of Peter only as the organizer. 'He certainly possesses a much greater significance in the foundation of Christian theology than we are accustomed to assume.'

Part II discusses the exegetical and theological question. Mt $16^{17-19}$ is examined at considerable length and its genuineness is affirmed. The saying promises, it is held, that Peter, the Rock, will have the leadership in missionary work and organization. Probably the immediate future is in mind, but if Jesus had in view the period following Peter's death, 'what is said of Peter as the Rock refers only to him, the historical apostle; he represents once for all the earthly foundation, the beginning who supports the whole structure of the *ekklesia* that is to be built in the future.' A final chapter treats the doctrinal and theological application of Mt $16^{17-19}$ to the later Church. The conclusion reached is that, so far as Peter is the Rock, it is in the temporal sense of laying the foundation as an apostle. 'In every generation Christ intends to build His Church on the foundation of the apostles.' A succession limited to the future occupants of one episcopal see cannot be justified from Scripture or from the history of the ancient Church. The rock remains the historical Peter, and on him Christ, the cornerstone, 'will keep building His Church as long as there is such a Church on earth.'

It is hoped that even this bare summary will reveal the first-class importance of Professor Cullmann's book. It is a book to buy and read, to keep and read again.

Vincent Taylor

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### *EARLY CHRISTIAN THOUGHT*

It is not easy to present the teaching of the early Church even to 'thoughtful persons' of to-day. To meet their case Dr. S. H. Mellone, in *Leaders of Early Christian Thought* (Lindsey Press; 15s. net) offers an alternative to 'the massively detailed expositions in the larger works on the History of Christian Doctrine,' which are often bewildering to the modern mind. In spite of the title, the treatment concentrates not so much on the personality and contribution of the individual leaders as on the seven main elements in the system of doctrine developed in the period from Justin Martyr to Augustine. From consideration of ideas of tradition and interpretation, through discussion of the being of God and the creative Word, of the nature

of man and of the person and the work of Jesus Christ, the argument moves forward to the themes of the Holy Spirit and the Trinity, of the Church and the Ministry and of the Sacraments.

This method has obvious advantages, and Dr. Mellone offers a careful and interesting statement, with illustrative quotations from the work of the leading thinkers on each theme. He refers appropriately also to the adversaries of orthodoxy, and has a word to say about a number of lesser figures, including, for example, the eastern prelates 'possessed by a kind of agitation which made them suspicious, loquacious, and disastrously ready for controversy or for compromise.' It is difficult, on the other hand, to avoid the impression that the leading figures themselves, appearing and reappearing as they do chapter by chapter, tend to become indistinct, and that the full doctrinal position for which each contended is somewhat obscured. The definiteness of treatment in the case of Athanasius, concentrated almost entirely in one chapter, in comparison with that of the other leaders illustrates the point.

Dr. Mellone is content, for the most part, with a factual statement. There are comparatively few references to other modern treatments, nor is there room for showing the diverging pattern of early Christian thought as reproduced, let us say, in the contrast between contemporary theologians who follow the trend of thought in Irenaeus, and those who stand in the Augustinian tradition. There is sympathetic appreciation of the efforts of the early leaders in 'contending for a religious reality which is vital to Christianity.' No less cordial is Dr. Mellone's appreciation of their readiness to use the gifts of mind and reason for theological understanding, or to assimilate the best of classical culture in the thought and service of the Church. 'The "intrusion" of philosophical ideas,' he declares, 'did not go far enough.' Always, however, the possibility of a less orthodox position than that of the early leaders is kept in view by an insistence that the theological setting of their thought was a traditional authority, Biblical and ecclesiastical, which they accepted as final. Were that authority removed, the way might well be open to conclusions as different from these of the early rule of faith as are suggested in the quotation cited by Dr. Mellone at the end of his Preface. 'The Incarnation is true, not of Christ exclusively, but of man universally, and of God everlastingly.'

J. G. Riddell

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## *TRIBUTE TO LEO BAECK*

To mark the occasion of the eightieth birthday of the great Jewish scholar, Leo Baeck, a volume of studies by some of his many friends and admirers has been published, under the title *Essays Presented to Leo Baeck* (East and West Library; 20s. net). They are on a wide range of subjects and are written by distinguished Jewish and Christian scholars. Of the fourteen essays nine are in German, and the remainder in English. Albert Einstein contributes nine aphorisms and Thomas Mann two pages of fragments from his pen. Norman Bentwich presents a comparative study of Solomon Schechter and Ahad Ha'am, and H. Liebeschütz a study of Abraham Geiger. Ernst Simon has an essay on Heine and Romanticism, and Selma Stern-Taeubler on the conception of the Jews and of Judaism in the ideology of the Reformation period. G. Scholem, the great authority on Jewish Mysticism, has an essay on the beginnings of the Christian Cabbala, which runs back to Pico della Mirandola. The Christian Cabbala is defined as the interpretation of Cabbalistic theses in a Christian sense or the interpretation of Christian dogma with the help of the Cabbalistic method. Jacques Maritain writes on the philosopher in society, and Nicholas Arseniev on the transcendence and immanence of God. Karl Jaspers considers the Personality of Jesus, psychologically and historically, and reaches the conclusion that the Jewish idea of the Suffering Servant was realized in Him. A. Heschel contributes what is more a sermon than an essay on 'A Preface to an Understanding of Revelation.' Martin Buber offers a chapter of a forthcoming book ('Das Kommende II'), treating of Samuel and the Ark. Paul Kahle has an important article on two editions of the Hebrew Bible. This article is illustrated by three plates, and these are the only illustrations in the volume, with the exception of the portrait of Leo Baeck, which forms the frontispiece. The remaining essay is by Julian Morgenstern, and is on the universalism of Amos. Here it is denied that Amos had reached a speculative monotheism, but argued that there is an implicit universalism in his teaching which is of the highest significance. 'He was the very first in all Israel, and, viewed from the standpoint of ethical-spiritual religion, the very first in all human history, to transcend the limits of nationalism and nationalistic religion and take a definite step forward in the direction of true and complete universalism.' In the course of this paper Dr. Morgenstern makes the interesting suggestion that Amos $9^{7}$ should be transferred to stand between Amos $3^{1a}$ and $3^{2}$.

It is impossible to note here the many good things in these varied essays. The names of the authors will be a sufficient commendation of many of them. A few interesting observations may be cited. Bentwich quotes a saying of Schechter: 'You cannot love God with your father's heart.'

Heschel says : ' The idea of revelation remains an absurdity as long as we are unable to comprehend the impact with which the reality of God is pursuing man.' Finally, a remark of Maritain's : ' Even if philosophers are hopelessly divided among themselves in their search for a superior and all-pervading truth, at least they seek this truth ; and their very controversies, constantly renewed, are a sign of the necessity for such a search.'

H. H. Rowley

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## *CONGREGATIONALISM*

*Congregationalism : A Restatement* by Daniel Jenkins (Faber and Faber ; 10s. 6d. net), is a book which deserves close study not only from the leaders of the Congregational Churches but from all who are concerned for the spiritual reformation of the Church in our time. It is much more than a book about Congregationalism because it is a book about Congregationalism seen against the background of the New Testament, the ecumenical movement and the demands of the strange new world in which we live.

Mr. Jenkins has good qualifications for attempting a re-statement of Congregationalism. He knows something of the Congregational Churches in England, Wales, Scotland and the United States. He has seen much of the ecumenical movement at student and other levels. He has given his mind for many years now, with conspicuous success, to the examination of the idea of ' catholicity.' Not least, his vantage point as a Congregational minister who cares for a Church in England for nine months of the year and lectures on ecumenical theology in Chicago for the other three provides him at once with an opportunity of joining practice with theory and of living within two different kinds of Congregational tradition that few, if any, can possess.

Mr. Jenkins begins by noting that one result of the ecumenical discussion has been a rediscovery within each denomination of its own tradition. If this rediscovery is not to lead to a hardening of denominational pride, each Church must be prepared to face the pain of finding out where it is lacking and the greater pain of making the necessary adjustment.

The first task, however, is to examine the tradition and to find where its strength lies, so Mr. Jenkins proceeds to track down the essence of Congregationalism. The answer is not so much a formula as a cluster of insights which I can do no more than mention : the emphasis on faith in Christ, made all the more central by the revulsion from imposed creeds, the setting of fellowship at the heart of the Church and fixing it, as it were, in the structure of the Church through the Church meeting, and the determination to take the Church seriously by taking the Church *locally*. The most striking part of the argument is summed up in one of the many illuminating and thought-provoking sentences that are scattered about the book. ' Congregationalism stands or falls by the conviction that the fellowship must find its expression in the very structure of Church order.' It is here, the author thinks, that the Congregational tradition has something to say to other Churches.

In the chapters which follow — Faith and Freedom, The Local Church, the Ministry and the Great Church, Worship and the Common Life— Mr. Jenkins has more to say of what Congregationalism may learn from the experience of other Churches. Freedom is not an absolute value. It must be freedom founded in the gospel. The presence of Christ as the chief sign of the being of the Church must be more closely connected with the Word and Sacraments. Beyond the limits of the local Church an organ is needed through which the community of Churches can express itself adequately. Thus the ' element of law ' must be reconsidered as a possible ingredient in the Church's life ' although thoroughgoing Presbyterianism is not the only alternative to atomistic Congregational autonomy.' Suggestive lines of thought are struck out again and again, although I wished more than once that Mr. Jenkins could develop them. For example, we require a much more thorough theological treatment of the relation between our Lord's presence in the Church and the Word and the Sacraments than he has space to offer. In particular the relation must be so stated that the glib use of the phrase ' Word and Sacraments ' is scotched. Is it not better to define the Church in terms of the personal Christ and then go on to read Word and Sacraments in the light of this definition than to begin with Word and Sacraments and then be forced to refer back, more than once, to Christ as the Church's centre ?

The concluding sections of this fine essay deal with Manners and Morals, Congregationalism and Secular Society and Prospect for Congregationalism. There are interesting passages describing what he calls the Home Service character of the Congregational impact on society, the tendency to political Conservatism, the steady loss of younger Congregationalists to other Churches through a variety of causes other than social prestige and the meagre contribution of Congregational Churches to literature, music and art. It is Mr. Jenkins' conviction that much more study needs to be given to each denomination as a ' cultural phenomenon ' in its total setting ; and he regrets more than once in the course of this book that we have so few field

studies from which accurate generalizations may be drawn.

Mr. Jenkins, without attempting to forecast the future, pronounces the prospect for Congregationalism to be uncertain. There are not many Congregationalists and the possibility exists that with new 'mergers' they may become fewer. Yet 'Congregationalism emphasizes aspects of the Christian faith which are particularly needed in our time.' Its witness to the truth it has been given can best be made by allowing the life of Congregational Churches to be judged and reformed by such aspects of the faith.

This modest, vigorous, lucid little book is likely to stimulate much thought and perhaps some action within Congregationalism and beyond it.

CHARLES DUTHIE

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## *MORE CHRISTIAN CLASSICS*

The Christological problem we have ever with us. Throughout Christian history there has been a pendulum swing between the extreme of Apollinarian veneration and that of Nestorian companionship. Thus to-day one feels the contrast between the Barthian attitude and that of which a generation ago T. R. Glover was representative. No period, however, was more critical than that from Nicaea to Chalcedon, when the whole range of possibility was vaguely before the mind of the Church, especially in the East, the situation being, as always, complicated by philosophical assumptions, by social conditions and even by personal relationships. The student of Christology who is ready for the document stage of inquiry but limited to translations, will find a serviceable source-book in one of the new volumes in the 'Library of Christian Classics.' *Christology of the Later Fathers* (S.C.M.; 30s. net) has been edited by Professor E. R. Hardy of Berkeley Divinity School, Newhaven, in collaboration with Professor C. C. Richardson of Union Theological Seminary, New York.

The documents presented are with few exceptions already accessible in English, some of the translations of major treatises being merely reprints, while the smaller extracts are almost all included in the second volume of Kidd's 'Documents.' Athanasius is represented by 'On the Incarnation of the Word,' Gregory of Nazianzus by the 'Theological Orations' and three of his 'Letters.' Gregory of Nyssa is given some prominence, a fuller introduction, a more detailed bibliography, and a new translation of what is commonly known as the 'Catechetical Oration' and of a minor document, all from the reliable pen of Professor Richardson. Professor Hardy has contributed the general introduction and edited and translated several short key documents, reprinting Bright's version of the 'Tome of Leo' and adding solitary extracts of 553 and 681 to indicate later developments. The volume perhaps rather lacks unity. The documents as a whole are of an orthodox tendency and naturally lead to the Chalcedonian compromise. It is a pity that the major heretics are not able to provide convenient documents for inclusion in such a collection, but it would certainly be difficult to select anything, for example, from the 'Bazaar,' that would be convincingly Nestorian, or anything to do justice to the personality of Theodore of Mopsuestia. In the bibliography there is of course mention of the 'Bazaar,' but not of Bethune-Baker's 'Nestorius and His Teaching.'

In this series of Christian Classics four volumes are to be devoted to works of Calvin. One is glad of this as knowledge of his teaching seems in so many cases to be almost confined to the 'Institutio,' whereas for a proper understanding the 'Commentaries' and the 'Letters' are essential, and the same may be said of the works now carefully translated and judiciously edited by Professor J. K. S. Reid of Leeds in a volume entitled *Calvin: Theological Treatises* (30s. net).

The collection is a great improvement on the three volumes of 'Tracts' which have long been the English reader's guide to this type of document. It is scarcely to our credit that apparently several of the pieces are now Englished for the first time. Everything printed is useful, but one may mention the 'Geneva Catechism,' the 'Short Treatise on the Lord's Supper,' the 'Ordinances of 1541,' a somewhat abbreviated 'Necessity of Reforming the Church' (the date of which is wrongly given in the Contents), and the 'Reply to Sadolet.' The late and lengthy controversial 'Clear Explanation' while not specially interesting is a good example of its type. The bibliography is not very extensive though there are hints as to where to find fuller lists. There are brief introductions to the various documents, but the Editor has contented himself with presenting rather than discussing the works. A student would probably not want to begin his study of Calvin with this volume; he will not, however, go far without it.

This selection shows Calvin giving to his central principles a width of application that must strike any student. It will no doubt be observed that he covers the same ground repeatedly, but it is never mere repetition, and though he takes a long time to his arguments and some of them are not very telling, it is worth while being patient and reading him at full length. There can have been few in all Church History who were so able at once in systematic thought and in practical organization.

G. D. HENDERSON

Dr. W. W. Sweet has issued a revised edition of his *Methodism in American History* (Abingdon Press; $5.00), which was first published in 1933. He has added a new chapter on events since 1933, and also a rather brief appendix on the ecclesiastical structure of modern American Methodism.

Dr. Sweet helps us to see the development of American Methodism as a fundamental part of the history of the United States. Started on their separate career by the War of Independence, the American Methodists, like the Union, fell foul of the slavery question. From 1844–45 distinct Northern and Southern Episcopal systems divided the country between them, and were not finally reunited until 1939. The Reconstruction period brought added bitterness here, as to other spheres of American life. Yet throughout the nineteenth century Methodism kept up with the nation's westward expansion, and the fifteen thousand Methodists of 1784 had become eight million by 1939.

As he approaches the present day, Dr. Sweet's grip is inevitably less sure, his account more concerned with statistics, with the foundation of the numerous Methodist universities, and with the inevitable and familiar growth of departments. The most significant facts which emerge are the successful reunion of 1939, and the willing share the American Methodists are taking in the ecumenical movement.

English students would undoubtedly like to know more about the Methodist Protestant Church, and to have a more detailed description of the past and present status of the Methodist bishops. But Dr. Sweet, of course, wrote for an American public.

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*Human Society in Ethics and Politics* is Bertrand Russell's latest work (Allen and Unwin; 15s. net). The first part of it is a treatise on Ethics, and Russell's point of view may be gathered from his assertion that right conduct is 'that conduct which will probably produce the greatest balance of satisfaction over dissatisfaction, or the smallest balance of dissatisfaction over satisfaction.' In making this estimate the question as to who enjoys the satisfaction or suffers the dissatisfaction is irrelevant. People's actions already to some extent make for the welfare of their community or the maximum of satisfaction, and for further progress in the same direction one must look, not to a revived belief in supernatural sanctions, but to such measures as better institutions, better education of the emotions and a better apportioning of praise and blame.

In the second part of the book the author turns to politics and envisages a single government for the whole world with a monopoly of armed force. For this to be possible there must be a diminution of fanaticism and a spread of the scientific spirit. He sees no hope in religion or indeed in any other faith.

Russell writes with as much lucidity and charm as ever and with as little gospel, for at the end he can only say, 'Those who are to lead the world out of its troubles will need courage, hope, and love. Whether they will prevail, I do not know; but, beyond all reason, I am unconquerably persuaded that they will.'

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The Rev. W. E. Sangster, M.A., Ph.D., in his Joseph Smith Memorial Lecture entitled *Doctrinal Preaching* (Berean Press; 2s. net), lashes out at many faults in preaching, such as triviality, vagueness, sensationalism, the use of esoteric pious language, and so on; and, in doing so, says much that is salutary and relevant to our times.

Perhaps the best things in the Lecture are about how that great scholar John Wesley achieved the simplicity of diction that enabled him to reach the masses.

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It is a pleasure to welcome the Bampton Lectures for 1952 just published as *Early Christian Interpretations of History* by the Rev. R. L. P. Milburn (A. and C. Black; 18s. net). This is a book that fulfils the promise of its title and more. Clement of Rome, Origen, Eusebius and Augustine are here as well as many lesser names; while among other interpretations we have those which think of history in terms of prophecy and fulfilment, as symbolic of supernatural truth and as straightforward chronicle. The author, however, out of his stores of knowledge, treats of the value of the Apocryphal books and of Christian art, and in interesting fashion he discusses the nature of the historian's craft with illustrations ancient and modern. The pages on the historical basis of the doctrine of the Assumption of the Virgin are supplemented by a comprehensive critical appendix on the same subject.

With over twenty pages of references and an index this is a learned book for students; but the author's style and order are such that the general reader is carried pleasantly along to the end with much stimulating discussion by the way.

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*Preaching Theology*, by Eric Baker, M.A., Ph.D. (Epworth Press; 5s. net) consists of seventeen short chapters on the Christian creed and belief which originally appeared as articles in 'The Preachers' and Class-Leaders' Magazine.' The articles are short—the whole seventeen of them go into sixty-seven pages. They are not meant to be either exhaustive or profound but they are illuminating and suggestive and well calculated to set any intelligent person thinking. In writing of

the omnipotence of God, Dr. Baker warns against the idea that God is a tremendous abstraction of power, ' possessed (as I read somewhere but can't remember where) of infinite velocity but no direction.' Power must always be defined in relation to its purpose. ' In terms of brute force an elephant is more powerful than a woman, and, if ability to forge a way through a virgin forest is required, the comparison still holds good. But, if something entirely different is desired, such as threading a needle, an elephant is futile and impotent.' On writing of the omnipresence of God, Dr. Baker starts with the prayer of a little girl who was about to leave her home in Edinburgh for a holiday in the south. ' And now, God, I shall not be able to talk to you again for a while, as I'm going to England to-morrow for three weeks, but I will get into touch with you immediately on my return.' This is a most useful book, written with lightness of touch, lucidity of arrangement and with a real and successful attempt to state the great truths in a simple way. It would provide an excellent basis for a series of Bible Class addresses.

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*They Met By Night*, by John S. Hoyland (Epworth Press ; 6s. net), is a rather unusual little book. In imagination it describes the scene in the Church at Ephesus when the Apostle John was dictating the early chapters of the Fourth Gospel to John the Elder. Mr. Hoyland imagines that this dictating was done at the evening meetings of that Church and describes it through the eyes of fourteen different characters, such as Stephanas, the mill girl, Asyncritus, the farmer, Hermes, the sailor, Zadoc, the physician, and so on. Each of them sees something in the gospel story, as John dictates it, which chimes with his experience or matches his need. For instance, Asyncritus, the farmer, has laboured hard cutting the little channels for the water to flow among his vines that they may bear fruit. He knows how water can be turned into wine. Amongst the group there is an interested Cynic philosopher who provides the questions the seeking rationalist might ask. There is real knowledge and scholarship behind this book. Mr. Hoyland knows the modern position regarding the Fourth Gospel and weaves it into his imaginary sketches. This is a charming book—but somehow it does not quite come off. That is very probably not so much the fault of this book as the result of the fact that past works of Mr. Hoyland have encouraged us to expect a very high standard from him. This book may not be quite so compelling as some of Mr. Hoyland's former volumes, but even if it is less successful, it is still worth reading.

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This further essay in Thomist theology—*Belief in the Trinity*, by Dom Mark Pontifex (Longmans ; 5s. 6d. net)—begins with a discussion of what belief in a mystery in fact involves, and a statement of the Trinitarian belief as formulated in Roman Catholic teaching. The central argument is a defence of the doctrine on the ground that since ' only in a group can a man use all his internal powers ' there is no contradiction in asserting distinction of persons in God who ' possesses all the perfections of creatures.' What can thus be asserted by a severely intellectual argument is supplemented by the revelation that the distinction of persons is in fact threefold and not, let us say, tenfold or twentyfold as natural reason might conceivably allow.

How far the average reader will be able to appreciate the close reasoning here presented may be open to question. There is, indeed, no attempt to conceal the difficulty of the problems being discussed, yet one wonders how far the inevitably technical arguments about the implications of Circumincession or Perichoresis or the *via eminentiae* will satisfy the reader. The final chapter, on the value of the belief, submits grounds for asserting that ' Christian ethics are rooted in the doctrine of the Trinity,' but scarcely satisfies the expectation of readers who look hopefully for some clearly stated and easily understood conclusions which find expression in the daily life of the believer.

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Important as are most of the volumes of Schweich Lectures few of the series attain to the distinction of a second edition. That a new edition has been called for of the lectures delivered in 1944 by Professor G. R. Driver just six years after their publication is an indication both of the interest of the subject and the excellence of the treatment. In this work, *Semitic Writing* : From Pictograph to Alphabet (Oxford University Press ; 30s. net), Professor Driver investigates the origin and development of the alphabet. The first lecture, on Cuneiform Scripts, treats of such subjects as writing materials and implements, scribes and libraries. The second, on Alphabetic writing, deals, after an introduction on the means and manner of writing, with the various inscriptions we possess from ancient West Semitic centres. In his third lecture, on the Origin of the Alphabet, Professor Driver claims that, while the first steps towards an alphabet were taken in Egypt, it was among a West Semitic people in contact with Egypt *c.* 2500–1500 B.C. that the invention was taken up, later to be developed and perfected in Palestine and Phoenicia. It is a fascinating story told with great learning and illustrated by a large number of plates and figures. The new edition contains sixteen pages of additions and corrections and brings the discussion up to date.

# The Logos of Philo: Personal or Impersonal?

By the Reverend A. W. Argyle, M.A., B.D., Oxford

One of the most disputed points arising from the Logos doctrine of Philo Judaeus is the question whether he ascribed personality to the Logos. James Drummond, who devoted over fifty pages of his two-volume work *Philo Judaeus* (1888) [1] to this very question, decided emphatically that he did not. Professor C. H. Dodd, in his recent book on *The Fourth Gospel* (p. 73), comes to the same conclusion: 'the Logos in Philo is never personal except in a fluctuating series of metaphors.' E. R. Goodenough, however, in his book entitled *An Introduction to Philo Judaeus* [1940], is more cautious. He thinks that to the question whether the Logos was personal or not Philo would have answered Yes and No simultaneously (p. 134). Edwyn Bevan in *Symbolism and Belief* [1938], p. 137, describes Philo's Logos as 'semi-personified.'

Any discussion of this question ought to be prefaced by the observation that, in the terms in which it is expressed, it involves an anachronism. The ancient world did not formulate the concept of personality. Indeed the development of the idea of personality first became explicit in the theological debates of the Christian Church concerning the Trinity and the Person of Christ. As was remarked by H. A. A. Kennedy in *Philo's Contribution to Religion* (p. 168), in ancient thought the boundary between personality and personification was vague. This was so because none of the great thinkers of antiquity, not even Plato or Aristotle, had attempted to define the characteristics which differentiate the personal from the non-personal.

But whilst the ancient writers did not define or discuss 'personality' as such, they were familiar with the concept of conscious, intelligent, volitional and purposive activity which really implies what we call personality. The question, therefore, whether Philo believed the Logos to be personal really resolves itself into the question, Did he believe the Logos to be characterized by conscious, intelligent, volitional, and purposive activity?

Several considerations seem to indicate that this question should be answered in the affirmative.

(1) Philo describes the Logos as sinless.[2] Clearly only a person possessing conscious, intelligent, and purposive volition can be described as sinless. Philo declares that the Logos is 'without participation in any sins whether voluntary or involuntary.'[3] This language cannot be dismissed as figurative or allegorical. It is a plain description of the nature of the Logos which makes nonsense if the Logos is regarded as impersonal. One would not describe a stone or a natural law as sinless.

(2) Philo declares that the Logos is the image of the Father, and that man is the image of the Logos, or, in other words, that the Logos is the image of God in which man is made.[4] The doctrine that the Logos is the image of God means, *inter alia*, that the Logos resembles and reveals God, partaking of His nature; and there can be no question that Philo regards God as personal. The God of Philo is the God of the Old Testament. The personality of God, therefore, guarantees the personality of His Son who is His image. Similarly the doctrine that the Logos, the heavenly Man, is the archetype of man, and that man is made in His image, must mean that there is a resemblance between man and the Logos. Undoubtedly Philo regards man, the image and son of the Logos, as personal. It appears to follow that he must have regarded the Logos as personal also. Indeed, not only is the Logos personal, but it is from his special participation in the Logos that man derives his own personality. It is only because of the element of divine-likeness within him, mediated by the Logos, that man can know God and be a person at all.[5] If the Logos is the source of man's personality, how can Philo fail to ascribe personality to the Logos? The Logos of Philo is in a truly personal sense both the Divine Son of God and heavenly archetypal Man.[6]

(3) In the *Quis rerum divinarum heres*, 236, the Logos, the image of God, is described as the Mind who is both within us and above us,[7] and of which the human mind is a copy. This designation of the Logos as 'the Mind above us' certainly seems to imply personality. We cannot agree with Drummond [8] that the description of this Mind, in the passage cited, as 'an intelligent and rational nature' suggests an abstract quality rather than a

[1] ii, 222–273.

[2] Profug. 108–117 (the reference numbers are those of the small sections in the Loeb edition).

[3] 108: *πάντων οὐχ ἑκουσίων μόνον ἀλλὰ καὶ ἀκουσίων ἀδικημάτων ἀμέτοχον.*

117: *ἀμέτοχος γὰρ καὶ ἀπαράδεκτος παντὸς εἶναι πέφυκεν ἁμαρτήματος.*

[4] Mund. Op. 25; Spec. Leg. i. 171.

[5] 'God made man partaker of kinship with Himself in mind and reason' (*τῆς αὐτοῦ συγγενείας μεταδοὺς ὁ Θεὸς ἀνθρώπῳ τῆς λογικῆς*, Mund. Op. 77).

[6] Leg. All. i. 31; Mund. Op. 134 f. Plant. Noe. 18–20; Spec. Leg. iii. 207.

[7] *Νοῦς τε ὁ ἐν ἡμῖν καὶ ὁ ὑπὲρ ἡμᾶς.*

[8] ii, 233.

person. Surely only a person can be described as intelligent. It is in keeping with such a conception of the Logos as personal that He is said to stand midway (*μεθόριος*) between God and creation as a suppliant (*ἱκέτης*) of the mortal with the incorruptible, and as an ambassador (*πρεσβευτής*) of the Sovereign to the subject.[1]

(4) That Philo ascribed what we would call 'personality' to the Logos seems to be implied also by his description of the Logos as Paraclete or Advocate.[2] In the *De Vita Mosis*, ii. 134, Philo writes: 'he (*i.e.*, the high-priest) who has been consecrated to the Father of the cosmos must needs use the Son who is most perfect in virtue as an Advocate (*παρακλήτῳ*) to plead his cause in order that sins may be remembered no more, and good gifts may be showered in rich abundance.' It is true that the 'Son' here is the cosmos; but the cosmos referred to is the *κόσμος νοητός*, the intelligible universe, which is the Logos.[3] Only a personal Advocate could be described as pleading the consecrated priest's cause with a view to forgiveness of sin and divine blessing. Similarly, when it is said in *Spec. Leg.* i. 96: 'It is most becoming that he who has been consecrated to the Father of the cosmos should bring forward the Son also to the service of Him who begat,' the Son referred to is the *κόσμος νοητός*, the Logos, who here again fulfils the office of Paraclete, though the title is not here mentioned. In his exposition of Lv $6^{2-7}$ in *Spec. Leg.* i. 235–7, Philo describes as the 'blameless Paraclete' (*παράκλητον οὐ μεμπτόν*) the judging voice of a man's conscience, which is the voice of the Logos.

Of course it is true that the Logos is often described in seemingly impersonal terms. For instance, He is set forth as the creative Wisdom of God, symbolized by Eden.[4] But the Divine Wisdom was more than half-personified in the Hellenistic Wisdom literature, and in Philo is fully personal. Philo further finds the Logos to be typified by the manna[5] and the brazen serpent[6] and by rivers.[7] He is 'the unbreakable bond of the universe.'[8] But these impersonal descriptions in no way rule out the conception of the Logos as personal, any more than the description of God as *τὸ ὄν* means that Philo regarded God the Father as impersonal, for he also calls Him *ὁ ὤν*.[9]

Indeed, God the Father is frequently described by Philo in impersonal terms. He is 'without qualities (*ἄποιος*).[10] He is 'intelligible Light,'[11] a fountain of the purest radiance,[12] the fountain of reason.[13] All these terms are as different from the personal as is that of *τὸ ὄν*, the Absolute Being. Yet there can be no suggestion that Philo refused to ascribe personality to God. He may be said to have regarded God as supra-personal, but never as impersonal. Philo was a Jew who never forsook his Jewish faith.

This is freely recognized by scholars. They take literally Philo's description of God as personal, and treat as metaphors or philosophical abstractions those descriptions of God which appear to be impersonal. Yet in regard to the Logos some adopt the precisely opposite procedure, deciding to take seriously every description of the Logos as impersonal, and as metaphor every description of Him which implies personality. Could inconsistency in the treatment of evidence possibly go further than this?

The passages which should be treated as normative for the interpretation of the doctrine of the Logos, as for the interpretation of the doctrine of God, are those which plainly imply personality. The fact that the Logos is sometimes described in impersonal terms[14] no more disproves His personality than the words of Christ, 'I am the Way, the Truth, and the Life,' or 'I am the Vine,' or 'I am the Door,' or 'I am the Light of the World,' or 'I am the Bread of Life,' imply a denial of His personality.

The truth appears to be that the Logos of Philo is, like God, supra-personal. He includes personality, but transcends it. E. R. Goodenough is right: the answer to the question whether or not Philo's Logos is a person should be both 'Yes' and 'No.' 'Yes,' because the Logos includes both Divine and human personality, partaking of the former and bestowing the latter. 'No,' because the Logos, like God the Father, is supra-personal. Philo distinctly says that the nature of the Logos is as mysterious and incomprehensible as that of God Himself;[15] and sometimes the creative activity of the Logos, who is usually distinguished from God the Father as His Agent in Creation,[16] is merged into the activity of God Himself who is said to be the sole, unaided, Creator.[17] The Logos, the Divine Son of God and archetypal Man, is personal in the personality of the Father.

[1] Quis rer. div. her. 205.
[2] Cf. 1 John $2^{1}$; John $14^{16}$.
[3] Cf. C. H. Dodd, *The Fourth Gospel*, 68.
[4] Leg. All. i. 65. Post Cain., 32.
[5] Leg. All. iii. 175; quod det. 118. Cf. John $6^{35f.\ 53f.}$
[6] Leg. All. ii. 79. Cf. John $3^{14}$.
[7] Post. Cain. 127 f. Cf. John $7^{38}$.
[8] Plant. Noe. 9.
[9] Cf. C. H. Dodd, *The Bible and the Greeks*, 3.
[10] Leg. All. i. 36. [11] Abr. 76. [12] Mutat. Nom. 6.
[13] Post. Cain. 69: *ὁ δὲ Θεὸς πηγὴ λόγου.*
[14] *E.g.*, 'royal Way' (Post. Cain. 101); 'Light' (Mund. Op. 31; Somn. i. 75).
[15] Quod Deus immut. 55, 62; Plant. Noe. 18 f. Mutat. Nom. 10.
[16] Leg. All. iii. 96; de sacr. Ab. et Cain. 8; Cherub. 127; Spec. Leg. i. 81. [17] Mund. Op. 23.

# Important and Influential Foreign Books

## Bultmann's 'Theology of the New Testament'

By Professor Dennis Nineham, M.A., King's College, London

This first half of the English translation of Professor Bultmann's *Theologie des Neuen Testaments* [1] gives rise to so many reflections that it is difficult to know what to single out for comment. That it reveals an unsurpassed breadth of reading and power of thought will hardly call for comment among those who know Professor Bultmann's earlier work. Nor are they likely to be surprised by the general tone of the book or its conclusions. But it is interesting to speculate what its impact is likely to be on English students of theology who do not read German.

The work as a whole is an account of the development of Christian thought from the time of our Lord Himself down to the rise of the Catholic Church, and this volume takes us as far as the thought of St. Paul, which forms the subject of its concluding section. The treatment is historical in so far as Bultmann believes he can trace four main stages of development in this period [2] and deals with these in succession, giving an account of the relations between them and of their influence one on another. It is systematic, in so far as the thought of each of the stages is treated for purposes of exposition as an independent whole and analysed according to subject matter; but even here the genetic method is never left entirely out of sight. It is undoubtedly these latter, expository, parts of the book which will commend themselves most unreservedly to English scholars, most of whom will probably agree that the last one at any rate, the exposition of St. Paul's thought, is a masterpiece of clear and well-documented scholarship. If their attitude toward the other expository sections is more reserved it will be because in them the exposition is more controlled by Bultmann's historical understanding of the period, and it is this historical understanding which will be the main source of controversy in the book—and incidentally perhaps will prove the most worthwhile reason for having translated it.

[1] Translated by Kendrick Grobel [S.C.M., 1952]. The German original began to appear in 1948. The complete English translation will be in two volumes, the second of which, not yet published, will deal with the Johannine writings and the development toward the Ancient Church.

[2] It is not suggested, however, that these stages were sharply distinguished and did not overlap.

The four sections of the book deal respectively with The Message of Jesus, The Teaching of the Earliest Church, The Beliefs of the Hellenistic Church in its pre- and non-Pauline forms, and The Theology of St. Paul. That is unexceptionable enough, but the English student will probably be very surprised at the proportion of attention devoted to each section; of three hundred and forty-seven pages of text, section one gets thirty pages and so does section two, while sections three and four get one hundred and twenty-one and one hundred and sixty-six pages respectively. And this distribution is a fair index of Bultmann's general view of the subject. Of Jesus Himself, he thinks, a teacher and prophet with no messianic pretensions, we know, and can know, very little. And the position is much the same with regard to the earliest community of simple Jewish Christians, among whom the gospel *of* Jesus first became a gospel *about* Jesus, though even for them, according to Bultmann, the Messiahship was something wholly in the future and the earthly ministry had no messianic quality.

So inevitably, the centre of gravity in the book lies in the last two sections. On Bultmann's view it could not be otherwise; for according to him it is only about the Hellenistic and Pauline Churches that we possess any direct evidence. All our documents, canonical and uncanonical, including the Gospels, derive from these communities and are *direct* evidence only for their life and beliefs. It is true that some of these documents profess to give an historical account of the events on which the life and beliefs were based, but the men who compiled these documents were untrained and uninterested in scientific history and Bultmann is very chary of accepting their accounts at their face value. In fact it is one of the contentions of his book that to a very considerable extent the account of the gospel story in its present form, and with its present theological colouring, was the product of the developing religious faith. In many respects at any rate, Bultmann thinks, the gospel story is the product of the faith, not the faith the product of the gospel story.[3] Such a view is bound to provoke the question: What then *did* produce the religious faith? But for

[3] A signal instance of this, according to Bultmann, is the story of the physical resurrection of the Lord.

the moment it will be well to turn aside and notice one novel feature of Bultmann's method.

This is the attempt, made in the third section of the book, to separate out Hellenistic Christianity as it was apart from St. Paul's influence and to give a systematic account of it as an independent phenomenon. Undeniably there are good grounds for the attempt; no one nowadays doubts that there were Hellenistic Christians with a theology of their own before Paul, or that there continued after him to be Hellenistic communities hardly influenced by his thought. But the evidence for their beliefs is so scattered, indirect, and often ambiguous, especially in the case of those before Paul, that it was a brave venture to work it up into a coherent account of such length. It could hardly have been done without drawing largely, as Bultmann has done, on extra-canonical sources. But exception can hardly be taken to that; indeed the use of apocryphal and patristic literature to illuminate and illustrate the meaning of Biblical texts is a prominent feature of the book which English students might note to their profit. Even so, this account of non-Pauline Hellenistic Christianity is something of a *tour de force* and every reader will probably find something in it he wishes to query or qualify; but it by no means follows that the attempt was not well worth making and should not be repeated. As far as Bultmann is concerned, the attempt was, as we shall see, a natural, almost an inevitable, consequence of his general view of Christian origins.

From this brief account some readers may find themselves wondering whether the book was worth translating at all. Such doubts would be unjustified. The expository sections are so full of good things that they alone would have justified the translation. But it may be suggested that it has a wider and more significant justification than that. Until the first decade of this century it was customary for almost all important theological works in German to be translated into English; but since then, as the theological reading public has decreased in size, the custom has dropped.[1] As a consequence, a whole movement of German Biblical scholarship—the work of the so-called *Religionsgeschichtliche Schule*[2]—has remained largely unknown to most English readers, at any rate so far as the New Testament is concerned. The classics of this school, Bousset's *Kyrios Christos*, Reitzenstein's *Mysterienreligionen*, Lietzmann's *Messe und Herrenmahl*,[3] and a number of others have all remained untranslated and largely unknown except from brief and usually hostile discussions in English works. English New Testament scholarship meanwhile has tended in a very different direction, and so this translation of Bultmann's book will undoubtedly come as something of a shock to many English readers. Therein lies a great part of its value. A careful reader will see that, for all its individual brilliance, it is in large measure the voice of the *Religionsgeschichtliche Schule* coming to expression on the whole subject of Christian origins. Of course Bultmann has his own insights and peculiarities, in particular he is deeply radical, but from the present point of view that is no disadvantage, for it enables us to see more clearly where the school's mode of approach is likely to lead if pressed with complete logical consistency.

The discerning English student then will be grateful to this translation for plunging him into a tradition of New Testament scholarship bewilderingly different from his own. At first he may well be tempted to dismiss Bultmann's as an 'irreverent'[4] way of handling the Bible, but to do that would be to beg the whole question; he will do better to attempt an analysis of the difference.

In the first place the whole book is based on assumptions very similar to those of the 'modernist' or 'liberal' school so unfashionable among English theologians to-day. There is the familiar distinction between the gospel *of* Jesus and the gospel *about* Jesus, and the latter is largely attributed to the influence of gnostic ideas,

[1] And it so happens that such theological works from Germany as have been translated in recent years have almost all emanated from 'neo-orthodox' circles.

[2] A difficult expression to translate—perhaps the 'History of Religion School,' but we should talk more naturally of the 'comparative study of religion.' The name was originally applied to a group of scholars (Gunkel, Bousset, Wrede, and others) in the latter part of the last century; but it is also applied to more recent scholars whose work has been based on similar methods and presuppositions. The common characteristic of these scholars is the belief that the true understanding of the Biblical documents depends on seeing them in their historical setting as part of the development of man's 'religious culture.' The members of the school have therefore carried out a great deal of research into the religions and cultures contemporary with the Biblical writings. The dangers of such an approach will be sufficiently obvious.

[3] After nearly thirty years an English translation of Lietzmann's book is now being published in Holland [Brill, Leiden].

[4] That is perhaps the adjective that springs most readily to mind. Biblical texts and doctrines are evaluated, and sometimes dismissed, with a confidence in modern judgment and standards very surprising to English students. Biblical writers are treated with disarming frankness as men like ourselves, 'weak on the speculative side' or 'muddled at this point.'

mystery religion theology and the like. About this two things may be said. The first is that little harm can come from confronting younger students with some of the central modernist problems. For, wherever the truth may ultimately lie, it may be doubted whether many of the questions raised by the modernists have ever been really satisfactorily answered. But secondly it is to be noticed that Bultmann's position is significantly different from that of the older modernists, and different precisely in the direction we should expect from a member of the *Religionsgeschichtliche Schule*. The development of early Christianity is now understood in terms of the cultural and religious environment in which it took place. The opposition is no longer the simple one between the Jesus of History and the Christ of St. Paul ; it is between Jesus as He was in the narrowly Jewish setting of popular Palestinian religion and Jesus as He was bound to be conceived if He was to be an object of worship — or even of comprehension — to the mixed population of the Mediterranean world, with its background of Hellenistic and near-oriental religions. The villain of the piece, so to speak, is no longer St. Paul or any other single person, nor even rivalry and misunderstanding between several persons ; it is rather the essentially non-Jewish character of the early Hellenistic communities to whom an essentially Jewish religion was preached. Even St. Paul, for all his stature, is seen as working within this environment, part of an impersonal and inevitable development which went on before, during, and after his lifetime. Some at least will feel that, so seen, he becomes in some ways a much more intelligible figure.

This point has been stressed because it brings us very near to the heart of the issues involved. Those who know Bultmann's other writings will probably agree that the problem with which he is ultimately concerned is that of the relation between religion and the cultural environment by which it is surrounded and in terms of which it must express itself. This same concern lies behind the present book.

In the first place Bultmann asks himself how a religion—that of the New Testament as we have it—which on his view is essentially a religion of Hellenistic people, or at any rate Hellenistic Jews, reflecting *their* concerns and expressed largely in terms of *their* phraseology,[1] can ever have existed in substantially similar form in the quite different cultural and religious situation of first century Galilee. The two situations, he feels, were so different that a religion which spoke to the condition of one could not, without serious modification, have survived in the other. For example, in the New Testament picture of Jesus, Bultmann detects considerable elements of the κύριος[2] and θεῖος ἀνήρ[3] conceptions, both essentially Hellenistic ideas which would have been quite unintelligible in a purely Jewish setting. One does not need to agree with Bultmann about these, or any other, particular cases to feel that there is a general point here deserving of more attention than it sometimes receives this side of the Channel.

But there is a much more important way in which Bultmann's fundamental concern has affected this book. One aspect of his problem, that which concerns the relation between the New Testament cultural background and our own, has supplied the basic presuppositions of the whole book, and indeed of all Bultmann's other work on the New Testament. Every student of the New Testament who is concerned with other than purely technical questions is bound sooner or later to be faced with this question of the relation between the two cultures. For example, to take an often quoted and rather trivial instance, it is virtually impossible for anyone with a modern western European cultural background to believe that the upper air is thickly populated with demons hostile to God and His servants, as was almost universally believed in New Testament times. Thereby a problem is raised for us in connexion with the stories in the Gospels of demon possession and its healing. Faced with this sort of problem English students tend to react in a fairly uniform way, though it is a way not easy to define. Where New Testament accounts involve what is, from our point of view, sheer impossibility we are ready enough to admit it, but our strong instinct is to be very cautious about making such admissions, and to avoid at all costs any *a priori* dogmatism. ' After all,' we say, ' it is only to be expected that when the unique Event occurred and God's own Son became flesh, His incarnation should have been accompanied by many breaches of the "laws" of nature elsewhere unknown in history. To rule out the possibility of such divine interventions *then* because they do not seem to happen *now*[4] would be quite unscientific and contrary to the valid insights of Hume and his fellow empiricists. True, the particular interpretation of the Lord's healings in terms of demon

[1] This, of course, is a historical judgment on which Bultmann can be—and has been—sharply challenged.

[2] ' Lord ' in the sense of the cultically worshipped deity of the Hellenistic world. Bultmann denies the possibility of derivation from the Palestinian *Maran*.

[3] The ' divine man,' a numinous hero-figure of much Hellenistic religion.

[4] Even supposing that to be true.

possession given by the Evangelists may be attributable to the contemporary cultural background, but that affords no ground for doubt that genuine healings took place, and took place through the direct intervention of God as part of His great saving work.'

The strengths of such a position are familiar to us all, and they are strengths indeed ; but it may nevertheless be good for us to be reminded that great scholars of another tradition, when faced with the same problems, are reacting rather differently and are therefore producing a different picture of the origins of our religion. New Testament scholarship is still far from ' assured results.' In particular it may be good for us to see how seriously one such scholar feels obliged to take modern culture and its world-view. It is fashionable nowadays to emphasize the relativity of all world-views, including our own. Such an emphasis, valuable though it is, contains a danger ; it could easily lead us to minimize, or even by-pass, the problems presented to religion by contemporary culture. For, as Bultmann insists elsewhere, you can no more jump out of your cultural environment than you can jump out of your skin, and it is as whole-hearted—though not uncritical—participants in twentieth-century culture that we must be Christians if we are to be Christians at all.

That may sound painfully obvious, but in fact it has presented Christians with a very difficult dilemma ever since, about two centuries ago, the contemporary world-view began to diverge sharply from that of the Bible. On the one side there is the valid insight that in a fallen world every world-view is bound to prove relative and at least partly unsound in the light of the Biblical revelation. But this can easily degenerate into the bibliolatrous position which ignores or decries any novel insights of modern science and culture which may seem to conflict with the Biblical account as it stands of man and the world and their relations with God.[1] On the other side too lie a valid insight and a caricature of it. The insight is that no religion can or will survive which cannot be satisfactorily expressed in terms compatible with the true deliverances of contemporary culture and science. The danger here is of accepting the contemporary culture so uncritically that it becomes the inflexible yard-stick by which the Biblical revelation is judged and, where necessary, rejected.

Now it may be suspected that the main stream of English theology had kept closer to the former insight than to the latter, and English theologians may therefore be inclined to accuse Bultmann of holding the second position in its vicious form. The charge may well have considerable justification, but at the same time we should at least be prepared to consider the accusation implicit in Bultmann's book that *we* have tended to slide over into the illegitimate form of the first position and to sit too lightly to the second, even in its valid form. The difficulty is that we are here outside the sphere of logical argument in the strict sense. You cannot *prove* that at such and such a point the general outlook of your day is ' relative ' and unsound and stands condemned by the essential Biblical revelation, because the question at issue is precisely in what the essential Biblical revelation consists. Nor yet can you *prove* that certain basic assumptions[2] widespread among your contemporaries are so absolutely valid that they necessitate the rejection or modification of certain Biblical statements. What the modern world-view renders incredible for me is simply what I as a twentieth-century man, alive to what is going on around me, finds it impossible to believe ; and that varies from person to person.

So it is at a level too deep for strict proof or refutation that the presuppositions of Bultmann's book differ from those of most English theologians. In particular he believes that the valid insights of modern culture and science have made permanently incredible the whole supernaturalistic[3] apparatus of miracle and overt breach of the natural order, in terms of which the New Testament tells, and guarantees the truth of, its story. It follows that, whatever the truth may be which the New Testament is meant to convey to us, the alleged miraculous interventions are not part of it, but are rather the partly distorting medium through which alone that truth could be conveyed to people of a pre-scientific, ' mythical ' culture. Our task therefore is to disentangle the truth from the distorting medium and present it to men of modern culture in a ' demythologized ' form.[4] This, as everyone knows, Bultmann has tried to do with the aid of categories derived from Heideggerian existentialism.[5]

[1] The conflict over evolution is the most obvious example ; but there are others more subtle and significant.

[2] *E.g.*, that ' because miracles do not happen now, they never have.'

[3] ' Supernaturalistic ' rather than ' supernatural,' because presumably no one could deny the supernatural and remain a Christian, or even a theist. By ' supernaturalistic ' is here meant the supernatural which by its manifest and undeniable discontinuity with the natural guarantees itself *as* supernatural.

[4] In Bultmann's view the New Testament world-view reveals its ' mythological ' character in many ways besides its belief in miraculous divine intervention, *e.g.*, in its cosmology.

[5] See his essays in *Kerygma and Myth* (translated by R. H. Fuller. S.P.C.K. [1953]).

It lies outside the scope of this article to discuss the merits of such a position, but it has been necessary to say so much because Bultmann's treatment of the New Testament will not be understood unless such considerations are kept in mind. *The Theology of the New Testament* should be read with *Kerygma and Myth* always ready to hand. Only so, for example, is it possible to understand why Bultmann's section on the ministry of our Lord is so brief (the story is so riddled with the 'supernaturalistic'!) when English scholars still feel able to treat the Gospel accounts as trustworthy enough to provide the basis for a fairly full historical reconstruction. Only so shall we appreciate the full courage of what Bultmann is trying, rightly or wrongly, to do. The Biblical records, we might think, are so shot through with 'supernaturalistic' elements [1] that to reject them and yet cling to the Bible as the Word of God is an impossible endeavour. But that would be to reckon without the 'Barthian' streak in Professor Bultmann. Jesus, he says, is not less the Word, the Act, the Son of God because as incarnate He was *incognito* and there were no supernaturalistic occurrences to distinguish Him outwardly from other men. These titles of Jesus still have all their old validity, and more, if only we will reinterpret them, and the rest of our religious vocabulary, in 'non-mythological' terms.

This raises one last point. Bultmann's preoccupation with 'demythologization' is certainly reflected in his account of New Testament thought. Existentialism provides many of the categories in terms of which he attempts to evaluate the various theological developments and is even used in places as the key to unlock the true meaning of St. Paul's Epistles. Such a 'dogmatic' approach to the New Testament has often been shown to be exceedingly hazardous, and it may well be asked how far Professor Bultmann has escaped the hazards. The short answer is that such criteria have been used with restraint, so that they illuminate rather than distort, and that, on the whole, existentialist ideas have not been read back into any New Testament text to which they are completely foreign.

[1] And 'mythological' elements of other kinds.

# In the Study

## Virginibus Puerisque

### How to Recognize a Christian

By the Reverend William Turner, B.D.,
Gargunnock, Stirling

'Now when they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus.'—Ac $4^{13}$.

When the Allies made their great landings on the coast of France in June, 1944, many British and American soldiers were dropped by parachute from planes into enemy territory. The 101st Airborne Division of the United States Army made such a drop at night. The men should have come down in bunches; but they didn't. Most of them, on landing, found themselves alone in the dark, and with the enemy somewhere near—perhaps behind that hedge, perhaps yonder in that other field. But these men gradually got together, because, on the order of their commander, each of them carried with him a little toy. Perhaps you've seen the kind of thing—a little metal snapper which, when it is pressed, makes a clicking sound like a cricket or grasshopper. I have one which I use when I am giving a lantern lecture, to let the man who is working the lantern know when to change the slide. When these men found themselves alone they made their snappers go click-click; and when they heard an answering click-click they knew that one of their comrades was near.

In the early days of the Christian Church, when Christian people lived dangerously, surrounded by their enemies, they had secret signs by which they could recognize one another. If you were standing speaking to a stranger he might unobtrusively draw in the dust with the toe of his sandal the rough outline of a fish, and you would know at once that here was a brother Christian. (A fish was a Christian sign, because, if you wrote in Greek the words, *Jesus Christ God's Son, Saviour*, and took the first letter of each word, you got the Greek word for 'fish.') Or you might be on a journey carrying an important letter from one church to another, and you might be wondering where you could spend the night in safety; and then you would notice a little cross scratched on the doorway of a wayside house, and you would know at once that in this house you would find a Christian welcome.

Our text tells us that Peter and John were recognized as followers of Christ because of their boldness. And this is how, I think, we should be able to recognize Christians to-day—not by toy snappers which we might all carry, nor by making the sign of the fish or the cross; but by being bold in standing up for Jesus—bold in doing what is right, no matter what others may say. Be bold

in pleasing Jesus ; and then we shall all know that you are one of us—that you too are a Christian.

### Remembrance Day

By Rita F. Snowden, Auckland, New Zealand

'Have these things always in remembrance.'—2 P 1[15].

I wish we might each buy a ticket to Australia this morning. I am sure you would enjoy it. An air ticket would be best, because then we could fly in quickly over Sydney harbour with its lovely blue waters stretching for miles and miles, and the great harbour bridge, like a giant-sized meccano set arched into the sky.

Of course there are lots of things in Sydney to see, but if we had only one day—and it were this day, Remembrance Day, there is at least one thing I would specially like you to see.

It is a beautiful building set just a little way from the main streets, in a park. And it is a building quite different from any other in the city—it is a Memorial, and right in the centre of it is a Hall of Memory.

When you enter the Hall of Memory you must bow your head, because the main thing to see there is a beautiful bronze group of four figures, and it is set below eye level, so that to look at it at all, you must bow your head. And that is a suitable way to enter, with quiet reverent steps and bowed head. For this is a very, very sacred place.

The four bronze figures—those of a young man killed in war, now raised high by the up-held hands of the other three—are to help all those who come into the Hall of Memory, men, women, boys and girls, to remember. If you stand silently and look, you will see that all three who bear the burden of the young soldier are women.

The first of the three is his sister, we can tell that because she is about his age, and is like him in looks, strong and fine and young. The next is his wife, we know that because she has a tiny babe in her arms. The third is aged and care-worn, and we know who she is. She is his mother.

Each helps to bear the heavy burden, the sad burden of war, so each of their faces is sorrowful as well as brave, for each has to go on living without the young soldier who has been killed in war.

And that is the meaning of war—not only that the young soldier gives up his life, which is the most precious gift a man can give, but that war lays a heavy burden on all others who must live on after he has died.

That is what the bronze group in the Hall of Memory says to all those who look upon it. It is an important thing to say, and to remember on Remembrance Day, and on all the other days too, when we talk about war and about helping to make peace in the world. Underneath those fine, sad figures the sculptor has put some words, and they are these : 'Let silent contemplation be your offering.' In other words, he is saying, Hush your hearts here, and remember these things, and think about them until you can find a better way to settle the quarrels of the nations than by war. When you have found that better way, then offer your best gifts of life to make it come true.

## The Christian Year

Nineteenth Sunday after Trinity

### New Life in Christ

By the Reverend Douglas Stewart, M.A., Pinner

'And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?'—Mt 9[4, 5].

We have no right to answer that question since we are incapable of saying to the sick of the palsy either 'Thy sins be forgiven thee' or 'Arise and walk.' We cannot tell which of these is the easier because, for us, they are equally impossible. Instead of trying to answer we usually do what Jesus' Galilean auditors did : we say that what is impossible for us must also be impossible for Him.

The scribes had nothing to say to the paralysed man, but their impotence did not deter them from criticising His competence. But they did it, significantly enough, in the name of law. Matthew contents himself with telling us that they thought, 'This man blasphemeth.' Mark is more explicit : he tells us that they argued, 'Who can forgive sins but God only?' In the name of that high principle they denied in advance the power of Christ.

The modern mind passes lightly over their difficulty. The forgiveness of sin is not a modern issue. It is at the second word of Jesus that we begin to object, 'Arise, and walk.' He has no right to say it because 'Miracles don't happen!' Our law is the law of Nature which must never be broken. Jesus blasphemes from the modern point of view because He proposes to break through the sacred order of the universe.

Whether is easier to say, 'Thy sins be forgiven thee' ; or to say, 'Arise, and walk' ? He said both. That is the fact with which we must come to terms. He transcended—He transcends—the religious legal impotence of the ancient world, and the scientific legal impotence of the modern world. He is master of both man's enemies.

1. Our first enemy is the past. It is to the past that Christ speaks when He says, 'Thy sins

be forgiven thee.' The man carried to Him was paralysed because of his past.

How shall the man I am to-day bear the memory of ' all our yesterdays ' ? Where can the self be buried, the self who was myself, the self of whom I myself am now ashamed ? I can only bury my dead past within my living present. At times the burden becomes intolerable as it did for this man in Capernaum so long ago. He had no strength, no energy, no desire to go on with life any more. It took four men to lift his dead weight, and even they could not give him the power to lift himself.

I said a moment ago that sin is not a modern issue, and by that I simply meant that men to-day have given up the problem as insoluble. In despair modern man gives his attention to what he thinks are more practical things. He hopes that by ignoring the fact of guilt he may be able to circumvent it. There is a phrase of Oscar Wilde's which expresses this optimism, ' The body sins and passes on.' So men hope.

But even Oscar Wilde did not believe it. The phrase occurs in *The Story of Dorian Gray*, which is a parable of moral retribution. Sin is only of the body in so far as the body is servant of the spirit. Sin dwells in the infinitudes of the personality. And the easy conscience of modern man can take little comfort from modern psychology. Nothing is left behind : nothing is buried anywhere except in the depths of the mind. There the past lives and moves within each one of us, disturbing our sleep, deflecting our purpose, paralysing our will. ' Who shall deliver me from the body of this death ? ' This is life's innermost, inescapable burden. Who shall ease me of the great weight of myself ?

' Son, be of good cheer ; thy sins be forgiven thee.' Do you believe in Jesus Christ ? What do you believe in Jesus Christ ? Do you believe that He has power on earth to forgive sins ? Reflect ; don't answer hastily. Do you believe that He has power on earth to forgive you your sins, that His word is sufficient for your burden, that His love is sufficient for your past ?

It was Kierkegaard who pointed out the blasphemy of saying, ' I can never forgive myself.' Of course not. None of us has the right to do that. It is God in Christ who forgives us and we cannot sin a sin so great as to be too great for His forgiving love. ' Here begins new life.' The words are Dante's, but they are as old as the paralytic man in Capernaum, and as new as the latest trembling acceptance by a human soul of the forgiveness of Christ. They are a resurrection. We rise from our grave in the power of Christ.

2. It is to our future that Jesus speaks when He says, ' Arise, and walk.' Man delivered from his past still has his future to face. ' *Wilt* thou be made whole ? ' said Jesus to the impotent man at the pool of Bethesda. After all, he'd been a long time there and he'd made many friends. What would he do if he left ? He could not honourably live off his relatives any more. He might even have to work !

And for the man in Capernaum there was the same challenge. Jesus ordered him at once to carry the bed on which he'd been carried. The burden of the past may seem to some of us, and to all of us in some moods, preferable to the burden of the future. So long as we're paralysed by guilt no one can demand much from us in the way of constructive effort. If one half of the human race is paralysed by sin, the other half is paralysed by anxiety.

Christ's second phrase, ' Arise, and walk,' is the point of difficulty for the modern mind, because a vast anxiety neurosis is spreading throughout the world to-day. The great cry is for security. We labour incessantly at scientific devices for mass destruction in order to have nothing to fear. The lip-service, in all lands and by all sections of society, to peace, is symptomatic of the same spirit. The burden of history — of millions in slavery — of the destruction of humanity in totalitarian states — of dispossessed classes and refugees—of backward races—we feel that it is all too much for us. ' Peace, peace,' we cry. And the Prophet replies, ' There is no peace.'

' The burden of history ' we call it, but all the prophets called it ' The burden of the Lord.' We want history to stand still in the present because, for us, the present is relatively comfortable. But history moves on inexorably into the future because ' our God is marching on.' We want the power of Christ to heal the disease of our sinful past, but we fear the power of Christ to command us to shoulder the burden of the future.

The situation is complicated for us because the anxiety neurosis of modern man is created (as are all anxiety states) by man's rash assumption of a burden too great for him. Since the Renaissance Western man has tried to carry the weight of history : he has tried to shape human destiny. Now he cries only for peace and to be let alone. The future is altogether too menacing for us nowadays.

' Whether is easier to say, Thy sins be forgiven thee ; or to say, Arise, and walk ? ' Do you believe in Jesus Christ ? What do you believe in Jesus Christ ? Do you believe that all authority is given unto Him in heaven and on earth ? Do you believe that He is sufficient for this time as for time past ? Do you believe that the future, next year, next century, will reveal the triumph of Christ ? Do you believe that He commands you, Arise, and walk ?

It was hailed as one of the signs of the Kingdom that 'the demons are subject unto him.' Man's slavery to evil powers was manifestly broken by the authority of Christ. The twin demons who enslave modern man are without power the moment we look beyond them to Christ. If I belong to Christ then the past cannot claim me as its slave through guilt, nor can the future claim me as its slave through fear. If I belong to Christ I discover the present: I live in the present.

There is only one day in my life—to-day. Only one moment—the present moment. 'Behold, now is the accepted time; behold now is the day of salvation.' 'Now' is that point where eternity intersects time cutting off past from future and focusing the present. 'Now' is that place where Christ says both, 'Son, thy sins are forgiven thee'; and 'Arise, and walk.'

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TWENTIETH SUNDAY AFTER TRINITY

## God in the Silence

BY THE REVEREND E. L. ALLEN, PH.D., D.D.,
NEWCASTLE-UPON-TYNE

'The Lord is in his holy temple: let all the earth keep silence before him.'—Hab $2^{20}$.

One of the most insistent and least pleasing features of an industrial civilization like our own is the noise by which we are surrounded. We live amid the whirr and clang of machinery and the roar of traffic. Yes, and even when we enter our own homes, noise may greet us from the wireless set. What a relief to escape sometimes to the peace of a summer day in the woods, with no sound to break the stillness except the song of a bird or the murmur of a nearby stream. And where God is, where His holiness awes and attracts us, silence is often the one adequate response. Let me speak therefore of three ways by which God enters our life through silence.

The first is the silence of *worship*, when we awaken to the contrast between time and eternity, man and God, and wonder claims us. Once in Japan, in the great industrial city of Kyoto, I passed in a minute out of the noise of the main streets into a Shinto shrine. There was a courtyard with a few trees, and under one of these a cistern of cool, clear water. Beyond, some steps led up to a square empty room, with spotless mats on the floor. As I stood there, the emptiness was filled with a Presence, in the silence a Voice spoke. It was a heathen shrine, to be sure, but who shall say the true God did not reveal Himself to those who worshipped there in spirit and in truth?

In the great days of Louis XIV of France, a prince of the royal blood died and the greatest orator of the time, Bishop Bossuet, was called upon to preach the funeral sermon. In his panegyric, he dwelt upon the dead man's high descent and his splendid achievements. Then, as he reached the climax of his discourse, he paused, kept silence for a moment, and, lifting his eyes and hands upward, said in measured tones: 'But God only is great.' At those words all earthly splendour was reduced to insignificance, and the pride and chivalry of France that crowded the royal chapel knew themselves to be but mortal men waiting upon the majesty of God.

Then there is the silence of *waiting*. A distinguished psychiatrist has said that he counts no patient really cured unless he is able to stand three months of a certain kind of trial. That trial is not failure, not disappointment. It is the alternation between hope and frustration, when you wait to see what is going to happen and it is not in your power to affect it in the least. The great souls were made often by being subjected to this test. So it is said of Joseph that till 'his word came to pass; the word of the Lord tried him'. If at such a time we think of ourselves as waiting on circumstances, we shall tend to become paralysed. But if we can think of ourselves as waiting on God who is master of circumstances, we shall be admitted to a share in His mastery.

There is a considerable demand to-day for war-books that tell the story of successful attempts at escape from prison camps, and we cannot sufficiently admire the combination of cool calculation and reckless daring that is needed for such an enterprise. But there were other persons who showed an equally amazing fortitude. They waited year by year, never feeding on false hopes and never succumbing to circumstances. There is a heroism that consists, not in doing some great thing, but in living with soul unperturbed by the fluctuations of our lot.

Then there is the silence of *suffering*. There are adversities that it is not difficult to bear bravely; they seem to put us on our mettle, so that we emerge the stronger for what we have gone through. But there are others that strike us down; we are unable to understand, unable even to expostulate; we can only submit. In such an hour, a man bows his head in silence, for he cannot even bring his lips to frame the words: 'Thy will be done.' He can only take his suffering as it is and offer it to God. He is stunned by it, and his only resource is to accept it and trust that it will not turn out sheer disaster.

We read the Book of Job and follow his protests against his friends' arguments. They try to explain, according to the ideas of the time, just why he suffers so, but he is unconvinced. Even when the divine voice speaks out of the storm at the end of the drama, it does not, at least to our judgment, justify what has happened. But some-

thing has changed in Job, and he keeps silence. 'I abhor myself, and repent in dust and ashes.' God has revealed Himself in Jesus Christ as the love that is not willing that any should perish; but there are times when this is simply inconceivable. Then we can only submit and allow ourselves to be led by a way that we know not, saying as we go: 'Though he slay me, yet will I trust him.'

There is a Russian story called *The Silent Man*. A stranger comes to the bedroom of an inn towards evening and introduces himself to the other occupant as 'the silent man,' and describes the difficulties in which he has so often been involved by his taciturnity. He does it at such length that the other man rushes out to escape his chatter! So you may ask why words should be used to commend silence; would it not be better to practise it? But we must use words, and that for two reasons. In the first place, unless we put into words what we have experienced, it may well vanish and leave behind only a vague impression. In the second place, if what has happened to us is of any lasting moment, we shall want both to give thanks for it and to communicate it to others, and for these purposes language is necessary.

So I put beside my text another verse: 'God is in heaven, thou upon earth; therefore let thy words be few.' Speech about God there must be, but let it be brief and sincere. Our systems of theology are so much blasphemy if they construct a scheme by which God can be placed and accounted for in the appropriate chapter. To say that 'God is love' is not in the least to define Him. For if we have known love, we know that it is an inexplicable marvel. And God is like that.

Sometimes perhaps the occasion comes to speak to others of what is deepest in our souls, and we fail. We are tongue-tied. But do not let us on that account say we will never again attempt this. For it is not the apt phrase, the well-chosen argument that commends God to men. Rather is it the stumbling utterance, the unfinished sentence, the lapse into silence that bears witness that we have met the living God. For God is so wonderful that neither speech nor silence is adequate to Him. We can but offer Him both in humility and utter sincerity, with the prayer that He will reveal Himself by each alike.

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TWENTY-FIRST SUNDAY AFTER TRINITY

## The Call to Remembrance

BY THE REVEREND JOHN L. KENT, M.A., CATHCART, GLASGOW

'Look unto the rock whence ye are hewn.'—Is 51[1].

Here is an astonishing situation. The day has arrived for which the Jews have waited, pined, and prayed. For fifty years and more they have been in servitude in a foreign land and now their edict of emancipation has been signed.

The patriots are mustering. But what a pitifully small, straggling band! It is incredible that, after all the pleading and the preparing, this tiny group of unimpressive people is all who are willing to rebuild their nation and restore its fortunes on their native soil. Little wonder that their hearts sink. How can they essay to lay the foundations, far less renew the glories, of their fatherland? It is beyond them.

To that justifiable complaint the prophet spoke. 'Listen to me, you who have made the victory of right your objective, you who seek to do God's will. See Abraham your father and Sarah your mother. They started the vast enterprise of setting up God's Kingdom. Tell me, how do you think they felt? What resources had they to make them confident that God's dream would be realized through them? Look unto the rock whence ye are hewn.'

This has been God's cry to every succeeding generation. Think, for example, of the dissolution of the Roman Empire. That must have been a time when Christian people felt that the task of preventing the Church from perishing with the Empire was quite impossible. But to His people God spoke and said: 'Look unto the rock whence ye are hewn.' And out from the ruins of a proud civilization the Church marched to enlarge its conquests and to fashion a new and better culture. Or, again, think of how this new culture in its turn began to crumble. Mediæval Europe was afflicted with a fatal illness and it seemed as if the Church must vanish with it. How could its members rescue it from death? Once more the voice of God rang out: 'Look unto the rock whence ye are hewn.' And, says Latourette, 'once more the Church broke the bonds of the now moribund culture, burst forth in fresh life in the Reformation, and became a builder of the civilization of modern Europe.'

Thus to us on this day of remembrance the same challenge is addressed.

For we are standing at just such a point in history. A new world is coming into being and the shaping of it is the most demanding task mankind has been set. Men are not certain that they possess the wisdom, skill, and character to fulfil their destiny. They are therefore taut, edgy, and nervous. Some one has called this chapter of our human story 'the age of anxiety' and we are well aware of the source of that idea. It springs from our vivid apprehension of the fatal consequences that will result from our failure to accomplish our mission.

As Christians we are acutely conscious of how

deeply our cause is involved in all that is happening on the earth. We are concerned for the survival of our faith ; we are even more concerned that its relevance will be fully realized. With the repudiation of so much that the faith has stood for and with the dismissal of its claims as irrelevant to mankind's supreme objectives, we are growing alarmed. All so easily we can become infected by the mood around us, and fall victims to a paralysing anxiety.

It is good therefore that we should hearken to this ancient word. ' Listen to me, you who have made the victory of right your objective. . . . Look unto the rock whence ye are hewn.'

*The duty of remembrance.* When Sir John Hunt was setting down his reflections on the triumphant scaling of Everest, he paid a glowing tribute to his predecessors. ' Above all, and independent of their lessons,' he writes, ' we were inspired by their example, their persistence, their spirit of quest, their determination that there should be no surrender. For this compelling urge to continue the struggle, we have above all else to thank the earlier Everest climbers.' That is the grace that remembrance brings.

Like the Everest climbers and all who tackle any enterprise that daunts the human spirit, we are not unique and alone. Behind us lies the long line of our predecessors. By the character they bore, the example they set, the teaching they gave, the dreams they nursed they made us what we are.

Our duty is to recognize and appreciate the fact. This, solemnly and respectfully we do to-day. We tread softly on the hallowed ground where our dear dead lie and salute them. They made us. With grateful remembrance we name, one by one, the men and women who put their bodies between us and something worse than death. They saved us. We call up the saints, the prophets, the martyrs, who strove against the world, the flesh, and the powers of hell. They gave us our soul. This is the rock from which we are hewn. With thankfulness we acknowledge it.

It is not, however, merely our duty so to regard our inheritance ; it is also a dire need. ' Our worst foes,' says Helen Keller, ' are not belligerent circumstances, but wavering spirits.' We recover our nerve when we perceive the persistence of what the Bible calls ' the generation of God's children,' their spirit of quest, their determination that there shall be no surrender. It was James Denney who said that it is an important part of our moral security to have a place among God's children. ' They alone,' he declares, ' are perpetuated from age to age : the cause with which they are identified is the only one against which time does not prevail.' Let us get our feet well down on the rock of that assurance so that we and what we stand for cannot be moved.

*The dynamic in remembrance.* When the prophet directed his compatriots to the rock from which they were hewn, he had one lesson he wanted them to learn. They were dismayed and unnerved by the fewness of their numbers and the poverty of their equipment. ' When God began to create His chosen people,' he said, ' He started with one man.'

In truth this has been God's technique throughout the ages. On a day like this we are inclined to believe that all whom we remember were of singular valour and consecration. The fact is that only a minority were. Not all the saints were like St. Francis ; not all the reformers were like Martin Luther ; not all the Pilgrim Fathers were like William Penn.

Majorities and powerful resources would appear not to be the weapons God uses for His warfare. He works through people who say, ' silver and gold have I none ' ; through men who declare, ' small and feeble is our band ' ; through sinners who confess

> Nothing in my hand I bring,
> Simply to Thy Cross I cling.

Overweening self-confidence and pride are the sins of all who believe in bigness and power. They defy God and frustrate the operations of His Spirit. Therefore let us beware who preen ourselves on belonging to the world-wide Church of the Lord Jesus. True, we have something to shout from the housetops. In the last hundred and fifty years the Church has girdled the earth ; but let us watch our step lest we fall into the snare of the worldling and the materialist. Mere size and strength are never the instruments or the evidence of the victory of God.

On the other hand, lift up our hearts, we who mourn the relative smallness of the disciples of Jesus, the divisions and poverty and ignorance of the Church of God. We do well to be ashamed of them but, at least this we know. Sincere humility and contrition and utter dependence on God provide Him with the conditions He needs to perform His greatest works of mercy and deliverance.

*Dedication through remembrance.* Grateful remembrance of the people to whom we belong and of what we owe to them, as well as a wise recognition of God's method in extending His reign, should lead us to a new offering of ourselves.

A day like this can end in sheer futility. The thoughts and feelings it engenders can exhaust themselves in mere sentiment ; and sentimentality is the enemy of the Kingdom of God. It means emotion without action. If we have reckoned the dimensions of the task before us as the people

of God and if we are genuine in our expressions of unworthiness and insufficiency, then God is ready to use us if we give ourselves trustfully to Him.

It was January nearly a hundred years ago, when David Livingstone, thin and fever-ridden, tramped amongst hostile tribes by the banks of the Zambesi. In his camp he wrote, 'Thank God for His mercies so far. . . . I commit my way unto Thee. I trust also in Thee that Thou wilt direct my steps.' Next day he is surrounded by savages. Their spear-heads graze his limbs. He conquers their anger and their fear. On he goes, not knowing whither, but certainly knowing why. Witch-doctors and maledictions, charms and curses, armies and warriors, rapids, fever, darkness —nothing daunts him. 'Remember me and Thy cause in Africa. . . . I commit all to Thee.'

That is the kind of rock from which we were hewn and that is the type of self-committal God uses for His glory.

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TWENTY-SECOND SUNDAY AFTER TRINITY

## The Utmost for the Highest

BY THE REVEREND RODERICK BETHUNE, M.A., EDINBURGH

'And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.'—2 S $15^{21}$.

'Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.'—Jn $11^{16}$.

The first of these two verses was spoken to David when, Absalom having raised a rebellion which had attracted a large measure of support, he was compelled to flee Jerusalem accompanied by his loyal troops and friends.

He stood by the wayside, 'close to the last house outside Jerusalem before the desert road to Jericho began,' and 'watched the little company of royalists file past him.' Suddenly his eyes fell upon Ittai of Gath, a professional soldier. Commanding him to halt his troop, the king said to Ittai, 'Wherefore do you also go with me? You are a foreigner and you have to live by your sword. I give you free discharge and you must seek new service.' It was an offer which other professional soldiers who were prepared to give their services in return for pay might have been disposed to accept. But not Ittai. He spoke the words of our text. His words, understandably, moved David to the depths of his being. That a professional soldier should elect to stand by him when his own son had chosen to lead a rebellion against him was wonderful beyond words. 'Go,' was all David was able to say. 'Go and pass over.' 'There are times,' wrote Professor Adam Welch, commenting upon David's words, 'when it is something of an impertinence to thank a man; your only way of thanking him is to take him at his word and accept what he gives with a willing mind.'

The incident sets one thinking.

1. It sets one thinking first of other instances in which a change of fortune did not affect the loyalty which men and women gave their masters or their friends.

One thinks, for example, of an incident in that beautiful idyll, the Book of Ruth, in which Naomi turns her face toward the land from which she and her husband and their two sons had so shortly come and suggests to her daughters-in-law that they remain in their own country. The one, Orpah, acted upon Naomi's suggestion. But the other, Ruth, could not bring herself to do so. 'She might forget her boy lover and form new ties,' wrote Principal Macgregor, 'but she could not see this dejected woman turning to creep back where everything would speak of loss.' 'Whither thou goest, I will go,' said Ruth, '. . . the Lord do so to me, and more also, if ought but death part thee and me'—an utterance, all of us are agreed, worthy in every sense to be placed alongside Ittai's words to David.

Nor are Ruth's words the only parallel to be found to the words of Ittai. Many of us, in our obscure, humble stations in life, have had experiences every bit as moving as David found Ittai's expression of loyalty and as Naomi found Ruth's proof of her love.

2. But as I pondered the thought suggested by the words of Ittai I found the words of Thomas coming into my mind.

The first text speaks of loyalty between men and men, but the second text speaks of the loyalty of men to Jesus Christ, a far more important matter, and one that affects not only the cause of One who came to be the Light of the world but also, and more deeply, the lives of those who are constrained to manifest it.

At this point in our Lord's life He had lost favour with many. Endeavouring to dissuade Him from going to Bethany, His disciples reminded our Lord that the Jews had already sought to stone Him. But He was resolved to go, for He was confident that nothing could befall Him that was not appointed of God. Realizing that, Thomas, whom many of us always think of

as 'doubting' Thomas, urged his colleagues to share the risk he and the others were persuaded their Master was taking. 'Let us also go,' he said, 'that we may die with him.'

All of us are aware that the noble courage which such words suggest characterized neither Thomas nor any of his fellow-disciples when the hour of their severest testing came. He and the others then deserted our Lord to a man. But Peter, says the narrative, fell to rise again, and the other ten, if the records are reliable, redeemed their failure with God's help and went into a hostile world prepared to endure whatever shame, hardship, or loss their loyalty to the Lord might involve.

3. As I pondered the loyalty of the disciples a third thought came into my mind. If the love and loyalty of an Ittai or of a Ruth move us and suggest that we are deserving of the epithets 'loving' and 'loyal' only as we follow their examples in similar circumstances, the love and the loyalty expressed in the words of Thomas and the devotion of both him and his colleagues in furthering the gospel move us much more and cause us, surely, to ask whether what constrained them to adhere to Jesus Christ should not cause us to adhere to Jesus Christ who is both their Lord and ours.

Three things at least, I suggest, constrained Thomas to speak as he did and later constrained him and his colleagues to act as they did.

The first thing was the attractiveness of the Master, the kind of attraction which Ittai found, in a lesser degree, in David, and which Ruth found in Naomi, the kind of attraction which we find, in a lesser degree, in our friends. He had drawn them to Him because of what He was. And what they found others have found through succeeding generations. If we don't feel as they felt, if our loyalty is fitful and inconstant compared with theirs, is the explanation not this, partly at least, that we have not companied with Him as they did, have not read about Him until He haunts us like a melody, making disloyalty unthinkable?

The second thing was, I am persuaded, their sense of indebtedness. When Thomas spoke as he did at an hour when our Lord had no material rewards in His gift to bestow upon His disciples for their loyalty, he may have recollected and been inspired by the memory of our Lord's love for, and loyalty to, him and the others when they had had nothing to commend them to Him. He had spoken in one of His parables of two servants who were in debt to their master, who, when they had nothing to pay, had frankly forgiven them both. How that parable had struck home! How it had remained in their memory! And can we seriously contemplate deserting and disowning Him as long as we recollect our indebtedness to Him who, though He was rich, for our sakes became poor, that we, through His poverty, might be made rich?

The third consideration which constrained Thomas to speak as he did and which constrained both him and his colleagues later to act as they did was their conviction that all that our Lord stood for was of the very constitution of the universe, something which they had been created to acknowledge. To fail to acknowledge it would be, they felt, to be untrue to their own best selves and to God who had made them for Himself and in whose will alone was their peace. Let all who will smile at this third consideration. But one thing they cannot deny. The world which in so many places prides itself upon emancipating itself is a most unhappy place. Is there a connexion between its unhappiness and its disregard of scruples and principles which foregoing generations observed? The clearest, most reliable thinkers believe that there is. Professor Hromadka, for example, the Czechoslovakian theologian, who lives where so much has been changed, is one who sees such a connexion. 'All the modern nations,' he wrote in one of his books, 'are affected by moral confusion, by the struggle against inherited principles and ideals and institutions; they all vibrate with revolutionary and destructive revolt against the ancient cathedrals. They all grope hopelessly, not knowing what should be built in place of the superannuated dogmas and the crumbled sanctuaries of fallen thrones and rejected social forms.' That is well said. You may, if you are so inclined, the modern world reminds us, refuse to acknowledge the sanctities which our fathers acknowledged, but there will be a penalty to pay.

Don't let us be deceived by those who, affecting a superior air, profess to smile at such as Ittai, Ruth, Thomas, and many more who, to their way of thinking, lost a great deal because they did not have an eye for the main chance. It is the Ittais and the Ruths and the Thomases who, prepared to give the utmost for what they believe to be the highest, have the right of things. They not only make life worth living so far as their fellow-men are concerned, but they live in accordance with the Will of God in obedience to which lies the peace not only of every human heart but also the peace of the whole world.

# Religious Education

## Teaching the Acts of the Apostles

By Margaret Avery, B.A., S.Th., London

The Acts of the Apostles must needs loom large in every scheme of religious education. Without it we should have only hints as to how the Church came into being and set out on its mission. Its vivid dramatic quality makes it an impressive and delightful book to teach.

What is its value in the class room and the Sunday School? In the first place it gives a life-like picture of real men and women caught up on to a new plane of living by their faith in Jesus Christ and a great experience of spiritual power. These early Christians are both familiar and strange; they grip the imagination. They are transfigured yet themselves, full of individuality and in spite of the writer's tendency to idealize, human and imperfect. Yet how great is their heroic appeal.

These two aspects, the stress on divine power and on the human agents possessed by it, are evident all through the book. Hence its value to the teacher: for it is through their embodiment in men and women that children apprehend the possibilities and graces of the Christian life. They can note the transformation of St. Peter from cowardly disciple to courageous leader able to convert and heal and inspire. Such is the Holy Spirit's power to transform. But Peter has his weaknesses still: he cannot cope both with evangelism and finance (Ac 6). Stephen and Paul, though not more attractive than the rugged and warm-hearted Peter, are certainly abler. Both of them are effective administrators as well as inspired preachers and teachers. Stephen is a radiant figure, probably quite young, intellectual, eloquent and subtle, efficient as well as saintly, the most adventurous and liberal minded of the early leaders till Paul took up and completed his work. Philip is a roving evangelist, fervent, very conscious of 'guidance,' the father of four 'prophetesses,' yet also the leader of the Cæsarean Church and associated with Stephen in administering funds. Different again is Barnabas, impressive in appearance (Ac 14), an ecclesiastic (Ac 4), a man of weight as well as of kindliness, generous and dignified, only less great than Paul, perhaps the greatest Christian of all time and the most misunderstood. Even Junior children can appreciate his pioneer's courage and endurance (cf. 2 Co 11), his loyalty to his master, his efficiency and his affectionate friendliness. Older pupils can appreciate better his missionary fervour, his skill in organizing, his pastoral gifts, the brilliance, range and depth of his intellect, his profound knowledge of God, the joy that lay deep beneath the stress and suffering of his busy life, the charity that conquered a proud, dominant, and sensitive temperament. (Some reference to the Epistles will be necessary in making these points clear, *e.g.*, the frequent use of the word 'joy' and 'rejoice' in Philippians.) There is too a whole gallery of minor portraits in Acts—that of the practical and kindly Dorcas, of Lydia, generous, hospitable, insistent, perhaps a little overpowering, and many others.

For older pupils, to bring the characters to life is only a first step. They need also *to see the book as a whole* to understand its author's purpose.

This can be done in several ways. The material can be associated with outstanding figures, *e.g.*, Acts 9, part of 11, 13, 14, 16–28 is concerned with St. Paul. Another theme is the growth of the Church from its beginnings in Jerusalem to its establishment in Rome, a study best preceded by a rapid private reading of the whole book, possibly in a modern version; or Luke's 'apology' for Christianity can be traced throughout.

In tracing the growth of the Church a diagram is useful. With Jerusalem as the centre, a series of concentric circles can be drawn on the blackboard or on paper. The first circle is Judæa, the next Samaria, the next Syrian Antioch, the next Cyprus, and so on. The diagram can be built up gradually as each new stage is reached, or if the diagram is presented complete, each circle can in turn be named (*e.g.*, Achaia, Rome, etc.), and distinguished by a different colour. Or a rough diagram on the board can be copied and developed by pupils individually. Acts 15 can be seen as the watershed dividing Part I from Part II.

Attention must also be paid to *background*. There is no need to turn lessons on St. Paul's journeys into geography lessons, so that each voyage becomes a list of names to be painfully remembered, but there is no reason for not providing sound background knowledge as long as this remains subsidiary. Always, whether in telling stories to Juniors (*e.g.*, Ac 3, 12, 14, 16, 28) or studying intensively in older classes, a vivid presentation of background is invaluable. A good

deal of this information can be ferreted out by the pupils themselves, the younger from such books as Basil Mathew's *Paul the Dauntless* or *The Adventure of Paul*, the older from Ramsay's *St. Paul the Traveller and the Roman Citizen*, H. V. Morton's *In the Steps of St. Paul*, or Bouquet's *Life in New Testament Times*. The class might compile a 'background book' of miscellaneous information. They might explore the life of a Jewish boy in Hellenistic Tarsus: they might study the Temple building and services and the rabbinical school where Paul studied under Gamaliel. They could look up 'Lystra' in a good commentary to see why Paul talked about the crops or why in that particular locality he and Barnabas were taken for gods (cf. Baucis and Philemon in Ovid's Metamorphoses). They would discover that Corinth was a great cosmopolitan port, the Liverpool of the ancient world combining with commerce provincial government, artistic manufactures (*e.g.*, they made the Jewish Temple's Beautiful Gate) and the Isthmian games—as if Liverpool, Nottingham, Stoke-on-Trent, and Wembley were rolled into one. Paul's activities in Ephesus suggest another interesting topic, the place of magic in current thought and Paul's own attitude to current demonology. The story of Paul's voyage to Rome (Ac 27) has an appeal for every age. So accurate is its knowledge of ships and sailing that naval cadets study it in their course. A good picture of a first-century ship is essential, also a bold map of the Mediterranean. For Juniors a flannelgraph map and ship is a lively method of impressing the story, as the ship can be moved from point to point.

In all this background study the content and significance of the text itself must always be central. For instance, the main points in Ac 27 are these: how in the providence of God Paul was led to Rome to fulfil his mission there; how faith in Christ made him a fearless, wise, and commanding figure when legionaries, sailors, and passengers were paralysed with fear; how the tough and virile centurion learned to respect his strange prisoner.

If the full impact of the events is to be felt, they must be set not only against their first century background but against the life of to-day. They must have *relevance* and a *permanent* significance. Vital questions will arise spontaneously which cannot be shirked and time set aside for discussion is invaluable if it leads on to fuller knowledge. I have discussed such questions as these: What is the secret of the vitality of the early Church? Should Christians to-day experience the same thrilling sense of newness of life and power? If not, why not? Should the delegates at Evanston be able to say, with the Council of Jerusalem (Ac 15), 'It seemed good to the Holy Ghost, and to us?' Is the message of the Church to-day the same as in the first century? Would St. Paul have used modern techniques such as television or 'crusades'?

What a live study of Acts can leave behind is a strong sense of the reality of God's power, especially of the power of the Holy Spirit within the Christian community. There are no isolated Christians in Acts. Knit together in one fellowship they brought hope and joy to a despairing world.

# Recent Foreign Theology

**The Dead Sea Scrolls.** These Scrolls, which are now coming to be called the Qumran texts, are continuing to attract much interest, and are likely to do so for many years, and increasingly when the rich finds of the last two years become available to scholars. Meanwhile Professor K. Elliger has produced a massive study of the short text known as the Habakkuk Commentary.[1] In three hundred pages he essays a reconstruction of the first two columns, and minutely examines the significance of the scroll for the textual criticism of the Biblical chapters, and investigates the language and style of the commentary. The question which has attracted most attention is that of the background of history presupposed by the application of the Biblical text to the author's own times, and here wide differences of opinion have been expressed. Elliger examines all the competing views and himself favours the early Roman period in the first century B.C. The theological ideas of the commentary are also analysed more completely than has been attempted elsewhere. In addition the whole text of the commentary is translated and fully annotated. A substantial bibliography is added, bringing its evidence that the author has studied all of importance that others have written about this scroll. The reconstructed Hebrew text is printed on sheets which are in a pocket at the end of the volume, showing a number of variations from other readings and reconstructions. The whole forms a volume which no serious student of the Scrolls can afford to miss.

In a short study of sixteen pages Canon Coppens examines briefly the points of similarity between

[1] *Studien zum Habakuk-Kommentar vom Toten Meer* (Beiträge zur historischen Theologie, No. 15) [1953]. Mohr, Tübingen; DM. 39.60.

the Scrolls and the New Testament.[1] He accepts as a working hypothesis the dating of the Habakkuk Commentary in the middle of the first century B.C. He does not accept the view that the Teacher of Righteousness was a pale precursor of Christ, and finds that while there are many links with New Testament thought there are yet important differences. The sect of the Scrolls was interested in eschatology, and brought its contribution to the background of thought which lies behind the New Testament, but lacked the dynamic quality of the faith of the New Testament. Terms and expressions were not newly invented for the New Testament, but were invested with a new significance.

The best general account of the Scrolls which has appeared so far is by G. Vermès, and is entitled *The Manuscripts of the Desert of Judaea*.[2] This contains an account of a larger number of the caves that have been excavated and the texts that have been found—including fragments of a large number of the books of the Old Testament—than any similar handbook which could be published before. Many non-Biblical fragments and hitherto unknown texts have been found, and while others continue to be discovered, the reader will find here a considerable body of information not easily accessible elsewhere. Naturally the chief attention is paid to the texts which have been published in full, and the author gives a translation, with brief notes, of the Habakkuk Commentary, the Manual of Discipline, such parts of the Hymns and of the Wars as have been published, a Fragment of an Unknown work, and two of the texts from the Murabba'at caves—including the letter of Bar Koseba. He also includes a translation of the Zadokite work first brought to light half a century ago, and now receiving new attention because of its obvious links with the newly found Scrolls. The problem of the age of the manuscripts and of the background of history is considered and the various theories passed briefly in review. Father Vermès himself favours the view that the Zadokite work dates from about 100 B.C. and the Habakkuk Commentary from about 65 B.C. He surveys the evidence on the organization and life of the sect and analyses its religious ideas. As a general *vade mecum* on the Scrolls so far accessible, this is a first-class book, and its illustrations are also excellent. It has a very extensive bibliography and its footnotes will guide the reader skilfully amongst the voluminous literature that has already grown up around the Scrolls.

[1] *Les Documents du désert de Juda et les origines du christianisme* (Analecta Lovaniensia Biblica et Orientalia, 2nd ser., No. 39) [1953].

[2] *Les Manuscrits du désert de Juda* [1945]. Desclée et Cie, Tournai.

**Augustinian Studies.** Four French authors have contributed to a volume of acute and learned studies on the work of Saint Augustine.[3] The first is by M. le Landais and is devoted to the *Tractatus in Ioannem*. Here it is shown that the sermons on the Psalms of Degrees and the first twelve sermons on St. John alternated, and the chronological relations of the two series are examined and the date of their delivery established with some precision. Some of their contents are then examined in the light of events of the time. The second study is by A. Lauras and H. Rondet, and it traces the growth of the fundamental ideas on which *De civitate Dei* rests in the earlier writings of St. Augustine. The third study is by C. Couturier, and it deals with the use of the terms *sacramentum* and *mysterium* in the Augustinian writings. These largely interchangeable terms cover a wide range of meanings, which are here divided into references to a sacramental rite and a variety of symbolical uses. The terms occur very frequently, and some thousands of references are examined and classified with care. An enormous amount of work has gone into the preparation of each of these essays, which together constitute a notable contribution to Augustinian studies.

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**Catechism and Bible.**[4] A valuable special issue of the *Cahiers Sioniens* is devoted to the question of the place of the Bible in Roman Catholic catechisms. It is argued that it is insufficient to know about the Bible, but that familiarity with its text should be fostered, and a large number of statements from various catechisms are examined, and often criticized. Throughout, special attention is paid to the teaching given with relation to the Jews. Here it is complained that rarely does any hope of the reintegration of the Jews and the Church figure. An enlightened attitude, both toward the Jews and toward Protestants, is commended, and some examples of deplorable references to Luther, Calvin, and Zwingli are cited. Non-Catholics who read this work may be moved to examine the teaching given in their own churches, and to ask whether indifference or prejudice marks any of their attitudes, and whether the study of the Bible and a sympathetic interest in the people from whom the Bible came to us are as largely fostered amongst their young people as is fitting.

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**Collectivism and Individualism in the Old Testament.** A large and important volume on

[3] *Études Augustiniennes* [1953]. Aubier, Paris; Fr. 885.

[4] *Le Catéchiste chrétienne et le peuple de la Bible*, by P. Démann, with the assistance of R. Bloch (*Cahiers Sioniens* [1952], No. 3–4). Fr. 450.

the relations between the ideas of the solidarity of the community and individualism in the Old Testament, resting on wide learning and solid scholarship, has been written by F. Spadafora.[1] After a historical and critical survey of ideas on this subject from the days of the Fathers to the present day, with particular attention to modern theories from Wellhausen to Durkheim and his successors, the author offers a careful survey, broadly chronological, of the passages in which the solidarity of the family or of the community figure in the Old Testament, from the earliest times to the latest post-exilic times, and then the passages in which individualism is to be found, again covering all periods in a broadly chronological survey, but culminating in a study of the teaching of Ezekiel and of Jeremiah—in that order. The author is not concerned to impose any theory on the material, but shows that both early and late a man was thought of both as a member of the community and as an individual. What comes out of the study is that the emphasis on the individual side was much less prominent in the older period than the emphasis on his solidarity with the community, while with Jeremiah and Ezekiel the emphasis on individual responsibility was not the mere negation of the idea of solidarity. While there is no flat uniformity throughout the Old Testament, there is a real unity, and the development is not a simple evolution from solidarity to individualism.

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**Koehler-Baumgartner Lexicon.** A notable enterprise has been brought to a conclusion by the completion of the Hebrew and Aramaic lexicon to the Old Testament prepared by Professor L. Koehler of Zürich, and Professor W. Baumgartner of Basel—the former being responsible for the Hebrew part and the latter for the Aramaic part.[2] Very many years of labour have gone into the preparation of this work, which notably supplements the earlier lexicons of Brown-Driver-Briggs and Gesenius-Buhl. For a great deal of philological research and new discovery have gone on since those earlier lexicons were issued, and the fruits are enshrined in the new work. For instance, the Ugaritic cognate words are here recorded for the first time in such a dictionary, since the earlier works antedated the discovery of the Ras Shamra texts. Much of the older material, for which room has not been found in the present work, is still valuable and will long be used by the student —just as much of the material in the old Gesenius lexicon of more than a century ago is still worth consulting. In the new dictionary the meanings are given in German and English, though it might have been an advantage if these could have been checked over for the Hebrew part, as they have been for the Aramaic, by an English-speaking scholar. It is a source of satisfaction to British Old Testament scholars that both of the editors of this work are Honorary Members of the Society for Old Testament Study. To mark the conclusion of the enterprise Professor P. A. H. de Boer travelled from Leiden to Zürich to present to the two editors specially bound copies of the work in the name of the publishers, and these were presented on 22nd November 1953.

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**The Benedictine Vulgate.** When the Society for Old Testament Study held a special meeting in Rome in 1952, the members had an opportunity of visiting the monastery where the great Benedictine edition of the Vulgate is being prepared, and of seeing something of the methods of work being employed. They were all impressed with the splendid material provisions for the work, and with the great number of manuscripts, or photographs of manuscripts, available for constant reference. Few enterprises can have been so lavishly provided for, and it is little wonder that the work is now making such rapid progress. The latest volume is devoted to the text of the Psalter.[3] It prints the text of the Gallican Psalter, which Jerome's translation from the Hebrew failed to displace from the Vulgate, with an elaborate critical apparatus. Jerome's Preface to the *Iuxta Hebraeos* is printed in addition to his Preface to the Gallican Psalter, and also his long letter *Ad Sunniam et Fretelam* on the Septuagint Psalter. The beautiful production of the work matches the excellence of the scholarship on which it rests, and though few private libraries can afford to have it, it should be in all Theological College and other similar libraries, since it will long be indispensable, not alone to those who wish to know the Vulgate text for its own sake, but also to those who wish to use the Vulgate for text-critical work on the Hebrew.

H. H. Rowley

*Manchester University*

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[1] *Collettivismo e individualismo nel Vecchio Testamento* [1953]. Istituto Padano de Arti Grafiche, Rovigo ; L. 2000.

[2] *Lexicon in Veteris Testamenti Libros* [1948–1953]. Brill, Leiden.

[3] *Biblia Sacra iuxta latinam Vulgatam versionem ad codicum fidem iussu Pii PP. XII cura et studio Monachorum Abbatiae Pontificiae Sancti Hieronymi in Urbe Ordinis Sancti Benedicti edita*, vol. X, *Liber Psalmorum* [1953]. Typis Polyglottis Vaticanis, Rome.

# Contributions and Comments

## 'de Sacramentis'

In the August issue of The Expository Times Dr. A. J. B. Higgins gives an account of Lietzmann's *Messe und Herrenmahl* [1926], in which he observes that Lietzmann regarded the *de Sacramentis* printed among the works of St. Ambrose as 'possibly of fifth-century origin' (p. 333). It is perhaps worth adding that Lietzmann later declared himself convinced by the arguments of Dom G. Morin that the work was a stenographic report of a catechetical instruction given by Ambrose; see his *Geschichte der alten Kirche*, iii. [1938], 300.

H. Chadwick

*Queen's College, Cambridge*

## A 'Conjecture' About the Parable of the Unjust Steward (Luke xvi. 1–9)

Principal S. MacLean Gilmour, the Canadian scholar, in his exegesis of St. Luke in the recently published volume viii. of *The Interpreter's Bible*, writes this about the Parable of the Unjust Steward: 'If it is a true parable, Jesus must have used it . . . to make one truth vivid and memorable, but since we do not know its original context, we can only guess what that truth was.' That seems to express quite adequately the scholarly consensus on this parable.

If we must use the 'guess' method in dealing with this parable (as apparently we must) surely it is not unreasonable to push our guessing back to embrace the setting for its telling, its *Sitz im Leben*. A fairly reliable test of such a guess will be in the consistency of the interpretation of the parable suggested by the guess with what we know of the general pattern of the teaching and teaching methods of Jesus. My guess is that Luke arranged his materials to indicate the setting for this parable and that it was told almost immediately after the telling of the Parable of the Prodigal Son, or under similar circumstances.

The background of the telling of the three parables in Lk 15 seems to provide the clue to the meaning of the Parable of the Unjust Steward. It is not difficult to imagine the attitudes of the disciples as they stand by and listen to Jesus tell the Parables of the Lost Sheep, the Lost Coin, and the Prodigal Son, to the murmuring Pharisees. We can see them there, taking rather perverse delight in the discomfiture of the Pharisees as Jesus proclaims what William Temple called 'God's indiscriminate love.' As Jesus talks to the Pharisees the disciples begin to feel quite smug and superior, and they respond to the snobbery of others, as we so readily do, by indulging in a bit of their own kind of snobbery. The disciples are of the same stuff as we are, and it is not too difficult for us to imagine their self-satisfaction as the Master 'ticks off' some people they don't like.

Jesus is aware of their secret thoughts. He senses that they are gloating as He instructs the Pharisees, and He becomes a little annoyed with them. And when He has finished with the Pharisees and they have departed, He takes the disciples aside, 'And he said also unto his disciples, There was a certain rich man, which had a steward . . .'

The disciples know their Master well, and they readily understand his sharp irony. They aren't confused, as we are, by the parable because 'There is nothing edifying about it' (Gilmour). Its significance is in its irony, and that irony depends for its effect on an intimate personal relationship. It is the kind of irony which is understood in a family circle, but which can be almost meaningless to the outsider.

On the basis of all this I suggest that the Parable of the Unjust Steward is a simple, ironical admonition to the disciples. It is the old motes-and-beams theme, with special application to their circumstances and tasks.

I am aware that this 'guess' is rather fanciful, and probably better as homiletics than as exegesis. And it raises questions which I will not presume to answer. (For example, what is to be made of *v.* 9? Is it really a tag on the parable, or should it be taken as the beginning of the next section?) Proof and disproof are beyond us, but it does seem reasonable to assume that the setting was in accord with this guess and that Luke, with literary artistry, arranged his materials to suggest such a setting. At least it can be said that such a setting, pointing to the essential irony in the parable, suggests an interpretation which accords with the general pattern of the teaching and teaching methods of Jesus.

J. A. Davidson

*Petawawa Military Camp, Ontario*

## 1 Kings ix. 13

'And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.' 1 K $9^{13}$. This text reveals the effective use made of the riddle and the pun in the Old Testament. It is clear that King Hiram thought little of these Galilean cities which Solomon handed over as a surety for the trees and gold, lent to him by the Phoenician King. He assigned to them the name 'Cabul.' Various meanings have been suggested for this word by commentators. Josephus maintained that 'Cabul' was, in origin, a Phoenician word meaning 'not friendly.' The most favoured interpretation is etymological. It is held that the combination of the Hebrew words k$^{e}$ ('as') and bal ('not') gives a meaning such as 'as good as nothing,' or 'no good' (Lowther Clark). Thus Moffatt in his translation places 'good for nothing' in brackets after 'Cabul.' Another interpretation links 'Cabul' with kebel, the Hebrew word for 'fetter.' Thus, the territory in question is declared by Hiram to be 'fettered' land, or land which is 'bound down' and consequently unproductive.

But it is often overlooked that this era was one in which the posing of riddles and the art of punning were an international pastime involving cultural intercourse between nations. (The chariots of iron had not yet been converted into iron curtains!) Hence the suggestion that Hiram, as an exponent of the art of punning, was playing upon the word KHAVUL, one of these Galilean cities, is most likely. He was saying in effect that these places were an inadequate surety, but that he had no intention of disrupting his good relations with Solomon on that account.

Such an attitude was one of which the sages of the Old Testament would have fully approved. It revealed that sense of humour which is really an aspect of Wisdom in the comprehensive Biblical sense and which could indeed be applied as a practical proposition in the realm of political negotiation. For the realism of the Wisdom literature has its part to play in the work of the Holy Spirit.

ALLAN JOHNSON
*Branxton Vicarage, Northumberland*

## The Voice of the Spirit (Jn iii. 8).

I SUBMIT that the older commentators such as Bengel, Origen, and Augustine were right when they insisted that the pneuma here is 'the Spirit.' This verse ought to be translated as follows: 'The Spirit breathes where He wills and you hear His voice; but you do not understand whence He comes and whither He goes. So is it with every one who is born of the Spirit.' The reasons for this rendering are: (1) This is the only place out of three hundred and eighty-five where 'pneuma' has been rendered wind. (2) The proper word for wind (ἄνεμος) is used thirty-one times in the New Testament and in Jn $6^{18}$. Why not here also had that been the meaning? (3) The verse is an Epanadiplosis to emphasize verse 7. (4) Even in Ac $2^{2}$ the sound of the coming of the Spirit is compared not to 'wind' but to 'breath' (πνοή). (5) The current rendering has been rejected as being factually and scripturally wrong. (6) It is unlikely that if a personification of the 'wind' had been meant here so strong a verb as θέλειν would have been used denoting a personal act of volition. (7) The citing of the distinction between ἀκούειν φωνῆς and ἀκούειν φωνὴν in support of the current rendering is weak as this is not consistently observed in pure Attic Greek still less in New Testament Greek. (8) The words οὐκ οἶδας stress the absence of intellectual understanding and explanation rather than observational knowledge: as such they refer more appropriately to the Spirit than to the wind (1 K $22^{24}$, Ps $139^{1-12}$). (9) Surely the word 'thou' is used generically here and hence there is little weight in M. Knox's objection that 'it is difficult to see how it could be said to Nicodemus "thou hearest His voice."' For these reasons I cannot accept Lightfoot's reluctant conclusion hereanent that 'our translators must be held blameless for the exigences of the English language left them no choice . . . we must patiently acquiesce in the different renderings though the comparison between the material and immaterial pneuma is impaired thereby just as in a later passage ($20^{22}$) the symbolical act of breathing on the disciples loses much of its force to an English reader' (*On a Fresh Revision of the English New Testament*). The meaning of the Greek text as it stands is clear without importing any reference to 'the wind.' Our Lord, having spoken of the necessity of birth 'from above' and having been misunderstood, here explains His meaning. Conversion is a supernatural act of a personal Spirit: it is not due to man's natural volition as he cannot give himself either 'faith' or 'life.' In no sense is man his own saviour by means of his own works. A man knows the reality of the Spirit's working in his own experience and others know it by the effects produced in his life and thought.

THOMAS M. DONN.
*Duthil, Inverness-shire.*

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THE EXPOSITORY TIMES

# Notes of Recent Exposition

RECENTLY a group of ministers was discussing the suitability of a certain theological teacher of repute as a candidate for a post of high, academic distinction. Somebody said that the man could have no hope of preferment because amongst all his published work there was not a single example of the erudite tome. His whole literary output had been, even perhaps deliberately, directed towards making the truth of God intelligible to the common people.

This is the kind of estimation which makes the blood of the ordinary working minister begin to simmer. It would be a help, he reckons, if men who win for themselves international reputations as teachers of theology would more explicitly appreciate that a great debate has been going on for a long time on the problem of communicating the gospel and that the implications thereof apply as much to them as to him.

Professor HUNTER of Aberdeen is one who does appreciate this. The extraordinary thing about him is that it never seems to enter his mind that learning has any other function than enlightenment. In his new book, *Interpreting Paul's Gospel* [1] he is on the top of his genial and generous form. It presents the substance of his James Sprunt Lectures delivered in Richmond, Virginia, last year. He starts off with a summary of Paul's theology, making it plain right away that he will have no truck with Renan, Sir David Lindsay of the Mount, *et al.*, and their opinion that Paul was the villain responsible for poisoning the pure milk of the gospel. Of the three influences in Paul's background the Greek was superficial, the Jewish was fundamental, and the Christian derived directly from and was always deeply obliged and loyal to the primitive kerygma. Professor HUNTER is sure, with Anderson Scott, that the key word in Paul's theology is 'Salvation'—salvation as a past event, as a present experience, and as a future hope. Christ is the only Door into this salvation for every man. And He is the Saviour not only of individual man but of the whole creation. The 'better understanding of the eschatological elements in the Gospels' has not only shown 'the Liberal picture of Jesus to be false, but it has revealed the Jesus of the Gospels to be an immeasurably greater person than the Liberals had supposed—to be indeed the all-decisive person at a supreme crisis in God's dealings with men.' 'Paul and the Jerusalem leaders may have clashed on other issues. There is not a scrap of evidence that they ever clashed on the supreme issue of Christology. The Christ Paul preached was the same Christ as his precursors preached. Paul's was a greater Christ only in the sense that Paul interpreted him by new needs, relating him to the religious yearnings not of Judaism only but of the great Gentile world which he was called to evangelize. . . . historic Christianity stems from Jesus, not Paul; but Paul was the first to grasp fully the true magnitude of his person.'

In this section, in the bygoing, Professor HUNTER takes occasion to remark that Paul was always primarily a missionary and not a systematic theologian. At which one is tempted to reflect on the fact that twentieth-century ministers, even when they become theological mandarins, are not exempted from their vocation to be primarily missionaries. This is an exemption for which Dr. HUNTER's book betrays not the least appetite, for it is splendidly evangelical throughout.

In the second part he proceeds to examine the 'relevance' of Paul's insights to the contemporary situation. Is his view of sin and the demonic (for example) obsolete and morbid? It is not. After 'the two colossal disasters of our time and their awful aftermaths . . . the notion that evil is something superficial and external, clinging to man's heart as the barnacles to the ship's hull, is exploded.' Certainly there is no hope for men who have never despaired of themselves, who pin their hopes on 'the law,' or any form of the illusion that we can lift ourselves into heaven by pulling at our own boot-laces. But not by any means all men are thus complacently deluded. There are others 'if not in theological class rooms, then in mission halls, at street corners, in lonely rooms. . . . Paul did not preach for scholars, not even for philosophers; he preached for sinners. . . . They understood him, and they find him eminently intelligible still'. They will respond to a preaching of the Cross which

[1] S.C.M.: 10s. 6d. net.

eschews ' pale and pithless platitudes ' because it is a ' bold and daring ' glorying like Paul's.

Thereafter there are chapters on the convert's personal life ' in Christ,' and his life ' in the community of Christ ' ; on the Holy Spirit as the power by which the new life is lived ; on the pattern by which a man's redemption is proved and recognized ; on Paul's eschatological teaching. ' We must take Paul's views seriously, if not literally. . . . Because Paul held that the day of Christ was not far distant, we too easily forget that he believed the years of grace had a purpose and would last long enough for its fulfilment. That purpose was the evangelization of the world. . . . If the New Testament gives no warrant for the nineteenth-century conviction that human civilization is marching irresistibly to perfection, it does authorize us to hope that, in the words of the Scottish paraphrase,

*The beam that shines from Sion hill*
*Shall lighten every land,*

and to go forward to our missionary task in the persuasion that God wills that human society, while the world lasts, shall be more and more conformed to the mind of Christ.'

Finally, the Hope of Glory is to be unashamedly proclaimed. ' Communist jibes about " pie in the sky when you die " should not worry us unduly. They would not have worried Paul. For him the heavenly hope was no " grand perhaps " but " a solid weight of glory " ; no opiate of the people but a spiritual inheritance to challenge us to make our calling and election sure . . . and to give human life a meaning and an end which the men of our day, groping about in darkness and despair, need more than anything else to make them feel that life is worth living, that Christ is God's clue to its meaning, and that " the best is yet to be." '

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The usefulness of the small group is a truth that is thrust upon one to-day from many sides. One thinks, for example, of the Servants of Christ the King, about which something was said in these columns a few months ago, a body consisting of groups of limited size with a religious inspiration and a religious technique of decision. Again, one thinks of groups of people belonging to the same profession who assemble, often under religious auspices, to discuss their peculiar problems. The same truth in another setting finds a place in the most recent Swarthmore Lecture, delivered by Wilhelm Aarek, a distinguished Norwegian lecturer in education and psychology, and published under the title, *From Loneliness to Fellowship*.[1]

[1] Allen and Unwin ; 5s. net.

The great numbers of rootless, restless, lonely people, who are not on intimate terms either with their neighbours or with God, are an urgent problem in our day both for their own sakes and for the sake of the future of the democratic way of life, for their loneliness is apt to find expression in aggression, fanaticism, and violence. It would seem that the hopeful way to peace and tolerance in the world is the way from loneliness to fellowship, but neither individualism nor collectivism on a large scale appears adequate to provide a soil for that experience of fellowship which finds expression in goodwill and mutual respect. A beginning may best be made with small groups, for it is the spirit of fellowship there which can be expected in the long run to give life and content also to the large groupings of mankind.

An American psychologist has made an important distinction between implication and participation. The modern city-dweller is busily implicated every day in the activities of a large number of ' corporate personalities '—the transport department, the food distributing organizations, the factory in which he works, the trade union to which he belongs, and many more ; but he may go through the whole day without entering into personal relations with a single human being. He may never have stood face to face with another man. He is implicated but he does not really participate, and therefore he is lonely, though he may live in a city of millions. It is through small groups that such lonely people can be brought into fellowship and can learn the meaning of participation.

During the last war experiments were carried out with housewives when a campaign was in progress to change people's dietary habits towards the greater use of vegetables. In one experiment some groups of housewives attended lectures which concluded with demonstrations and the distribution of recipes, while others, after being told briefly about the country's food problem and the bearing of vegetables on health, proceeded quickly to a discussion of the difficulties of housewives in the food situation. It was found that, while a lecture might arouse interest and good advice might gain attention, what led to a change of conduct was the individual's sense of responsibility to a group. The mere listener, it appeared, did not participate enough and did not feel herself bound as she did when she had the experience of discussing the subject and helping toward a decision. The active co-operation and participation of the individual in a small group has been found relevant to such spheres as education, psychotherapy, and industrial relations, and it

would seem important also for family and church life. In church the minister preaches week by week and speaks home to the individual; but in the pew there may sit people who might help each other if they could meet intimately with the minister in a group and come to feel responsibility to that group.

Just at this point the long experience of the Society of Friends may prove of service both in the religious and the secular spheres. Friends have testified that in their meetings for worship the insight to which the group attains often seems to be something more than the insight of any of the members; while the weaving together of partial insights into a new coherent pattern is even more obvious in the Quaker business meeting where decisions must have the support of the whole group. Even those who are not Friends have been attracted by a method of working where a group seems to arrive at decisions which are neither dictated solutions nor majority rulings nor even mere compromises, but something more, arrived at through group thinking.

How far the religious background of the Society of Friends is a necessity for the Quaker method of decision and, more generally, how far a religious inspiration is a necessity for real fellowship in any group, are questions which need not here be raised, though their importance is clearly vital. Suffice it that the experience of the Friends, as well as many other indications in our day, suggests that the way forward to healthy community life in the larger groupings of men, such as the international sphere, the nation, the city, lies in the rehabilitation of real fellowship in the smaller groupings, such as the family and the team of workers, and also in the institution of such fellowship groups where they do not now exist. All Christian folk, especially, have a responsibility not only to make contacts across the barriers which divide mankind, but also wherever they can to deepen contacts into fellowship.

# The Scientific Attitude and the Relativity of Morals

By W. S. Urquhart, D.Litt., D.D., D.L., LL.D., formerly Principal of the Scottish Church College, Calcutta, and sometime Vice-Chancellor of the University of Calcutta

About the prevalence of anxiety regarding the relativity of morals, there can be no doubt. In a striking article in the *Christian News Letter* which appeared about the close of the last war it was pointed out, for example, that even out of valiant good evil might emerge, and that the constant necessity of deception in connexion with the 'resistance' movement could not fail to have a deleterious effect upon character; and there were other dubious consequences which could not claim to be balanced by outstanding self-sacrifice. The results of the lack of control of the younger generation during the war years are said not to have worn themselves out, and the necessity of military service, with its accompanying dislocation of studies and interruption of apprenticeships, is alleged to have produced a mood of indifference to moral obligations, and a restless instability. On a wider scale the clash of world politics, and the differing moral standards observed amongst even the most advanced nations, have had a seriously disturbing effect. The causes of moral relativity are so numerous that they cannot be computed, but its actuality cannot be denied.

What, then, is the relation of the scientific attitude to this unsettlement? We may consider first the negative effects. Prominent amongst these is the elevation of science to a higher rank as regards the importance and definiteness of the topics with which it deals, and a corresponding depreciation of philosophical discussion of the basis of morals, on account of the frivolity and vagueness of all such discussions. It is suggested that the philosophy of morals—and indeed philosophy generally—is concerned with questions which no one is asking and which have only the slightest relationship to practical usefulness; whereas science, by contrast, affects immediately our actual life and is clear in its conclusions. It may be pointed out, however, that many of the problems discussed by philosophy, sometimes over a long period of development, have appeared at the outset to be irrelevant and academic, but later have been found to involve consequences of the utmost practical importance. Further, the definiteness of science has often been over-rated. Scientific theories vary with the climate of their decades, and, generally speaking, scientists are becoming more and more ready to confess that they are dealing merely with statistical averages and shadowy calculations of probability.

But, leaving aside the odiousness of comparison, we may point out that science exercises a negative influence in that, despite its triumphs, it tends to emphasize the unimportance of man. Whilst in the mediæval view earth was at the centre of the cosmos and man the most important creature on it, with the widening of our vision of both time and space, man and his whole history occupies but a fraction of a second in the total progression of the universe, and spatially is but a grain of sand blown about on a limitless desert. And so the tendency is to ask what in this paralysis of insignificance, becomes of the absolute distinction between good and evil, and what does it matter whether I, being of such small importance, do the one or the other? Long ago the intensity of this contrast was pointed out, but Pascal's consolation that man, though only a reed, was yet a thinking reed, does not carry so much comfort as formerly when it is reflected that the thinking appertains to a being so insignificant temporarily and spatially. Further, science has meant the widening of the realm of law, the almost universal application of the principle of cause and effect as an explanation from a mechanical point of view of all natural processes and all human actions. At first sight the effect of this would seem to be to predispose the human mind to an acceptance of a uniform standard of moral behaviour, seeing this would be only a further extension of the experience of regularity with which science has made us familiar. But when we reflect that moral action implies freedom and that mechanical necessity leaves no room for this, an opposite effect is sooner or later produced. A feeling of irresponsibility supervenes; here one thing happens and there another, and, whatever its character, each simply had to be. Why trouble about a standard universally applicable?

From a more general point of view the negative effect of the scientific attitude is seen in connexion with the ever-widening application of the concept of evolution. No one nowadays would wish to depreciate the value of this concept or minimize its influence on progress, but it must be admitted that its prevailing emphasis upon sheer continuity has had a deleterious effect upon morals. No very clear line of distinction is left between the animal and the human levels. The ape and the tiger have not died, and it is always possible even for civilized man to excuse himself by pleading his animal ancestry. Long ago Dante animadverted on this, and denounced the 'blind who make themselves guides . . . who maintain that every love is itself praiseworthy, perhaps because its object always seems good.' But, he adds, 'Not every stamp is good, even though it be good wax.'[1]

[1] *Purgatorio*, xviii. Sinclair's translation.

Even within the limits of human life itself evolutionary history shows an extraordinary variation of moral standards. Murder may be reprehensible in a so-called civilized community, but amongst primitive head-hunters it was accounted a virtue. And so with lesser misdemeanours; what is judged a crime varies from century to century and from community to community.

And, as Professor Stace has recently so clearly pointed out, a further step towards relativity is also possible.[2] From dwelling upon variations in the application of the moral standard we may pass to the illogical conclusion that there *is* no moral standard, or—to put it abruptly—we may say not only that murder was considered to be right in a primitive community, but that it actually *was* right—for the members of that community. Thus complete moral relativity may result, not certainly logically, but psychologically, from a one-sided consideration of evolutionary development.

The disastrous consequences of such illogical but understandable arguments have become even more obvious when applied to communities in more recent times—to the moral vagaries of the Hitler and Fascist regimes and to the baffling discrepancies in the conceptions of political righteousness as between eastern and western Europe. Whatever has been found to occur in the inevitable cosmic process is, it is argued, thereby justified. It might have been thought that the transition from individualism to collectivism would have provided some approach to standardization or objectivity, but the result in history has been otherwise. The State has become the dictator in morals as in other things, and states do not always live together as brethren in perfect unison of agreement with a moral ideal.

Rather surprisingly also, we find in connexion with religion—which, as its central aim is the establishment of a relationship between ourselves and ultimate Reality, might be expected to be favourable to an objective and universal standard—that the trend of modern scientific study has been in the opposite direction. Students of Comparative Religion have discovered that the world of the different religions is so 'full of a number of things,' and anthropologists in the full tide of their successful exploration, have become enamoured of the intriguing character of primitive religion. They have divested themselves of any sense of responsibility for reform, have advocated the retention of the *status quo*, cherishing the optimistic belief that these religions will in the course of the centuries all 'come home' to a respectable level of moral practice, having developed the finer ideals which are undoubtedly latent within their teaching and shed any defects

[2] Cf. *Religion and the Modern Mind*, ch. 16.

which a prying Pharisaism and lurking imperialism of spirit have discovered and unduly emphasised. In the meantime we may, like D. H. Lawrence, 'shake the dust of civilization from our feet,' become sentimentally enthusiastic about the beliefs and practices of people in far-off, especially tropical, lands, and refrain from turning the interesting jungle of the faiths into an orderly cabbage patch, which may be useful and controllable, but, historically and aesthetically, is exceedingly dull. Having accepted, quite rightly, the undeniably close connexion between belief and practice, we may apply the 'go-as-you-please' attitude to moral standards, and also reach the further conclusion above referred to, that actions which we might consider to be immoral, are by primitive peoples not only judged to be right, but actually *are* right—for them. So it would seem that the scientific attitude in connexion with the study of Comparative Religion gives considerable support to the doctrine of the relativity of morals; and, in general, it may be said that up to this point our consideration of the scientific attitude has yielded mainly negative results.

We may now turn to the other side of the matter and ask whether science can yield any positive strengthening of the belief in the objectivity of morals? There are undoubtedly favourable signs. The bitterness of the controversy between religious moralists and scientists is largely a thing of the past, and certain more recent developments of science—although their importance should not be over-emphasized—have broken down the rigorousness and diminished the range of necessitarian concepts, associated, often wrongly, with science, But what we are concerned with in our further study and search for positive support is the general procedure of science on the one hand, and, on the other, its less aggressive dogmatism arising from the recognition that the section of experience with which it so competently and successfully deals is not the whole of Reality.

As regards general procedure we should draw attention to the point, as specially relevant to our problem of the relativity of morals, that science is not merely descriptive of a vast number of particular phenomena, rejoicing in their infinite variety, but desires to think, and think deeply, about them—to classify them, co-ordinate them, and organise them into an illuminating system. This is just what is meant by scientific understanding, and it is devoted to the interests of truth. In this connexion we may resurrect the old discussions of the comparative merits of the correspondence and the coherence theories of truth, remembering how closely they are intertwined, but yet recognizing that even when considered separately they may yield conclusions useful for our purpose. Under the correspondence theory science is admittedly concerned with objectivity; that hypothesis is true which is in accordance with facts, is not merely a subjective imagining, relative only to the thinker. Again, the coherence theory suggests that the aim of science is to get rid of inconsistencies and discrepancies, to endeavour to reach some systematic whole or pattern of things, and thus rule relativity out of court.

It will be readily admitted that the prevailing practice of science is to bring particulars under a universal, thus reducing chaos to order.

But the implications of this are not so readily recognized. Yet an ethical element is immediately discernible. Reducing chaos to order is the introduction of a norm. Classify the human individual as a man, and you are immediately liable to the ethical exhortation that he should be a 'man' and not a 'beast.' You find that in this basic simple procedure of science, you have been searching for what is the intrinsic nature of man, and, more generally, in all such procedure you have been trying to find the truth of existence. As Professor P. T. Raju puts it, 'The search for true existence is the search for the norm,' [1] and he finds in this operation of the scientific mind the root meaning of all idealistic philosophy, whether in the East or the West. Thus in the simplest movement of science we are not concerned simply with what is, with the surface appearance of things, but with what ought to be, in the sense of what is necessary if our search for reality is not to be frustrated, if we are to have any knowledge of the intrinsic nature of anything. And so we are led to the question, Why, in analysing the conception of 'ought,' should we make so rigorous a separation between intellectual search and moral aspiration? The scientist is after all a moral being, and in satisfying his intellectual curiosity, he is also fulfilling a vocation. Why should not the direction of the activity of the intellectualist be allowed to throw light upon his more general moral endeavour? There is an onward movement in both intellectual searching and ordinary activity—the 'further-faring' of Buddhism; and it is important to notice that in both cases the direction is toward some goal—beyond ourselves, not set up by us. The general—even the most simple—procedure of science is a symbol favouring belief in an objective or universal standard of morals. We may find here also encouragement of a tendency opposite to that which we noticed in connexion with the study of Comparative Religion, in its over-emphasis upon variety. There is in what we have been considering a pointing in the direction of unification, an indica-

[1] *Idealistic Thought in India.*

tion of something intrinsic in human nature, deep-rooted and universal, suggesting the possibility of a standard of morals, overleaping and transcending the boundaries of race or creed and linking the centuries together.

This brings us to the other contribution which science may make toward objectivity by way of a certain abdication of its conventional rigidity, or—to put the matter more positively—by its growing consciousness of its restricted range as pure science in the ordinary sense. It may be noted that this also implies a fuller recognition of affinity between science and religion.

The general trend of our argument is that, while science gives us an extensive and accurate knowledge of that part of experience where mechanism rules and quantitative methods are possible, there is one aspect of experience with which science in this restricted form cannot deal —the 'self' of the scientist or experiencer, which cannot be made an object of scientific study and yet cannot be left out of account. Though not an 'object' it is always a 'subject,' constantly and everywhere present, standing above the time and space of our experience, and independent of them. It belongs to eternity, but has to act in time.

This insuperable and inseparable conjunction leads us to ask whether the unity of the 'is' and the 'ought' which we have been considering in connexion with the more ordinary operation of scientific procedure may not hold here also, when we have the same searching for a reality beyond appearances, the same incessant striving towards the truth of things, the constant 'further-faring' which presents itself with the compelling power of an 'ought.' In action as in intellectual speculation we are never content with the specious-present aspect of things. We are intrinsically creatures of faith and hope; even utter despair, as Tillich points out,[1] implies a positive belief over against itself without which it is unintelligible. But as we are set in a cosmic situation which is constantly changing, we demand, always and ultimately, as Heim points out, a necessity for our action. No relative authority such as the custom of society or the tradition of the ages is sufficient for us, for these have all to be traced back in an almost infinite regress to some ultimate standard.[2] And, seeing that we are surrounded by other selves, unique as we are, the need for unification demands a universal standard, transcending individual opinion and practice.

Why should there be a gap between conventionally limited science and the activity which springs from this knowledge of the self. Our experience is still of one kind, even when broadened as suggested. But we live in a cosmos having different levels, or different 'places'—to use the term which Heim suggests in his book[3] in which he so powerfully supports this line of thought, and is it not also true that we look to the higher level for the lessening of the contradictions of the lower. There is throughout a courageous and hopeful further-faring. We never reach the summit but always a height which will bring us nearer to it, and give us wider vision.

And, whether in scientific exploration or in ordinary action, we are urged onwards by faith in a response, ever more comprehensive and more intimate. As we use our faculties more fully, we are more and more conscious that they are embodied questions, directed towards the Reality we are seeking to understand. We become more and more conscious of our personality, and correspondingly believe that the answer can come with assurance only from a personal God, a God possessing character morally recognizable, otherwise we are the repeatedly frustrated victims of cosmic fate or chance. Human beings, as experience deepens and widens, may shed many illusions, but we never shed as illusions our faith and our hope—which certainly do not assertively grasp an ultimate standard but never lose hold of the belief that there is such a standard—beyond us, transcending our differences but utterly real, the basis of our belief in the objectivity of morals.

Because our hope, always directed beyond ourselves, is constantly deferred though never vanquished, the slowness of our progress and the far-reachingness of our vision of the upward path beget in us a feeling of humility, a mixture of hope and despair, a sense that we are not sufficient in ourselves; and so there comes to us a readiness for revelation as something not obtrusive or irrational but altogether fitting, as the completion of our belief in response. Towards the close of his book Karl Heim alludes to the many ways in which eternity is disclosed to us mortals, and adds a beautiful passage which for many would be a statement of their faith in an objective standard for their living as free, intelligent, and fully human beings: 'For innumerable people in all the centuries of modern history the one great and decisive occasion, which brought about the transformation of their entire view of the world, was the encounter with the One who at a single stroke disclosed to them the space of God, which ever afterwards encompasses them on all sides like a field of force without which they can no longer live—the appearance of the person of Christ on earth and His journey to the Cross.'[4]

[1] *The Courage to Be*, 151 ff.

[2] Cf. *Christian Faith and Natural Science*, 180 f.

[3] *Op. cit.*

[4] *Op. cit.*, 242

# Literature

## *ORAL TRADITION AND WRITTEN DOCUMENTS*

Readers of this journal are aware that 'literary' criticism is being challenged by a new method, the 'traditio-historical,' which lays great emphasis upon the part played by oral tradition in the formation of the Old Testament, and whose most vocal protagonist is Professor Engnell of Uppsala. But it has been difficult for those who do not read the Scandinavian languages to come to conclusions about the debate, since up to now there has been no presentation, in English, of the traditio-historical case by one who advocates it.

This lack is now to some extent met by the publication, under the title *Oral Tradition: A Modern Problem in Old Testament Introduction*, of three articles which appeared in a Danish journal in 1952 by Mr. Eduard Nielsen [Studies in Biblical Theology, No. 11 (S.C.M.; 7s. net)]. After a few pages of Introduction, in which he outlines the history of the discussion, Mr. Nielsen gives an account of Oral Tradition in the Near East, followed by The Rôle of Oral Tradition in the Old Testament, and concludes with Examples of Traditio-Historical Method, illustrating his thesis from Jer 36, Mic 4–6, and the Flood Story in Genesis. This last chapter, though by no means satisfying, is welcome, since so much of the discussion, even in Scandinavia, has been in only general terms, and what we need are illustrations of the ways in which the traditio-historians will deal with specific texts which have been worked over again and again by the literary critics.

Mr. Nielsen's point of departure is taken from Professor Nyberg of Uppsala, who wrote almost twenty years ago: 'The written Old Testament is a creation of the post-exilic Jewish community; of what existed earlier undoubtedly only a small part was in fixed written form.' It may be so, but the evidence as Mr. Nielsen presents it is by no means compelling. One gets the impression that 'oral' and 'written' are like Demetrius and Lysander in 'A Midsummer-Night's Dream,' chasing one another in the dark wood. There is no doubt that writing was employed in Israel long before the Exile, though it may well have been, as Mr. Nielsen insists, the business of specialists—but the writers of the putative 'documents' were presumably such specialists; and no doubt either that oral recitation by no means ceased when the oral narratives received literary fixation—how could it, before the age of printing?

If we allow that much of the Old Testament was in fixed oral form long before it was committed to writing, we have as good reason to apply source-critical methods to what Engnell calls 'oral literature' as we have to actual 'documents.' Most disjunctives are false, and if we are bidden to choose between oral tradition and writing we must decline the either-or and insist on having both. Even Mr. Nielsen says of the traditio-historian: 'However strange it may sound he can accept some of the detailed work of the literary critic.'

C. R. North

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## *CONFIRMATION*

Father L. S. Thornton's latest book, *Confirmation: Its Place in the Baptismal Mystery* (A. and C. Black; 15s. net), is described on the dust-cover as 'of immediate importance to every thinking member of the Church of England.' It will be read with interest also by members of other Communions, even though its thesis includes the assertion that 'the completion of our baptism is fittingly effected through the intervention of the bishop, whose apostolic authority is the indispensable link between the individual parts and the Body as a whole.'

The significance of Christian initiation, Father Thornton believes, has been greatly lessened by a 'process of erosion' in the history of the Church. A false distinction between Baptism and Confirmation, including a non-Scriptural separation in time between the two parts of 'a single complex mystery,' has given misleading emphasis to either one or other aspect of what should really be an all-inclusive act. In Baptism the neophyte enters into the divine-human being of the incarnate Lord; in Confirmation he receives his share of the Spirit for the fulfilment of his mission. There is a sense in which we are *in baptism* identified with our Lord's poverty in order that *in confirmation* we may be dowered with His riches.

This line of argument is worked out in terms of the principles of Scriptural interpretation which Father Thornton has expounded elsewhere. The inspiration of the Bible, he believes, lies in the unity of its image thinking, and he is able, therefore, to use an elaborate apparatus of typology from Old and New Testaments alike in the development of his theme. Thus the record of the second circumcision in Joshua, noted by Justin Martyr, can throw light upon the experience of the Christian neophytes 'who had passed through Jordan's waters in baptism, and who had received from the bishop the seal of the new circumcision.' Father

Thornton's theological standpoint similarly enables him to emphasize how fully the intertwined concepts of creation and redemption suggest the ritual sequence of baptism and confirmation. A clue to St. Paul's statement that all are baptized (or imbued) with one Spirit, for example, is found in the Creation story, the Spirit being 'likened to water binding together the many dust particles into a single plastic substance.'

Central in the argument is the analogy, which does not exclude points of difference, between our Lord's Baptism and Confirmation and our own. 'In response to his baptismal surrender, accomplished in the power of the Spirit, he was equipped with the gifts of the Spirit for the fulfilment of his messianic vocation as the Lord's servant. So also we, who by baptismal grace are sharers in his total dedication, are equipped in confirmation with those same gifts of the Spirit which the incarnate Lord received, and with which the ascended Lord dowered his Church.'

There will be diversity of opinion as to the Scriptural and theological principles which Father Thornton employs, as well as to the conclusions reached in his treatment of Christian initiation. This is clearly indicated by the appendix, in which the discussion of similar topics by Professor Lampe in 'The Seal of the Spirit' receives critical comment. The issues raised are, however, of real importance and merit very serious consideration. One could have wished, in this connexion, that a more definite statement had been possible, perhaps in the very brief treatment of Infant Baptism, of the actual forms of ceremony which would be appropriate in our own time for a restoration of the beliefs and practices of the New Testament Church and the earliest tradition as these are here set forth.

J. G. Riddell

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## *HISTORY OF CHRISTIANITY*

We have long been accustomed to consider a new volume from the pen of Professor Kenneth S. Latourette as a major event in the Christian book world, and that estimate will be confirmed by the latest one—*A History of Christianity* (Eyre and Spottiswoode; 63s. net).

It is a massive work, with more than fifteen hundred pages, twenty maps, an index extending to thirty-eight triple column pages of small type and with bibliographies attached to most of its sixty-one chapters.

The question which immediately comes to mind is how far this book is merely a condensation of the author's colossal work in seven volumes, 'A History of the Expansion of Christianity.' A glance at the table of contents shows that the chronological pattern of the earlier book, with its alternation of periods of advance and periods of recession, is repeated as the framework of this one. The author is well aware of the inevitable question and meets it by stating that, while the expansion aspect of the subject necessarily has a place in the present volume, he has endeavoured to give a well-rounded summary of the history of Christianity in all its aspects and in its setting in the human scene. To test that statement we compared the notice taken of John Calvin in the earlier work and in this one. In volume 3 of the former there are only five references to Calvin, all brief and even incidental; whereas in the latter there are fifteen references of that sort and over eight consecutive pages on Calvin's life, his 'Institutes' and his contribution to the Reformation. Similarly in the case of Luther, while in both works there are many brief references to him, in this volume he gets some twenty-five pages almost consecutively.

Though the general framework of advance and recession associated with Latourette's name is followed, we believe that this work will prove more satisfactory than its predecessor to the critics who detected in the latter too much of the optimistic flavour of American Liberalism. While the author still speaks, quite properly, of 'the great century, 1815 to 1914,' he gives as a sub-title to that section of his book, 'growing repudiation paralleled by abounding vitality and unprecedented expansion'; and before he deals in detail with the story of the Church in different parts of the world, he gives a chapter to the general conditions which confronted Christianity in that period, including the challenge of disaffection and repudiation, with mention of such names as Marx, Darwin, Schopenhauer, Comte, Herbert Spencer, and many others.

It need hardly be said that the book is marked by all the features that we have learned to associate with the author—amazing erudition and width of knowledge, superb accuracy in detail and a notable capacity for giving a summary of a situation in a few sentences. This is surely destined to be the standard work for as long as any of us can profitably look forward.

Stewart Mechie

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## *ST. GREGORY OF NYSSA*

The eighteenth volume of the 'Ancient Christian Writers' series consists of *St. Gregory of Nyssa: The Lord's Prayer and The Beatitudes*, translated and annotated by Hilda C. Graef (Longmans; 25s. net). This is a very useful volume. These treatises are not included in the Gregory of Nyssa volume in the Nicene and Post-Nicene Fathers

Library. There is in fact no modern critical edition of either. For the homilies on the Beatitudes the translator has actually had to use the text of the 1638 Paris edition, which was reproduced in Migne's 'Patrologia Graeca.' The neglect of these two works is inexplicable, for Gregory of Nyssa writes in such a way that his expositions are still attractive, useful, and even modern in their outlook. He talks of the man who does not pray. 'He leaves prayer aside and places all his hopes in his hands.' Gregory has an almost lyrical passage on the greatness of prayer. 'The effect of prayer is union with God. . . . Through prayer we guard our chastity, control our temper, and rid ourselves of vanity; it makes us forget injuries, overcomes envy, defeats injustice, and makes amends for sin. . . . Prayer is the seal of virginity, and a pledge of faithfulness in marriage; it shields the wayfarer, protects the sleeper, and gives courage to those who keep vigil. . . . Prayer is the delight of the joyful as well as the solace of the afflicted. . . . Prayer is intimacy with God and contemplation of the invisible.' Gregory is interesting on 'hallowing God's name.' The man who hallows God's name is not shackled to earth. 'He touches the earth but lightly with the tip of his toes. . . . A man can glorify God in no other way save by his virtue which bears witness that the Divine Power is the cause of his goodness.' He has a daring thought on asking God's forgiveness as we forgive others. In all other cases we imitate God, but here we ask God to imitate us. 'The order is somehow reversed; just as in us the good is accomplished by imitating the Divine goodness, we dare to hope that God will imitate us when we accomplish anything good.' He has an interesting passage on the use of the word *Son* of Jesus. That word indicates that the Father and the Son are of the same nature. 'The son of a carpenter is not called a bench, nor would any person in his right mind say that an architect had begot the house; but the names of the Son and the Father signify what is joined together in the same nature.'

In this volume there are five sermons on the Lord's Prayer and eight on the Beatitudes. The Introduction is useful and adequate. The notes are brief but very scholarly. There are really excellent notes on *eikōn*, *parrēsia*, *mustērion*, and *apatheia*.

This volume more than maintains the high standard of this series and is doubly welcome because it rescues from oblivion some of Gregory's most attractive work.

Each time one of these volumes emerges our one regret is that we cannot have the original text in as accessible a form.

WILLIAM BARCLAY

*The Three Windows* by Miss Olive Wyon, D.D. (James Clarke; 3s. 6d. net), is the story of Ann Hunter Small. Miss Small was a missionary in India when she was young, but her great work was that she was the first Principal of and the formative influence on the Women's Missionary Training College of the former United Free Church of Scotland and now of the Church of Scotland, the College which is known as St. Colm's. Miss Small herself said caustically: 'Missionary biography seems very largely to have been written for maiden aunts to give to unwilling nephews. I always think of some one with mittens when I think of missionary literature.' The book is full of good things. Miss Small's father once said: 'You never meet a Brahman on a Poona street under two thousand years of age.' In one of his letters he wrote: 'Oh! the wickedness as well as the stupidity of the croakers!' There is an amazing example of the bridges which Jesus Christ can build in the description of the last Communion Service which Miss Small attended before her health compelled her to leave India. 'The minister had come from the Marátha (warrior) caste; his elders on right and left were a Brahman and an Outcaste; a Jew and a Muhammadan. He served the Bread and the Cup to the Outcaste, and he to the Brahman, to the Jew, and he to the Muslim. And all was done as a matter of course, in all simplicity and naturalness.' Miss Small was an adventurous soul, often far in advance of her generation. 'A church which is alive,' she said, 'dares to do anything.' Undoubtedly she left her mark for good on many and many a missionary who went out from Scotland to other lands, and many and many a student who came from other lands to study in St. Colm's.

It has to be said that this book has its faults, It is obviously an act of *pietas* and is a eulogy rather than a biography. It is just rather overloaded with 'tributes.' It is one of those biographies which omit too much. At one point Dr. Wyon says: 'She had one shattering emotional experience, in particular, which shook her to the depths of her being.' In biography it is better not to say things like that at all, or else to tell us what it was.

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*Nothing is Quite Enough*, by Gary MacEoin (Hodder and Stoughton; 12s. 6d. net), is an engrossing and amazing book. Mr. MacEoin at the age of eighteen entered a monastery with the aim of becoming a priest. He went through the whole course of discipline and study, and then at the end of it discovered to his heart-broken horror that the authorities refused to ordain him. No reason was given. He did all he could to have the decision reversed. He was powerless against

the decision of the Church. To this day he does not know why the Church would not have him as a priest. He had to return to the world, and, strange to say, he found it a much better place than he had been taught to believe.

On the cover certain review notices are printed. One from The Catholic Book Club News of New York writes: 'A glowing tribute to the spirit of religious life and a thanksgiving for his own development during the years he spent in it.' Whatever else the book is, it is not that. It is written with charity, with sympathy, with a truly Christian spirit, with no complaints and with true resignation —and yet, at the same time, whether the author meant it to be so or not, it is the complete exposure of the worst sides of monastic life and of the methods of the hierarchy of the Roman Catholic Church. It is all the more terrible because it leaves the story to speak for itself.

This is a heart-moving book.

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*Miss Brown's Hospital*, by Miss Francesca French (Hodder and Stoughton; 3s. 6d. net), is the story of Ludhiana Medical College and Dame Edith Brown, O.B.E., its founder. It tells how Miss Brown went out as a medical missionary to the Eastern Punjab in 1891. She saw how medical work in India could never do what it ought to do until Indians were taught to do it for themselves. This book is the story of how she built up a medical school which by 1953 had become a training school for the M.B., B.S., for both Indian men and women. It is a great story simply told, and leaves us with the picture of a pioneer missionary whose strength of mind gave her the virtues which brought a notable piece of work to a great conclusion, in spite of the faults which made her not always easy to work with.

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*Stars Appearing*, by Sibyl Harton (Hodder and Stoughton; 12s. 6d. net) contains the lives of sixty-eight saints of the Anglican Calendar. Mrs. Harton divides the book into three sections. The first section consists of saints who were martyrs. The second section is a kind of omnibus section entitled, 'Bishops, Doctors, Patriarchs, Priests, Confessors, A Matron, A Virgin.' The third section is entitled 'Saints of the British Isles.' The scale of the lives may be judged from the fact that the sixty-eight lives go into two hundred and thirty-eight pages. In the stories of the saints fact and legend are inextricably mixed up, but even the legends which gather round a man's name show at least what kind of a man he was. This is a most useful book. It is very convenient to have these lives collected together in such a handy form, and in Mrs. Harton's presentation they make pleasant and instructive reading. One protest—why must people date prefaces *Ascensiontide 1953*? It is not pagan to suggest that surely the book is written for more people than devotees of the Christian Year.

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We have learned to expect a certain kind of book from Dr. E. Stanley Jones, and he never fails to help his readers to develop their inner and spiritual life. *Growing Spiritually* (Hodder and Stoughton; 9s. 6d. net) is a series of three hundred and sixty-five daily studies. Each of them suggests a passage of Scripture, has a page of exposition, and closes with a very brief prayer and an affirmation for the day. In his Introduction Dr. Jones makes his purpose clear. He quotes Dr. Rebecca Beard as saying, 'The consuming illness of our times is immaturity—our refusal to grow up.' This book is meant to help the spiritual growth of the Christian. Dr. Jones tells us that John Foster Dulles was driven into being a Christian 'from seeing international conferences dealing with great issues break down because the people who took part in them lacked a spirit which would have made the conference a success—the Christian spirit.' It sometimes happens that devotional books to some extent fail of their purpose because they concentrate too much on the individual and too little on the Christian fellowship. Dr. Jones never comes near falling into that error. 'If religion doesn't begin with the individual, it does not begin. If it ends with the individual, it ends.' The daily studies are packed with helpful thought and crowded with illustrations taken from real life and experience.

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A Christian Pacifist Symposium entitled *Studies in Christian Social Commitment* has been edited by Mr. John Ferguson (Independent Press; 8s. 6d. net). The book is more important than its unassuming size and cost may suggest. There are seven contributors, including the editor and Canon Grensted, who writes an extended Foreword, and among them are two professors and three college lecturers.

Professor Nels Ferré deals with the distinctive dimension of Christian social action, while Dr. E. L. Allen writes a very searching chapter on commitment. Dr. John Hick argues that the emergence of the Ecumenical Church makes an important difference to the pacifist issue. He admits that if war is a problem laid directly and solely on the conscience of the individual Christian, it can only be solved in terms of differing vocations. That is not true for the Church in its full ecumenical

calling. Moreover, account must be taken, as Dr. Geoffrey Nuttall pleads, of the Church's ministry of suffering. It is in no sectarian spirit that these writers put their case, but with a charity and reasonableness and a degree of philosophical and theological learning that may surprise readers who suppose that all the issues on this important question were thoroughly canvassed between the wars.

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*The Holy Spirit of God in the New Testament*, by Dr. H. Ranston, M.A. (Methodist Church of New Zealand Board of Publications ; 2s. 6d. net), is sub-titled *A Book for Group Study*. It is a little paper-covered volume of sixty-five pages, but its value is far beyond its size and price. All the references to the Holy Spirit in the New Testament are examined and classified. We can imagine no better book to be a basis of a study of the Doctrine of the Holy Spirit. Here all the spade work is done with meticulous care and accuracy. There is a useful bibliography which gives material for further study. The book makes no pretensions to style and fine-writing, but as a tool for teacher or student it will prove invaluable.

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Any one who desires an up-to-date knowledge of the origin, growth, and outlook of the modern liturgical movement in the Roman Church should make haste to acquire *The Liturgical Movement* by the late Canon J. H. Srawley, published for the Alcuin Club by Mowbrays at 4s. net. This is a scholarly account of a movement which stresses the collective character of worship and recognizes the part of the laity in it. The general reader will find most interest in some of the efforts made to put its principles into action—use of the vernacular in the liturgical services, the celebrant facing the people etc.—efforts which recall some of the early steps in the Reformation.

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Seldom nowadays does one handle such a book as the centenary volume, *The Presbyterian College, Belfast, 1853–1953*, by the Rev. Dr. Robert Allen (Mullan, Belfast ; 10s. 6d. net). The glossy paper, the strong binding and the large type remind one of publishing in former times, while the smallness of the price of publication points to the existence of a large subsidy toward the costs of production.

More notable, however, are the quality and worth of the contents. As Principal J. E. Davey remarks in a Foreword, the author, Dr. Allen, is an authentic historian whose work on James Seaton Reid, the historian of Irish Presbyterianism, was reviewed in these columns two years ago. He has given in an Introduction the story of the academic preparation for the Irish Presbyterian ministry in the seventeenth and eighteenth centuries, and in the main chapters has set the life of the College in its context in Belfast and Northern Ireland and in the progress of Protestant theological studies. With sympathy, sound judgment and not a little quiet humour, Dr. Allen tells an interesting story which deserves to be known far beyond the bounds of Irish Presbyterianism.

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It is common ground in theology that in his religious life man is reaching out toward mysteries that pass his full comprehension. Therefore it would seem that every attempt at analysis and definition and formulation of the truth underlying his religious experience must be modest and tentative.

To one accustomed to this general attitude in religious books it is therefore a strange experience to peruse a volume like Father Hubert Northcott's *Man, God, and Prayer* (S.P.C.K. ; 9s. 6d. net), which proceeds on the assumption that through revelation and by the Church all that is mysterious has at least been indicated, classified, and labelled, and to that extent brought within the embrace of the human understanding. For example, the 'sevenfold' gift of the Spirit is not left as an indication of the plenitude of inspiration ; the seven gifts are unhesitatingly listed ; and fine distinctions are elaborated between mental and contemplative prayer, between the Purgative, the Illuminative, and the Unitive Ways, between abstinence and fasting, and between dogmatic and moral theology, the latter with the subdivisions ascetic, and mystical.

Much of course that is said by Father Northcott is of high value ; and especially in the chapter on the Christian Athlete he soars into a different atmosphere, pleading for a larger understanding that the gospel is to be a spiritual power of new and thrilling life in which law is transcended by love, and liberty is freedom to do what one wants and ought to do.

# Religious Education

## St. Paul in the Classroom

By Margaret Avery, B.A., S.Th., London

No one would deny St. Paul's importance in Christian history yet he has been too little loved and appreciated in Christian circles, and in our schools his name has all too often been associated with tedious journeys, unreasonable prejudices and long letters full of abstruse theology. How can this be remedied ?

The child's first introduction to St. Paul is probably best made at the age of nine or ten. It is as a heroic pioneer missionary that he will be first admired. Vicious comics take advantage of the child's admiration of toughness and physical achievement : the *Eagle* used this trait more wisely in depicting the adventures of Paul. He must have been extraordinarily tough to survive the strain he himself describes in 2 Co $11^{23-28}$—a passage well worth memorising. The spiritual basis of Paul's endurance will not yet be appreciated ; nevertheless its expression in heroic action can be enjoyed.

A short course of six or eight lessons could begin with a picture of Paul's boyhood at Tarsus, along the lines of the opening chapter in Basil Mathews' *Paul the Dauntless*. The elegant Greek city with its university and fine public buildings lay on the Cydnus just above a lagoon within which ships from every part of the Roman Empire rode at anchor and men of many races jostled each other on the quays. Here Paul may have learned how great was the Empire of which his father was a citizen and in which he took such pride. Junior children will have heard of Romans in their history lessons and will readily recognize from a picture a Roman soldier or a Roman ship. In Tarsus men spoke Greek, the language in which Paul would later preach the gospel (the class will like to see and copy Paul's name in Greek script). Above all he was a Jew and received the kind of education well and simply described in *Jesus at School* (Wilson ; published by the N.S.S.U.). A model of a synagogue would be useful or the film strip dealing with the synagogue and its school in the series *Two Thousand Years Ago* (Religious Education Press). The point to stress is that he was trained to worship God and keep His laws.

Before passing to Paul's conversion the teacher can mention that Paul went to a good college in Jerusalem and probably became a teacher of religion. Then we know nothing until we find him persecuting the Christians. He thought Jesus was a false teacher who deserved to be crucified. Then he met a Christian preacher who like himself was devoted to God, young and brilliantly able ; in many ways they were alike, though on opposite sides. The heroic story of Stephen, briefly told, leads up naturally to the story of Paul's conversion —an event so vividly related by Luke that it needs little comment except to point out that ' conversion ' in this case does not mean that a conspicuously sinful man was made good but that a good man discovered that Jesus was after all alive and victorious and needed him.

Other incidents suitable for Juniors are the incidents at Damascus (Ac 9), at Lystra (Ac 14), and at Philippi (Ac 16) ; also the riot in Jerusalem, the shipwreck and Paul's imprisonment and death. Story-telling can be combined with reference to the text of the Bible, slight at first, involving the looking up of a name or a fact or an episode, but longer as more facility in reading is acquired. Most children enjoy the sense of mastery which accompanies ability to make discoveries from the written word. The main point to stress is Paul's capacity for pioneering, his endurance and resource : they can appreciate loyalty, and it was from his loyalty to the living Christ that Paul's endurance sprang. At Lystra he shrewdly presented God as Lord of the fertile earth, for he was addressing countrymen and he was either tough enough to survive stoning or cunning enough to feign death. At Philippi he with Silas sung psalms in prison after a beating so severe that the victim often died : then, aroused by an earthquake, swiftly and efficiently evangelized his jailer and in the morning stood so firmly upon his dignity as a Roman that the magistrates had to come in person to beg their prisoners to depart.

These stories lend themselves well to dramatisation, especially the episodes at Lystra and Philippi and the story of the Voyage to Rome. For the latter a flannelgraph map of the Mediterranean is useful along which the vessel moves to its doom ; or tiny sketches are fixed to indicate crucial incidents ; for example, a picture of the mast being lowered or the ship breaking in two. The story could be retold orally from various points of view—Paul's, the centurion's, a sailor's. Intelligent top Juniors could write the captain's

log or they could try to discover why the centurion liked Paul, and all on board came to depend on him.

At the Secondary School stage a more detailed study of the second half of Acts is possible, supplemented by reference to the Epistles. At the fifth and sixth form stages a letter is a good basis for studying not only the nature and the environment of early Christianity but the foundations of the Christian faith.

Let us first consider the teaching of Acts. A class of pupils aged thirteen to fourteen or fifteen will enjoy tracing St. Paul's career and trying to fit it in St. Luke's account with the autobiographical notes in the Epistles (for example, Ac $9^{19-22}$; cf. Gal $1^{17}$). What happened during the considerable period when he lived in Tarsus before Barnabas fetched him to Antioch (Ac $9^{30}$ $11^{25f.}$)? Why did Barnabas need Paul's help? What exactly was happening at Antioch? The missionary journeys can be an exciting subject of study if they are treated not as material to be memorized for an examination but as records of pioneering to which the spread of Christianity in Asia and Africa in the last century offers many parallels. Sometimes the story of a modern missionary is the best introduction to that of St. Paul. The message is unchanged; there is the same need of burning conviction, the missionary motive; the same challenge to initiative, courage, resource, and patience; the same need of shrewdness in seizing openings and keeping in touch with infant churches until they can stand on their own feet; the same need to re-interpret truth in new forms and new tongues. Each place that Paul visits should be brought to life by such knowledge of its geography and history as we possess and, where possible, with the aid of pictures. Each character met on the way should become alive. What was Lydia like? Generous, impulsive, used to taking the lead so that when she pressed her hospitality upon the four missionaries at Philippi they found it impossible to refuse (Ac $16^{15}$)? Was it from her example that the Philippian Church learned to delight in supporting the Apostle with generous gifts during his imprisonment? Was the Philippian Church rich in women leaders who sometimes found it difficult to work together (Ph $4^{2.3}$)?

There is no antithesis between lively teaching and scholarly work. When genuine interest has been aroused, the pupil can more easily be induced to make the effort to master the text. A certain amount of oral teaching is necessary but the pupils should do as much as possible for themselves. Good commentaries are invaluable (for example, Clarendon Bibles, Moffatt Commentaries, Torch Commentaries, New Commentary), and such modern versions of the text as those by Phillips or Kingsley Williams or Wand's *New Testament Letters*.

The teacher can help most by putting what is studied in right perspective and enlivening it by incidental references to archaeology or history or literature; still more by drawing out in discussion the Christian doctrine implicit in the material and giving it coherence.

A brief reference to 1 Corinthians will illustrate these points.

The letter was introduced by a short account of the civilization of the first century—the ease of communication, the widely diffused Greek culture, the universal language, the Greek '*koine*' of the New Testament, the standard of comfort, the degree of education. Then examples of first century letters were read from those printed in full in Finegan's *Light from the Ancient Past*—precious everyday letters salvaged from the sands and ruined temples of Egypt and very much like modern letters in spite of nineteen centuries that separate them from us. For instance, a boy doing compulsory service in the Roman navy asks for letters from home, inquires after his friends and sends his father his portrait. The pattern of these letters was found to be exactly the same as of those of St. Paul.

A revision of Ac 17, which describes St. Paul's first visit to Corinth, and a reminder that Corinth was a great cosmopolitan port and a centre of government, athletics, and artistic crafts (see references to musical instruments in 1 Co 13) was followed by a brief account of the purpose and content of the letter and its place in a probable series of letters to Corinth. Then each girl in her own time read the letter right through in a modern version. Next topics were studied, all the material in the letter relevant to the topic being grouped together, for example, On Living Together, How to Live among Pagans, Marriage, Christian Worship, The Church, The Resurrection. The seminar method is useful here, papers on such topics being written by individuals and groups and read aloud as a basis for discussion. Almost inevitably students will be led on to explore the other letters in which these topics recur and to use the material so gained in an attempt to understand their religion. From all the letters 'purple passages' can be selected, studied, and memorized, throughout the school course.

At every stage two things are important—an appreciation of St. Paul's greatness and of the secret that lay behind it. What other great Christian has been a fervent evangelist, a wise administrator, a devoted pastor, a brilliant and original thinker and one of the greatest men of prayer of all time?

# Important and Influential Foreign Books

## J. Jeremias' 'The Parables of Jesus' and 'The Eucharistic Words of Jesus'[1]

By Professor C. F. D. Moule, M.A., The University of Cambridge

In these two books, Professor Joachim Jeremias of Göttingen courageously traverses two of the most controversial territories of New Testament investigation—the words of Jesus in His parables and at the Last Supper.

About the very approach to such questions there is at the outset a conflict of opinions. Thirty years ago the effort to get back to 'the original Jesus' was widely recognized as a hopeful and profitable pursuit. But now, a great scepticism has overtaken us at this point, accompanied by a compensating tendency to rest satisfied with the authority of the apostolic faith without attempting to get behind it and see whether it is itself justified. Yet it is precisely the attempt to get behind the Gospels and Epistles to the original teaching of Jesus that is optimistically undertaken once more by Jeremias: 'No one but the Son of Man himself and his word can give authority to our preaching.'[2] About the possibility of his success there may be more opinions than one. Of his consummate skill there can be no shadow of doubt.

Before we presume to judge of his success, let us try to see what he has done. In his *Gleichnisse*, he has, as he acknowledges, followed C. H. Dodd very closely, and Dodd was himself standing on the shoulders of Jülicher.[3] Jülicher, at the turn of the century, despite his own humble disclaimer of originality, marked a new era in the understanding of the parables of Jesus. He threw overboard the allegorization with which generations of exposition, even from the earliest days of oral tradition, had encrusted the parables, and enunciated the principle that a parable as told by Jesus was a story with a single point, a genuine and natural *analogy*, drawn from one realm of experience so as to illuminate another. But whereas Jülicher reached the conclusions that the point of such a parable was usually a very general one, a wide principle applicable to the Christian life in general, thus reducing Jesus virtually to a preacher of ethics and a prophet of moral progress, Dodd's great service was that, recognizing (like A. T. Cadoux shortly before him)[4] that far more probably Jesus originally told these stories to inculcate a very particular lesson directly related to the situation to which they were addressed, he proceeded to look for its theological implication. What was the lesson and its implication? It was, according to Dodd, that the Kingdom of God was already present in the ministry of Jesus. 'Realized eschatology' was the essence of it: the last times were already present; God's decisive action had taken place. Jeremias, although gratefully accepting Dodd's conclusions in large measure, would lay less emphasis on the achieved realization than on the process of realization: the Kingdom of God was being realized—a process had been initiated, though not yet completed.[5]

But we are anticipating. How does Jeremias try to probe down beneath the Gospels to the original teaching and to reconstruct the original setting and meanings of the parables? He uses well-known techniques—those of Jülicher and many others—but with outstanding ingenuity and thoroughness; and he sets to work to establish rules for the reconstruction of the original parables. It is clear that, as they are at present, some at least have suffered alteration by frequent re-tellings and by fitting to the requirements of the Church. This much may be deduced, if only from the comparison of varying versions in the different Gospels. Can we detect the motives and the processes which led to such changes? Yes. Here they are. (1) *Embellishment.* The parables have been adorned in one way and another and their style altered. Compare the parables of entrusted wealth in Matthew (who has enormous sums), and in Luke (who has a larger number of servants). (2) *Redirection.* The original hearers, Jeremias maintains, were mostly

[1] *Die Gleichnisse Jesu* (2nd ed., Göttingen, 1952). A translation by S. H. Hooke was published last month (S.C.M.). This embodied some changes made by Jeremias in his 1954 edition. *Die Abendmahlsworte Jesu* (2nd ed., Göttingen, 1949. A. Ehrhardt's translation [Blackwell] will appear early in 1955).

[2] *Die Gleichnisse Jesu*, 3.

[3] Adolf Jülicher, *Die Gleichnisreden Jesu* [1898, 1899]; C. H. Dodd, *The Parables of the Kingdom* [1935].

[4] *The Parables of Jesus, their Art and Use* [1931].

[5] Cf. N. A. Dahl's 'The Parables of Growth,' in *Studia Theologica*, ii. [Lund, 1951]; and, before him, B. T. D. Smith's *The Parables of the Synoptic Gospels* [Cambridge, 1937], 78 n.1. Note that Col $1^{6.10}$ looks uncommonly like a reflection of the parable of the sower, in a context where *growth and development* is the point.

opponents of Jesus or at any rate 'outsiders.' But now the parables are mostly directed to those who are already inside the Church. Thus, the story of the labourers in the vineyard is, by Matthew, related to the priority of 'last' over 'first' at the final judgment. But originally (thinks Jeremias, agreeing with Dodd) it meant that God was generous, and that the Pharisees were wrong to criticise Jesus for kindness to publicans and sinners. Similarly the parable of the lost sheep, retained by Luke in this original sense, is redirected by Matthew (18[14]) to the members of the Christian community. (3) *Transformation of Warnings about the Crisis into Exhortations to Morality.* This is really another aspect of the preceding phenomenon. For instance, a parable like 'on the way to the law-court' originally a parable of crisis (as in its Lucan form, 12[57f.]) becomes in Matthew (5[25f.]) an exhortation to Christians to be reconciled with one another. (4) *Re-application.* The parables have been not only translated from Aramaic to Greek but adapted in some cases to a Greek setting of thought and manners. Such adaptations reflect the spread of Christianity to Gentile circles. Luke's version of the Great Feast, with its two invitations, displays a consciousness of the Jewish and Gentile missions. Matthew's addition of the wedding garment story shows the Church's anxiety about indiscriminate admission of the Gentiles. Still more significantly, thinks Jeremias (again following Dodd), there is a shift of emphasis discernible in the five Advent parables of the thief by night, the ten virgins, the porter, the servant entrusted with responsibility, the entrusted wealth. These were, he maintains, originally concerned with the immediate crisis in its various aspects. The Jewish leaders were challenged to face their responsibilities, and the Jewish people to keep awake, in face of the imminent disaster threatening Judaism if it did not recognize the ministry of Jesus as the embodiment of God's call and claims. But the early Church redirected them so as to urge upon Christians the duty of watching for the Advent, however long delayed. This section, again, provides another aspect of the phenomenon indicated in sections (2) and (3). (5) *Allegorization.* Under this head Jeremias reiterates the idea, already familiar from Jülicher and Dodd, that whereas Jesus told self-consistent stories, each with one natural point, the early Church sometimes turned them into allegories in which the details were themselves symbolically significant—'the field is the world, the reapers are the angels.' At this point a classification of the material into 'Mark,' 'Q,' 'M,' and 'L' leads to the conclusion that Luke himself perhaps, or his special source at any rate, was less concerned with allegory than the others. Even the Lucan saying 'make to yourselves friends . . .,' which in its present setting allegorizes the parable of the dishonest steward (Lk 16[9]), need not in its original context have been so applied. When parable and saying are separated from one another, neither is necessarily allegorical. (6) *Collection and Conflation.* Parables, originally handed down as separate units, have been assembled and, in some instances, blended with one another. (7) Finally, their *Framework*—the way in which they are introduced and the morals they are made to point—reveals the hand of the early Church, adapting and appropriating, and often generalizing what was originally particular.

If all this is sound, then it should be possible to make such allowance for these tendencies as shall enable us to get back behind the present form to something like the original. What was Jesus Himself saying in His parables? What was His Message through them? In brief, it was the message of 'eschatology-in-process' which has already been referred to: the Kingdom of God is working itself out, the time of decision has begun to appear. In rather more detail, Jeremias defines it under eight heads: The Great Hope (the tiny seed will grow into a great plant . . .); Salvation is here already; God is forgiving and merciful to the guilty; the Catastrophe is imminent; the Hour is hastening on (you are already on the way to the law-court . . .); Discipleship must be active and practical (the best pearl can only be had at the cost of all . . .); the Son of Man must suffer; the Consummation is assured (when the Temple is destroyed, there will be a new one in which God will be truly worshipped; the Son of Man will be enthroned; justice will be done; Satan will be overthrown . . .).

Throughout this study the scholarship is astonishingly detailed and meticulous, and this alone would make the book fascinating and illuminating. But, more than that, the objective is, as it seems to me, rightly conceived. Nobody who follows Jeremias through his patient investigation can doubt that he has added confirmation to the principle already formulated by others that the mind of the early Church can be detected at work, modifying, applying, adapting, and that an earlier shape can be discerned behind much of what we now see.

What is not quite so clear—to me at any rate—is the degree to which his conclusions can be accepted in detail. Some of them seem to require yet further testing. For instance, the idea of a return of Christ after an interval is treated as an extraneous element derived from the Church. Jesus Himself, it is held, can only have pointed to the imminent catastrophe or crisis then confronting

Judaism and to the Kingdom of God as already beginning. Again, Jeremias is reluctant to allow more than a few parables, or rather picture-sayings (p. 102), to have been originally for the disciples. Most parables proper are believed to have been originally directed to outsiders, especially antagonists, and only afterwards turned inwards by the Church. Or again, he will not allow allegorizations to be original. But are these theses justified in every case? It cannot be doubted that the delay of the Parousia did loom large in the early Church's thought; and that any interpretation of this Parousia which does not make it '*homoousios* with the Ministry' (Manson's phrase) is doubtless false to the original Jesus. But is it so clear that Jesus Himself never spoke of His future coming at all? Mk $13^{30}$ is not in Jeremias' index of references. Again, even if many parables seem best to suit 'outsiders' it remains to be proved that these were not also intended by Jesus Himself for the disciples. Is not the cleavage between those inside and those outside too rigid? It seems to me that what really distinguishes 'those who are inside' is the fact that they take pains to get the parable explained.[1] Likewise, is it not something of a *tour de force* when Jeremias tries to show that the parable of the wicked husbandmen—directed, as the Gospels themselves agree, against the Jewish leaders—was originally no allegory, but a plain parable, without any allusion to Jesus as Son of God (p. 59)? The fact that so many allegorizations are demonstrably secondary does not prove that none are original. In short the reader must never forget the very careful qualifications which Jeremias himself rightly puts in, and must not allow his clear-cut conclusions to suggest that Jeremias would himself maintain their absolute validity. Although I am filled with admiration for the skilful use of the method, and in considerable agreement with its findings, yet I am left saying to myself: 'Although the Church undoubtedly added and altered, are we so certain that we know at what point it did so, and did it always do so just like this?' This method is one which I believe scholarship must continue to apply, even if few can use it so deftly as Jeremias. The effort at reconstruction must continue to be made. But in making it must we not reckon very stringently each with his own presuppositions, and try to bring these too to some test? And must we not regretfully admit that we cannot often be confident of our results? It seems to me that Jeremias' interpretation of Jesus' own eschatology needs further consideration; and the parables must be checked by the sayings in order to reach an idea of the eschatological teaching as a whole.[2]

In *The Eucharistic Words of Jesus* Jeremias throws down a formidable challenge to the view widely accepted in England that the Synoptists are wrong in representing the Last Supper as a Passover, and the Fourth Gospel right in making the Supper antecedent to the Passover, and the death of Jesus coincident with the beginning of the Passover. It is interesting that this second edition of this famous work contains not only additions small and great and minor modifications, but one major change of mind—namely that Jeremias now accepts the longer text of Lk $22^{19f.}$.

Coming to the argument, ch. I is devoted to establishing that the Last Supper was a Passover meal. A wealth of detail, including a discussion of the astronomical data, is applied to the question. Not all the arguments are final and there is perhaps a tendency to sprinkle probabilities and possibilities so liberally that the reader is tempted to forget that they do not inevitably add up to a certainty. But at least some arguments advanced on the other side do seem to be blown sky high, and I confess that the Fourth Gospel chronology will, for me at least, take a great deal of reinstating. In particular, two frequently urged theories come in for devastating fire. One is that the Last Supper, though not a Passover, was a 'Passover *kiddush*.' But, says Jeremias, there was no such thing as a separate *kiddush*-meal. The *kiddush* was merely a special blessing at the beginning or end of a Sabbath or Feastday. A Passover *kiddush* could not therefore have been twenty-four hours before the Passover itself, and the suggestion is thus of no value as an argument against the Last Supper being a Passover. The second theory is that the Last Supper was a special *ḥaburah*-meal. But again there seems to be no evidence that *ḥaburoth*—fraternities formed to perform some special duty—met to hold any ritual meal of their own other than the ritual meals, *e.g.*, the Passover, already current. On the other hand it seems to me that Jeremias' theory must

[1] See C. E. B. Cranfield in *The Scottish Journal of Theology*, 4 [1951], 398 f. and 5 [1952], 49 ff. for a valuable discussion of Mk 4, including this problem.

[2] For further reading: not only Jeremias' antecedents—Jülicher, Dodd, B. T. D. Smith—but also G. H. Boobyer, The 'Interpretation of the Parables of Jesus' in THE EXPOSITORY TIMES, lxii. 131; N. A. Dahl's lecture, already cited; H. Greeven's 'Wer unter euch . . .?' in *Wort und Dienst* [Bethel, 1952]; G. Stählin's 'Die Gleichnishandlungen Jesu' in *Kosmos und Ekklesia* (*Festschrift für W. Stählin* [1953]); T. W. Manson's short and admirable review of Jeremias' second edition in *Göttingische gelehrte Anzeigen*, 207, No. 3/4 [1953]; G. R. Beasley-Murray's *Jesus and the Future* [Macmillan, 1954], especially ch. 5 (though it is a pity that he does not mention Jeremias' *Gleichnisse* at all).

find some answer to the question why the Fourth Evangelist altered the chronology. The stock answer—that he wished to make the Crucifixion coincide with the actual killing of the Passover lambs—seems to me inadequate. If, on the other hand, the Fourth Evangelist's chronology were right, then it might perhaps be possible to imagine that the Synoptic tradition was an accommodation to the undoubtedly paschal associations of the Last Supper.

In ch. II he tries to relate the account of the Supper to the framework of the Passion Narrative generally.

In ch. III he comes to grips with the crucial problem of the earliest text of the Words of Institution. He very ingeniously defends the genuineness of the longer version in Luke (this is where he has changed sides since his first edition), and explains the shorter version by the influence of a *disciplina arcani*—a secrecy about the most sacred formulae which he tries to illustrate also from elsewhere in the New Testament, especially from the silence of the Fourth Gospel about the Institution.[1] (But why in that case did not the expurgator do his work even more thoroughly? Why did he let remain the highly significant fragment, 'This is my body'?) Proceeding, then, to a reconstruction of the earliest Greek form of the words, Jeremias reaches the following: *λάβετε· τοῦτό ἐστιν τὸ σῶμά μου. τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν* (a form of which the second limb is, to his own surprise, substantially Marcan). His general conclusion is that Mark and Paul drew independently from a common Aramaic source, Paul's form representing liturgical and theological developments—not Paul's own, but possibly found by him at Antioch—while Mark's is nearer to the original. But behind even Mark's lies a more primitive form, possibly without the Covenant saying. Jeremias does not, however, deny that the Covenant idea may represent Christ's own *thought*; and for my part I am slow to be convinced about omitting it.[2]

In ch. IV the original words and their meaning are discussed. This Passover meal was a Messianic meal for the chosen Twelve, the 'Remnant.' Normally at a Passover, before the meal proper began, the Paterfamilias would give the Paschal discourse. Jesus' Words of Institution accordingly would not have been isolated. We may assume a preparatory discourse preceding them. But then, contrary to custom and surprisingly, these Words of Institution were added, as explanation, to the two Graces which began and ended the meal proper. These Graces were normally uncommentated: all comment was completed in the Paschal discourse. (It is fair to ask in parenthesis, as Stauffer asks *loc. cit.*, why, if Jesus had already discoursed fully on the Lamb, He added this much more mysterious comment.) More surprising even than the comments on the Graces—Jesus refrained, so Jeremias believes, from Himself partaking. The Aramaic words following the invitation 'Take,' were probably *dēn bisri* ('this [is] my flesh')[3] and *dēn idhmi* ('this [is] my blood'). *σῶμα*, argues Jeremias, is a quite natural alternative to *σάρξ* as a rendering for *bisra*. What is implied is *comparison*, not *identification* (no Jew could contemplate actually drinking blood); and the whole phrase meant 'I must die a sacrificial death.' Moreover, though the Passover in later Judaism was not associated with *redemptive* ideas, the original rite, Jeremias thinks, was; and the *ὑπὲρ πολλῶν* implied death for the sake of all, including Gentiles (as, originally, in Is 53). The words were probably simultaneous with the distribution, and it is implied that the apostles participated in the blessings of redemption. 'Do this to remind God of you' is the startling meaning given to the *anamnesis* phrase. This is an idea strenuously urged of late by Jeremias and approved by the late Dom Gregory Dix[4]; and it cannot be denied that the conception of a gift or a sacrifice to recall the offerer and his merits to the mind of God may be found in the Old Testament and even in the New (Ac $10^4$). Also in Rev $16^{19}$ (cf. $18^5$) wicked 'Babylon' is admittedly 'remembered before God' for evil—and incidentally in order to be given a cup, a deadly draught, to drink. But I find it excessively difficult to believe that such is the intention here. Even in the conception of Christ's 'intercession' for us in Ro 8 and Hebrews, Jesus is never represented as crudely 'reminding God' of what He had done for us. But to return: 'Do this' refers, Jeremias thinks, probably to the repetition of the special Grace by which the Messianic community was established, and which prayed for its consummation (cf. 1 Co $11^{26}$).

Every page of this book is fascinating and provocative and rich in detail, and no summary can do it justice. For myself I am greatly impressed, as I have said, by the defence of the Synoptists' chronology, though it must be confessed that in the end this particular problem is not of great

[1] In regard to the *disciplina arcani* he is following several other scholars, including Professor G. D. Kilpatrick in *J.T.S.*, xlvii. [1946], although Kilpatrick takes the opposite view as to the genuineness of the longer text of Luke.

[2] The suggestion that the Covenant saying is not original is questioned also by E. Stauffer in his review of J. in *Deutsche Literaturzeitung*, lxxiii. [1952], 198 f.

[3] Here Jeremias disagrees with Dalman, who had suggested *guph* ('body') not *bisra* ('flesh').

[4] *Jew and Greek* [1953], 102.

moment theologically, since (as G. Dix observes [*op. cit.*, 101]) in either case 'the *whole sequence* Supper, Crucifixion, and Resurrection, took place for the apostles upon the background of Passover.' This consideration, it seems to me, also reduces the force of Dix's objection to Jeremias' dating, namely that, had the Last Supper been a Passover, the Eucharist would have been an *annual* rite. On either dating the Eucharist is Paschal in its associations; and the association of the Resurrection with the first day of the week may provide the explanation of its frequency. Returning to Jeremias, his careful and precise reconstruction of the original Aramaic words is exceedingly interesting though it cannot, of course, be demonstrated as correct. The suggestion that they were interpretations of the special Graces at the beginning and end of the Paschal meal is illuminating. And I am glad to find my own belief that Christ Himself vowed a vow of abstinence, confirmed by this scholar's learned arguments.[1] The sacrificial interpretation of the Words of Institution also seems to me to fit the evidence.[2] Where I am still left sceptical is with regard to the explanation of the Lucan textual phenomena and details of the route by which the variants in the different accounts are believed to have travelled. For some of these things we probably have not sufficient data. Jeremias may be right; but it is 'anybody's guess.' One thing is clear to me—that, as with the Parables, this kind of search for the original is not a mistaken occupation. This great scholar has rendered a signal service, whether or not we find ourselves able to accept all his conclusions.[3]

[1] Though see E. Stauffer's query on this, in his review of Jeremias, *op. cit.*

[2] Contrast Lietzmann's *Messe und Herrenmahl*, discussed by Dr. A. J. B. Higgins in this series in The Expository Times, lxv. 333.

[3] For further reading: Dr. A. J. B. Higgins' *The Lord's Supper in the New Testament* [S.C.M., 1952], containing discussion of the first edition of Jeremias' work, and an explanation of the frequency of the Eucharist along the lines just indicated; his article just cited; and the late Dom Gregory Dix's posthumously published *Jew and Greek*, which contains (though, alas, only in outline) Dix's reply to Jeremias' arguments (pp. 100 f.).

# In the Study

## Virginibus Puerisque

### The Right Line

By H. F. Mathews, M.A., B.D., Alsager, Cheshire

'There is a way which seemeth right unto a man, but the end thereof are the ways of death.'—Pr $14^{12}$.

When you were enjoying infant stories they used to tell you about a little red engine which always wanted to go on journeys it wasn't allowed. Last summer that happened to a real locomotive, a green one, and it *did* cause some bother!

One of the famous giants of the Western Region, Horsley Hall, was pulling a holiday train from Birkenhead to the Kent Coast. When it reached Clapham Junction it was found that a bridge had been damaged near Guildford and the journey had to be re-routed. The pilot driver climbed aboard and they started on the other line. All went well until they reached Redhill.

There a permanent-way inspector peered out of his cabin and saw to his horror the gleaming giant of the Western Region. He was used to the lighter locos of the Southern Region, and so was the track at Redhill. But those huge main-line hulks are some tons heavier than their Southern cousins, and the track was not made to stand up to their weight or length.

So the inspector stopped the train. Horsley Hall was uncoupled and taken quietly into Redhill engine-shed, whilst the train went on with a lighter engine. The inspector knew that it might cause untold damage if that huge loco was allowed to go on.

Nor was that the end of the story. Horsley Hall stood idle in the sheds for five whole days. At last, the Southern gave in, and allowed it to travel back to its own Region. But they insisted that it should not exceed fifteen miles per hour until it got off that section of track. What an indignity for a classic engine to endure!

When you come to think of it, it is not only locomotives that sometimes get on the wrong lines. Joseph in Canaan was a prig, boasting that his brothers would have to bow down to him. But when he got to Egypt he used his great ability to deliver his people from famine. At the end of the story he tells us what put him on the right line. 'God sent me before you to preserve life.'

What a difference it makes when God puts a man on the right line! How much good he may do instead of the evil he planned by himself. Remember the brilliant young rabbi, Saul of Tarsus. The best he could do when he mapped out his own life was to persecute Christians and bring them bound to Jerusalem. But when God set him on the way *He* had planned, Saul the persecutor became Paul the apostle.

If you look in your hymn-book you will probably find that some of the hymns were written by a man called John Newton. In his younger days he had been captain of a trading ship, and not all that happened on that ship was noble. In his later days he did an immense amount of good. God had set his course. Once he tried to help a sailor who long before had sailed on his vessel, but who had fallen into evil habits. The sailor would not listen to him. 'Captain,' he said, 'all that I am, I am because of what I saw on your ship.' The damage was done before Newton's life was set on course.

That is what our text is saying. Have you let God set *you* on the right line? He has given you great abilities; but, if you use them in the wrong way, you may do more harm than good in the world. But, if you use them for Him, His world will be glad.

## Saint Andrew

By the Reverend Alestair Bennett, M.A., Glasgow

'Sir, we would see Jesus.'—Jn $12^{21}$.

During the summer I was on holiday in the Kyles of Bute in Argyllshire. When we arrived we found that there was a large ship lying at anchor in the narrow waters. Of course we were interested in her and were told that she had belonged to the British Government but had been recently sold to Greek owners. Sure enough, when we went out and circled her in a small boat the men aboard were swarthy and foreign in appearance.

One day they began to repaint the ship's funnel. We wondered what colour of funnel a Greek steamer would have. It was very tantalizing, for they painted one side at a time and the tide or wind always seemed to turn the ship so that we could not see what was being done. At last it was complete and what do you think they had painted? They had painted a great, bold St. Andrew's Cross upon the funnel, a blue flag with a white diagonal cross. We were surprised and at first just a little indignant. The St. Andrew's Cross is the flag of Scotland and what right had Greeks to paint our flag on their steamer. Then I began to inquire about St. Andrew, and I soon discovered that Scotland is not by any means the only country that loves him. Andrew is said to have preached in both Poland and Russia and they honour him highly in both countries. Before the Revolution the Russians flew the St. Andrew flag as their naval flag and the highest Order of Chivalry in Russia, similar to our Order of the Garter, was the Order of St. Andrew. And, of course, the Greeks have very good cause for loving Andrew and making him one of their saints. In the Gospels we read that 'certain Greeks' came to see Jesus. They approached one of the disciples and said, 'Sir, we would see Jesus' and Andrew was one of those who took them to Jesus. It was in Greece that Andrew last preached and there he died, died on a cross that was different from that of his Master, the diagonal cross.

It is a good thing to remember how many people love Andrew, the disciple of Jesus. There are many things that seem to separate our peoples of Scotland, Poland, Russia, and Greece, but here is something that used to draw us together and that can draw us together again—our love and admiration for Andrew, the friendly, helpful, and faithful disciple of Jesus.

## The Christian Year

Sunday Next Before Advent

### I Want to be a Christian

By the Reverend Douglas M. MacIntosh, M.A., B.D., Boston, Mass.

'And the disciples were called Christians first in Antioch.'—Ac $11^{26}$.

When one stops to think of it, it is quite a responsibility to be called a Christian. It is a bigger responsibility than to be called a Congregationalist or a Baptist or an Anglican or a Methodist or a Presbyterian or a Unitarian. If one lives in this State of Massachusetts and calls a man a Congregationalist, he may only mean that he looks backward to the Pilgrim Fathers and forward to a Republican victory at the next election. If he calls him a Baptist, he may only mean that he is an average American Protestant with an immersion receptacle instead of a baptismal font in his church. If he calls him an Anglican, he may only mean that he enjoys the vigour of Protestant doctrine and the beauty of Catholic forms. If he calls him a Methodist, he may only mean that he sets a high value on Pentecost and the warmed heart and the songs of Charles Wesley. If he calls him a Presbyterian, he may only mean that he prefers the Word preached without any frills and the Sacraments administered without any innovations. If he calls him a Unitarian, he may only mean that he is at least a fourth generation American and highly individual in his theological beliefs. I say that it is a bigger responsibility—a much bigger responsibility—to be called a Christian than to be designated by any of these denominational names.

The first people to be called Christians, Luke tells us, were the disciples gathered in Antioch.

It may have come to pass something like this. These disciples, including as they did some who had been persecuted for their faith in Jerusalem, and having for their teachers men of such zeal as Barnabas and Paul, took their calling very seriously, and made such an impact upon the life of the city that they got themselves a notable nickname. Their neighbours began calling them 'Christians.' This name may have been applied to them in scorn, or in hatred, or just as a convenient designation, or even in subdued admiration. We don't know. It probably was levelled at them with hostile intent. But these men accepted it as an honourable title. And they soon were taking it as life's highest responsibility and highest distinction to be called by this name. And this habit did not wear off. Two generations later, as the hand of persecution fell upon their church, and the peril of being sent to Rome to be thrown to the lions was upon every heart, they accepted death by wild beasts as a Christian responsibility. Among those so condemned was their bishop, Ignatius, and one of his letters, composed at Smyrna while *en route* to Rome and the bloody ordeal of martyrdom, contains these significant words: 'Only pray for me for strength, both inward and outward . . . that I may not only be called a Christian, but also be found to be one.'

These people who were called Christians first, with their great sense of responsibility handed on from generation to generation, have something to teach us when it comes to clothing our aspirations in the flesh and bones, words and deeds of historic fact. We want to be Christians: they can put us on our way to our goal.

The thing that impresses us, I think, as we seek to unite ourselves in thought and desire with these people is that we are joining a fellowship of salvation. And this discovery carries with it the suggestion that if we want to be Christians we had better learn what this salvation means. Well, they are ready to tell us. It means, they say, being saved from the things of which we are afraid: and the chief of these are *time* and *sin*.

Let us first think about time. All of us, I suspect, are afraid of time. 'Time and tide,' we say, 'wait for no man.' It is impossible to take a frivolous attitude toward time. We wake up each morning a day older, whether we like it or not. We are all 'fighting against time,' and we know it. And it is a losing battle for us unless we can be saved from time altogether! And that is what those first Christians joyfully declare to us—that we can be saved from time altogether. We can know, here and now, what it is to be saved from time, because God is Lord of time. The same Almighty hand that rolled away the stone from Christ's tomb, and overruled time—that same hand is extended to us, to overrule time on our behalf. 'Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me.' The person who has the Lord of time for his guest need never fear time any more. He is saved from time to use it and enjoy it, here below, without any shadow of bitterness or alarm.

The second great fear in our lives is the fear of sin. All of us, I suspect, are afraid of sin, each in his own way. One person attaches his fear to a simple eschatological concept of hell. For him the decisive events are death, the last judgment and the awful possibility of being cast into 'the lake of fire and brimstone.' Another person attaches his fear to the thought of separation from God. For him the decisive, terrifying fact is aloneness. The Parable of the Lost Son expresses this fear. The boy takes his departure into 'a far country.' The tragedy of his life of sin is its aloneness. 'I will arise,' he says, 'and go to my father.' Another person attaches his fear to the thought of moral failure. For him the judgment of conscience is as shattering as a thunderbolt from heaven. You know one or all of these three experiences of fear. The person who isn't afraid of sin just isn't alive! The person who isn't interested in the invitation of those first Christians to a life saved from sin altogether just isn't awake! For that is their astonishing offer: fellowship in a life that is free from sin altogether. The same God, they tell us, who in Christ declares to us His lordship over time also proclaims to us through Christ His lordship over sin. The Cross is our view of this fact; and the Spirit of holiness vouchsafed to us is our experience of it. He who by the ordeal of suffering is Lord over sin makes His abode in our hearts. And this changes our whole relationship to sin—changes it from one of defeat to one of victory; from one of being sin's servant to one of being sin's lord. It makes the Cross *our* experience, *our* victory. 'I have been crucified with Christ,' says Paul, 'it is no longer I who live, but Christ who lives in me.'

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First Sunday in Advent

## God With Us

By the Reverend John R. Gray, B.D., Glasgow

While they communed together and reasoned, Jesus himself drew near.'—Lk $24^{15}$.

1. One of the most undeniable truths of economics is that division of labour leads to greater wealth and comfort all round. The more each of us concentrates on the task for which we are best

suited, the better and more plentiful will be the products of industry of which we all receive a share. Alexander Selkirk—the prototype in real life of Robinson Crusoe—did contrive to live quite alone on his desert island for more than four years. He showed that under favourable conditions a man can be his own tinker, tailor, candlestick-maker, and cook. It is possible, but it is not convenient. The greater the number of other things we have to do, the less well will we do our own particular job. The more we get together to share our skills and gifts, the better it will be for us all. This is the true Communism—the name of which has been stolen by the Marxists. What Marx taught is a glorified Individualism—to each, from each. The true Communism, in which all are linked to all in bonds of mutual need and mutual helpfulness, would impose no artificial uniformity. As Aristotle taught, goods would be private in ownership, but common in use, and special skills and special gifts would be prized as enabling men not to exploit but to serve their neighbours. So it is in the home, and so surely it is meant to be in society as a whole.

2. So certainly it is in the Church. Religion is not what a man does with his solitariness—at least it is not only that. Much more it is what a man shares with his fellows.

(1) Only in and by such sharing can our individual idiosyncrasies be corrected and our personal deficiencies be compensated for. In fellowship the experience of age moderates the rashness of youth, and the enthusiasm of youth inspires the timidity of age. Thus too the downcast are saved from despair by the joyous faith of those on the mountain-tops of life, and the fortunate are saved from pride by being joined with the heart-broken.

(2) Only in and by such sharing can the common stock of faith be increased. Those who worship God in isolation may be able to keep their own faith from disappearing, but it cannot grow except in society. That is the grave defect of radio religion. Our fellow-worshippers do not know that we are ' with ' them. It is when we ' walk together to the kirk with a goodly company ' that our hearts are warmed and our faith increased.

(3) Only in and by such sharing can the wider designs of the Kingdom of God be brought to fruition. Alone we cannot provide for the whole work of the Church at home and overseas. Only by pooling our limited resources can we have a share in providing for the spread of the gospel throughout the world. The little we give Sunday by Sunday joined with all the other ' littles ' carries on all the vast enterprises of Christ's Church.

3. Quite clearly, then, God wills us to come together. Knowing how prone we are to separate from each other, He made His purposes depend on our co-operation, and His best promises conditional on our being in company.

' If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.' ' Where two or three are gathered together in my name, there am I in the midst of them.' So, too, in our text, ' While they communed together and reasoned, Jesus himself drew near.'

That is what we would like to happen to us, isn't it ?—Jesus Himself to draw near. How can it happen ? It will not be by being solitary. Time must be found, of course, for being alone with God, but we are, most of us, so basically self-centred that we are apt, when by ourselves, to be alone—not with God—but with the shadow of our own fears and hopes. For most, if not for all, God is nearest when we are in communion, in fellowship, with one another. The whole glory of the Incarnation is expressed in one of Jesus' most meaningful names, Emmanuel, and Emmanuel means—not ' God with me,' but ' God with *us*.'

This was confirmed by the experience of the two disciples on the road to Emmaus, as they communed together not very happily and not very hopefully. They were sharing together all they had to share—their doubts and fears. But as they faced their despair—together—the thing happened. Jesus Himself drew near.

That is one of the most significant lessons of this most beautiful story for us. It is that, as we come together, even if we have but little faith or hope or joy to share, our little stock will be marvellously multiplied, for the Lord Jesus Christ will not be far away if it is in His name that we have gathered. It was into a family that Jesus was born. It was in a fellowship—that of the disciples—that His work was done. On the evening of the first day in the week, it was in the midst of the disciples that the Risen Christ appeared. On the day of Pentecost, it was when the disciples were all with one accord in one place that the Holy Spirit came. Down through the ages Christ's work in the world has been done, not by the religious genius, or by the rare mystic, but by the multitude of ordinary men and women who make up His Church.

To-day, at the beginning of this Advent season, it is painfully obvious that there is no hope for the world except in the Advent gospel of Emmanuel —God with us—the good news of God come into the world in Jesus Christ and promised to come again. We shall not hasten the day of Christ's coming and victory by separating ourselves off into little groups and coteries, and still less by standing aloof in what we believe to be splendid isolation. We shall help on God's final purpose for His world only as eagerly and joyously we join

ourselves with the great company of frail and feeble saints who make up His Church. We must do so, ready to teach and be taught, to help and be helped, to pray with them that the same miracle may happen now amongst us as happened so long ago on the road to Emmaus, when, as 'they communed together and reasoned, Jesus himself drew near.' For when Jesus is near wonderful things begin to take place.

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SECOND SUNDAY IN ADVENT

## The Bible

BY PROFESSOR T. H. ROBINSON, LITT.D., D.D., LONDON

Christ first, Christ last, Christ all in all, Christ the only perfect and complete revelation of God ever made to man—that is the only view a Christian can take. Is there room for a secondary revelation?

Only one answer to this question is possible. Such a revelation is not merely possible; it is indispensable. The need springs out of the very nature of mortal humanity, out of the limitations imposed upon us by the facts of time, space, and matter. All our spiritual experience is mediated through the physical; even our knowledge of one another starts with material experience of sight and sound, and only through them attains that real knowledge of personality which, in the closest forms of intimacy, leads us to forget the merely external.

Jesus has been invisible to mortal eyes for nearly two thousand years. We, being what we are, can reach Him only through some permanent material channel which can offer us a picture of Him, a link with Him, and a path to Him. Here permanent oral tradition would be inadequate, but in the Bible God has given us that which we must have if we are to know Him.

Of course there have been, and are, Christians who have no Bible. This year the British and Foreign Bible Society is celebrating its one hundred and fiftieth anniversary. If you could see the Agenda for one of its committees you would find the business grouped under language headings. Most of these bear names that are strange to us. At frequent intervals the word 'new' follows the name of the language into which translation has been or is being made. By far the great majority of these translations cover only a portion of the Bible. There are myriads of Christians in the world to-day who have no complete Bible; some have as yet none at all in a language they understand. And every one of the items in such an Agenda list indicates a crying demand from some young church. A church, or indeed a Christian, without a Bible is a miracle. We believe in miracles, but not in unnecessary ones, and neither a church nor an individual Christian can presume on the continuance of a miracle when its end can be secured by normal methods.

What, then, is this Bible of ours? Surely it is a God-given statement of eternal truth, presented in a form adapted to a particular occasion. It is like some precious drug, a veritable elixir of life, dissolved in a medium which fitted it for the use of one or more types of patient. It is our task to crystallize out the eternal truth and re-dissolve it in a medium fitted to our own needs. Or, to use a phrase employed by St. Paul in another connexion, we have this 'treasure in earthen vessels,' and we must be careful not to confuse the priceless truth with its container.

Our Bible falls into two parts. There is a gap between them extending over several centuries, and they come to us from very different political and social conditions. It is clear, too, that the religious thought of Israel advanced considerably during the period; much that is tentative or even embryonic in the Old Testament is fully developed and taken for granted in the New. And it is only in that later section that we have the story of Jesus, His birth, life, death, and resurrection, His teaching and the early days of that Church which is built upon faith in Him.

Yet *we cannot dispense with the Old Testament.* The story and the sacred literature of Israel cover a period of a thousand years, showing us how, by slow degrees, a people who had little else to recommend them were trained and educated by God to a point never reached elsewhere by independent human thought. Starting with simple ideas about God, His being, character, and demands, before the Old Testament period closed they had realized at least two profound truths. The first is that there is only one God, and that for purposes of practical religion that God must be seen and known as a person. The second is that God is morally good. When Jesus came in the fulness of time there was no other nation in the world which held these two doctrines. Everywhere else the common people believed in the existence of many deities, gods, and goddesses. Some were good, but others were evil, and there was not a vice or crime which could not claim divine authority. Men of higher standing tended to adopt a philosophical position which denied that personality was real or valid. There can be no sound interpretation of Jesus and His gospel which denies either the uniqueness or the personality of God. We need to remember this, for the human mind too readily drifts away and tends to take refuge in a doctrine of a single universal essence in which all individual identity is lost.

There is yet another, and a better, reason why the Old Testament is in the long run indispensable.

It, or the greater part of it, was the Bible of Jesus Himself. He turned to it in moments of temptation, He used it in refuting His opponents. He found in it the prediction and the warrant of His own mission, His own suffering, and His own place in God's scheme. As none before Him had ever done He penetrated its outer surface, concentrated on the treasure in the earthen vessel and restated its eternal truth in the language and thought-forms of His own day.

We, too, must take into account the features of the Bible, for which we have to make allowance, always remembering that, in the Apostle's words, *the letter kills, the spirit makes alive*. Let us look at one or two.

First, then, the obvious fact of language. The more one knows of translation work, the more hopeless does the task become. Except for terms indicating the simplest material objects, it is very rarely that a word in one language will exactly coincide with a word in another. Words also often have an emotional atmosphere which defies reproduction—and most of us live by emotion rather than by reason.

Even when we understand the words we have to remember that they have been handed down to us by merely human agency, one scribe copying the document he had before him, and almost invariably making mistakes. As a language passes out of common use (this happened with the Old Testament in particular) the mistakes are purely mechanical and produce nonsense. Again and again in reading the Old Testament we come across phrases which are quite meaningless, and we can only guess what the original author actually wrote or said—for example 1 S 13[1] (omitted in the Septuagint).

Again, we have to consider and allow for the personality of the individual writer. The style is usually characteristic—nobody could mistake Ezekiel's prose for Zechariah's, or his poetry for that of Isaiah. Differences go still further; each writer has his peculiar interests and his special angle. No one man can possibly grasp the whole of God; each will naturally stress that aspect which most strongly appeals to him.

Finally, we must allow for the audience to whom the words were first addressed. A teacher of mathematics will not ask a small child to begin with the binomial theorem or conic sections. A simple mind is often best reached through story and parable. Even moral and spiritual progress must be gradual. There is a section of the Sermon on the Mount which consists of comparisons between the old law and the teaching of Jesus. But in every case the imperfect law had originally been an advance on earlier custom and precept. The *lex talionis* ('an eye for an eye and a tooth for a tooth') was a vast improvement on the standard of vengeance ascribed to Lamech—seventy-seven lives for one!

Yet when all allowances are made, there is not one which affects *the great basic truths* which the Word of God has to offer us. We have the picture of a personal God, unique in character. We have guidance as to the way in which we may maintain right relations with Him. We have warnings and pictures of sin—that which breaks off the right relation with Him. Above all we have the presentation of a Saviour who enters into all human experiences to win us back to God, the Christ from whom even the Bible derives its sanctity. Here and here alone in the world's religious literature we have the futility of the best human effort at reconciliation and a God who takes the first step which makes enduring union with Himself possible, and pleads with us to be reconciled to Him. Here is eternal truth, and we thank God for it.

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THIRD SUNDAY IN ADVENT

## The Cursing of the Fig Tree

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. . . . And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.'—Mk 11[12-14. 20-21].

In a small coastal town a business man once dashed into the station to catch the early morning train for the city only to find the locomotive drawing out of the platform. Incensed at having missed an important engagement, he realized that he had no alternative but to wait for the next train. As he was passing out of the station he found a schoolboy bent in the act of tying his shoe-lace. The man kicked the schoolboy and justified his bad-tempered act by roaring, 'You're always tying your lace!' To many a sincere Christian mind this act in St. Mark's Gospel appears to be no better than a similar bad-tempered display on the part of Jesus of Nazareth; for glance at the incident briefly. Jesus had a week to live. During these seven fateful days He made His headquarters at Bethany. It was His practice to go into Jerusalem in the morning and return in the evening to His host's house. On Monday, He

was travelling into the Holy City when He spied a fig tree by the side of the road. Having chosen the lot of a poor man, and accustomed to frugality, Jesus approached the tree with the evident intention of gathering a handful of figs which would serve Him for His lunch. It has been suggested that it was of a special variety which should have borne fruit at that early time, but although the leaves were specially early not a fig was to be seen, whereupon Jesus cursed the fig tree. On the Tuesday, when they were again going toward Jerusalem, Peter spotted that, in the space of twenty-four hours, the tree which had been a mass of leafy foliage was now a wizened stump.

This incident will always perturb those who regard it as a nature miracle; who have not the insight to see that this is no ordinary incident but an acted parable. Some indeed have thought that the parable of the fig tree in Luke has been transformed by tradition into this incident. But again and again in the Old Testament we find that the prophets sought to bring home mighty truths to men not by the spoken but by the acted parable. When Jeremiah wished to convince his sceptical townsmen that the fall of Jerusalem was no false rhetoric but an inevitable fact he went about the streets wearing a wooden yoke round his neck. Parables which are spoken can impress; but parables which are acted can impress even more in certain instances. When Jesus cursed the fig tree and condemned it to a life of fruitlessness He was acting a parable to bring a vital truth home to men of His day.

New Testament scholars inform us that in dealing with any parable of Jesus there are three axioms to be observed. The first is that we must find the precise message which Jesus wished to convey to men of His time by the parable and not make it to mean what we would like it to mean. The second is to apply that message to the situation in which we find ourselves to-day. And the third is action; for Jesus never gave parables merely to enlighten men's minds, but that certain needful action might follow. Suppose then we take these three axioms and apply them, briefly, to this enacted parable of the blasted fig tree.

1. First, what was the one precise message Jesus was seeking to convey by the parable? It was that the Jewish nation would become a sterile people through their rejection of Him. Just as Schweitzer has turned aside from a career in philosophy or music or medicine, and all the glittering prizes these would bring, in order to proclaim the gospel to a number of natives in a lonely spot in Africa, so Jesus did likewise. What a career in the worldly sense could have been His! The Greeks and Phoenicians had heard of this unique Teacher and Healer of men. They would have given Him anything to visit their lands with His unprecedented gifts; but, instead, He confined Himself and offered all He had to give to the Jewish race—with what result? To begin with they flocked to Him, but by the end He was left with only a loyal handful. The leaders, who should have known better, incensed the nation against Him and plotted His downfall, so that on the evening of the very day He cursed that fig tree Jesus wept over the city's rejection of Him: 'Oh Jerusalem, Jerusalem, how I would have gathered you . . . and ye would not.' Surely there could only be the most dire consequences for such perfidy. This is precisely the message Jesus was seeking to convey to men of His time through this enacted parable of the fig tree from which He had a right to expect fruit for His frugal meal and which gave Him nothing, so the tree was condemned to sterility. In the Old Testament the fig tree stands as a symbol of the Jewish nation. The meaning to bystanders of the acted parable was that as the fig tree was condemned to sterility for its fruitlessness so too would be the Jewish nation. And is that not precisely what has happened? The Jews are a race who are unable to make their faith count in the world, whereas the Christian faith they rejected is to be found in every corner of the earth. Whatever material prosperity they enjoy, they are spiritually impoverished knowing only a forgiveness that is juridical instead of actual in Jesus Christ.

2. If that was the true meaning of the parable for those who saw it acted, what is its application to the situation in which we find ourselves to-day? Is it not that our efforts to better the world must meet with sterility so long as we continue to reject Christ? A British journalist who visited a German city in 1945 and saw it a heap of rubble was astonished when he revisited it recently and found it almost rebuilt by its enthusiastic inhabitants. Such is the spirit of the moment. Men do not require to be told that their world is in chaos. They know it, and are putting forth herculean efforts to set it in order. Yet, despite the admirable schemes and actions of the United Nations, all the efforts of men to put the world to rights seem to end in frustration as divided Germany, Kenya, Egypt and the triumphant march of ruthless Communism testify. Why should the honest efforts of men meet with such sterility? If this acted parable be correct it is because men have rejected the Christian faith by and large.

3. What action does this enacted parable indicate should follow? That is abundantly clear. The time is long overdue for our generation to repent of the scandalous attitude to the Christian faith of which it is guilty. There is a French story

which tells how a number of civil servants succeeded in making one of their temperate colleagues drunk on his birthday. They regarded their achievement as the joke of the year; but, when they took the man home, threw him helpless on the floor, and then saw the look of horror on the face of his motherless daughter of eleven they would have given their all to undo the thing they considered a piece of fun. That can often happen to us. We do an evil thing and think little of it; then, suddenly, we catch a glimpse of it as God sees it and wish to undo the deed. To see any evil thing from God's angle—that is repentance. And it is high time that men in our day repented in this sense of their attitude to Christ. They need to see their callousness as God sees it and to change their ways. Certainly, if men continue to ignore the Christian faith as they are doing events cannot change much for the better. For the teaching of the Bible is, that if the judgment of God is worked out in historical action so too the forgiveness of God, upon man's repentance, is worked out in historical action in a way marvellous to behold.

Greater parables may have been spoken by Jesus, but certainly no more salutary parable for our generation was ever acted by Him than this one of the cursing of the fig tree.

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FOURTH SUNDAY IN ADVENT

## The Joy of Salvation

BY THE REVEREND JOHN B. NETTLESHIP, B.A., B.D., CARLISLE

'Restore unto me the joy of thy salvation . . . then will I teach transgressors thy ways; and sinners shall be converted unto thee.'—Ps $51^{12f.}$

We live in an age of specialization. We do not expect that an eye specialist will be able to tell us what is wrong with our wireless set, or that a musician will be able to diagnose our headaches. We consult someone who is competent to prescribe for the particular problem that confronts us.

People do this quite naturally in every realm of life except that of religion. For some peculiar reason a lot of people seem to think that anybody's opinion may carry weight here. But when a man presumes to talk about religion, whether publicly or privately, we have every right to demand his credentials, to know his authority. I do not mean that he must be a trained theologian, or be well versed in Greek and Hebrew. What I do mean is that the only man who has a right to be heard when he passes opinions about God is the man who has had an experience of God.

Therein lies, surely, part at any rate of the authority of the Bible. Its writers are men with a first-hand experience of God. They would say in the words of Jesus Himself: 'we speak that we do know, and testify that we have seen.'

That is the spiritual value of this fifty-first Psalm, and particularly of this passage chosen for our text. These are words spoken out of the depths of a man's own experience. The key-word is 'Restore.' There is an implicit contrast brought out by that word. The writer has wandered from the way of godliness into the world's way; he has turned from devotion to disobedience. He has seen both sides of the picture. He realizes the poverty of the godless life. He knows from his own experience in which path he would rather walk.

His experience can be expressed in the words of the hymn-writer:

> What peaceful hours I once enjoyed!
> How sweet their memory still!
> But they have left an aching void
> The world can never fill.

So he prays, 'Restore unto me the joy of thy salvation.' Notice there another implied contrast. He asks for the joy of God's way, contrasting it with the misery of the godless way. I believe that to be a valid distinction, though it wouldn't be generally accepted by people who like to call themselves men of the world. Ultimately, if not immediately, the godless life is the life of misery; and even immediately there are no joys to be compared with the joys of the man or woman who is seeking to do the will of God—the joy of conscious growth, the joy of sharing in the purposes of God, of seeing His plans unfolding, the joys of giving and serving—the man of the world knows nothing of these joys. The things which give him gratification are all of a transient nature, and when they go his joy inevitably goes with them. But Jesus speaks of the joy that 'no man taketh from you.' Whatever evidence there appears to be to the contrary, the Scriptures are right when they assert, 'the way of the transgressor is hard.'

'The joy of thy salvation.' That is what he asks for. 'Thy salvation.' Salvation simply means deliverance—indeed to go back to its even more vivid root meaning, it is to be broad, spacious. Salvation is enlargement, liberty. How strange that men should have conceived of religion as being the very opposite to that—something narrow and limited and cramping. And just as we have seen that the only truly happy people are God's people, so, too, the only truly free people are God's people. Someone has said 'Man is born free and everywhere he is in chains.' That is true, isn't it? Man is in bondage to his fears, to convention, to his lower nature. Only those who have learned the way of Christ know the 'glorious liberty of the children of God.' All the blessings which Christ gives of forgiveness, guidance, strength, enlighten-

ment, and comfort are given that men may know this largeness of life—this liberty. His picture of Himself as the door of the sheepfold illustrates that. 'By me if any man enter in, he shall be saved, and shall go in and out, and find pasture.' Notice the connexion of the words 'go in and out' with the word 'saved.'

But notice what the Psalmist says now, if God will restore to him the joy of salvation. 'I will teach transgressors thy ways, and sinners shall be converted unto thee.' We miss the whole point of this passage if we think that the Psalmist is trying, so to speak, to strike a bargain with God.

I am afraid that element does sometimes creep into our religion. One of the great hymns of the Church, 'O God of Bethel,' is always spoiled for me by its last verse (a paraphrase of Gn $28^{21}$). First it asks God for all the mercies which it is right for us to ask of God, and then it finishes,

> Such blessings from Thy gracious hand
> Our humble prayers implore;
> And Thou shalt be our chosen God,
> And portion evermore.

These words signify that our obedience and service are conditional upon God giving us the blessings that we ask of Him.

But that is not the note of the Psalmist in our text. He realizes that just because he has lost the strength and comfort of God himself, so his ability to strengthen and comfort others is impaired. So he asks God to restore to him the joy of salvation, not simply as a personal blessing, but in order that he himself may be used in the service of God. There is no more hollow sound than the voice of some one trying to preach a gospel in which he does not believe. We cannot lead people into the way of life until our own feet have trodden in that path.

That was John Wesley's experience. He went out to Georgia in earnestness and sincerity, but he came back saying that he had tried to preach to others while the person most in need of conversion was himself. It was not until he had that intimate experience of God's power—'I felt my heart strangely warmed'—not until then that he became the source of power and inspiration, the stirrer of hearts, the winner of souls that he was afterwards to be.

We all need to pray,

> Lord, speak to me, that I may speak
> In living echoes of Thy tone,

for we can only speak to others of Him when He has spoken to us. May God restore to us all the joy of His salvation, that we may teach transgressors His way, and that sinners may be converted unto Him.

# The Decline of the Devil [1]

By J. M. Ross, M.A., London

A question that is all too little faced by expositors at the present time is whether there really exist any demonic powers independent of our human nature, and whether belief in such powers has any necessary connexion with Christian faith. It is still broadly true, as was stated forty-three years ago,[2] that 'among modern writers of the Protestant School the whole subject has ceased to excite any interest either speculative or practical.' The purpose of this article is first to give a brief history of the decline of Christian interest in the devil and the powers of darkness, and then to suggest some reasons for the decline, with questions as to the validity of those reasons.

*The Devil in the Early Church.* It is common knowledge, at least among scholars, that the New Testament is permeated by belief in a real world of evil powers. (The extent of that permeation is not always appreciated by the ordinary reader of the Bible, who does not understand that the Pauline 'principalities' and 'powers' are part of the kingdom of darkness and that 'spiritual wickedness in high places' refers to the activities of the satanic powers, not of earthly governments.) The New Testament, however, is not alone in this belief: acceptance of evil spirits is almost universal among primitive peoples. What is perhaps more distinctive of early Christianity is the belief that the hosts of evil are under the leadership of a Prince of Darkness.[3] Indeed it is arguable that Jesus Himself stood out from His Jewish contemporaries in emphasizing Satan rather than his satellite spirits as the great enemy of God.[4]

[1] The substance of this article was delivered in a paper read to the 1954 Conference of the Society for the Study of Theology.

[2] By H. Leonard Pass in the *E.R.E.*

[3] The origin of this belief is obscure. It is commonly attributed to Persia, but Langton (*Essentials of Demonology* [1949], 220–1; cf. his *Satan, a Portrait* [1946], 9–25) thinks it had an independent origin among the Hebrews, though subsequently influenced by Persia. Bultmann (*Theology of the New Testament*, § 15, 4 (a), 57) stresses the influence on Christian thought of Hellenistic Gnosticism.

[4] Cf. S. Eitrem, *Some Notes on Demonology in the New Testament* [1950], 6.

There are signs [1] that in the Apostle Paul's mind the powers that filled the space between earth and heaven were not sharply differentiated into good and evil, but Christian doctrine soon settled down into the conviction that there were only two classes of angels, fallen and unfallen; the fallen angels being of limited power but unlimited badness. The belief in the reality of these demonic beings continued for more than a thousand years to be an essential element in Christian thought and practice. The victory of Christ over the devil formed, at least until Anselm, the leading feature in theories of the Atonement. The importance of the demons in practice may be judged from the retention for many centuries of the separate office of Exorcist. The struggle against the demonic powers formed the main preoccupation not only of the desert fathers, but later of the mediæval monks. The story is told at some length in Dr. Edward Langton's book *Supernatural* (1934), and need not be enlarged upon here.

*Decline of belief in the devil.* The sixteenth century saw the beginnings of a change. Luther's attitude to the world of demons was quite mediæval, but Calvin [2] quotes only Scriptural and not experimental evidence of the existence of devils; moreover he found it necessary to refute the 'ravings' of contemporary rationalists 'who frivolously allege that devils are nothing but evil affections or disturbances originating in our human nature.' [3] The validity of the experimental evidence for demonic agencies was more and more called in question in the following century, and much was written on one side or the other.[4] In vain, however, did Baxter write *The Certainty of the World of Spirits fully evinced by unquestionable Histories of Apparitions, Witchcrafts, etc., written for the Conviction of Sadducees and Infidels*: by 1700 it was a case *of Sadducismus Triumphatus*.[5] The changed climate of thought is well illustrated by the passing in 1735 of a new Witchcraft Act based on the explicit assumption that witchcraft is impossible. From then onwards the lesser demons dropped away (even Swedenborg's devils appear to have been visionary rather than real), leaving Satan alone to be believed in, not as the cause of visible or tangible phenomena, but as the presumed author of purely spiritual temptations. During the nineteenth century Satan himself became less and less of a reality to Christians, so much so that a French writer [6] could say that the masterpiece of the devils was to get their existence denied by this century.

The prevailing opinion of theologians in 1910 was thus summed up by A. E. Garvie at the end of his article on the Devil in the *Encyclopædia Britannica*, 11th edition: 'The possibility of the existence of evil spirits, organized under one leader Satan to tempt men and oppose God, cannot be denied; the sufficiency of the evidence of such evil agency may, however, be doubted; the necessity of any such belief for Christian thought and life cannot, therefore, be affirmed.' The subject had been removed from the sphere of dogma to that of mythology and folk-lore.

*Recent developments.* During the last thirty years there has been some revival of interest, if not of belief, in the demonic world.

In the first place, it has at least become possible to use terms such as 'demonic' without being thought utterly obscurantist. It was perhaps Tillich who set the example in his essay *Das Dämonische* (1926), which was translated into English in 1936,[7] just in time for the Oxford Conference of the following year, on which he made a deep impression. Tillich, however, does not appear to be interested in devils as existing apart from man, but regards 'the demonic' rather as a destructive and disruptive force welling up from the depths of human nature—almost another name for original sin.[8] Subsequent writers have, it is true, often spoken of 'demonic forces' as if these forces worked on man from without, but have these writers thought out how it is possible for a force, *i.e.* something blind and mechanical, to have a quality usually attributable only to a personal will? [9] Can such a force be demonic any more than gravity or Gresham's Law or old age?

Another writer who speaks of demons without really believing in their objective existence is Peter Drucker, who has a chapter in *The End of Economic Man* entitled 'The Return of the Demons.' What Drucker is saying here is that the man-made horrors of war and unemployment are now regarded in the same sort of way as demons were regarded in former ages: they are irrational intrusions which must at all costs be banished; but as 'demons' their existence turns out to be only metaphorical.

There are, however, evidences of a revival, or at least survival, of a belief in real evil spirits.

[1] *E.g.*, Ro $8^{38-9}$, 1 Co $11^{10}$, Eph $3^{10}$, Col $1^{16}$; cf. also 1 P $3^{22}$.

[2] Inst. I, xiv. 13–18.

[3] *Ib.* 19 (*quae nobis ingeruntur a carne nostra*).

[4] *E.g.*, James VI and I, *Daemonologia*; Hutchinson, *Essay on Witchcraft*; Reginald Scot, *Discovery of Witchcraft*; Defoe, *System of Magick*; Beaumont, *Treatise of Spirits*.

[5] Title of a book by Joseph Glanville published in that year.

[6] Fr. Ravignan, quoted by Faber, *Growth in Holiness* [1860], 190.

[7] As pp. 77–122 of *The Interpretation of History*.

[8] A very similar view had been expounded as long ago as 1856 by Martensen in his *Christian Dogmatics*.

[9] Cf Langton, *Satan, a Portrait*, 110.

Such a belief underlies, if not *The Screwtape Letters*, at least the novels of C. S. Lewis and Charles Williams. Missionaries come across cases of what they can only describe as demon-possession, and say they have felt the powers of evil in places which they afterwards discovered were heathen temples. Langton in 1934, after reviewing the whole history of the subject, came to the following conclusion : ' It may yet be that the belief in the Devil and evil spirits, which the researches of anthropologists, and the labours of scientists in various realms, seemed not long ago likely to banish from the circle of modern religious conceptions, will again re-establish itself upon the basis of experience as well as upon that of revelation.'[1] Leaving aside the question whether there are in the world of nature evidences of a pre-human Fall, there are certainly in the records of modern psychical investigation many cases of possession by spirits, some of them evil, who may or may not have had a previous bodily existence on earth ; though there seems to be no experimental evidence of this kind for Satan or any master-demon.

However, notwithstanding these tendencies, the main drift of modern Christian thought, at least in this country, is against any belief in the devil or demonic powers as objective wills working for evil in the world. A glance at any modern outline of theology will demonstrate this.

*Reasons for disbelief in the devil.* Why, then, has disbelief in the devil become so prevalent in the last hundred years ?

(1) Is it because the existence of the devil is *not capable of scientific proof* ? [2]

But in that case, ought we not to give up belief in God also ? (There is of course this difference, that we can surrender Satan to the spirit of the age without ceasing to call ourselves Christians.)

(2) Or is belief in the devil *inconsistent with a monistic view of the universe* ? [3]

But even if we discard the devil, there still remains the age-old problem of how a monistic universe can contain evil that really exists and is really evil. The traditional theory that the devil was created by God but fell through his own sin, though lacking firm support in Scripture,[4] was at least an honest attempt to do justice both to the sovereignty of God and the reality of evil.

[1] *Supernatural*, 282.

[2] Cf. Bultmann in *Kerygma and Myth* (Eng. Tr. 1953), 4 : ' Now that the forces and the laws of nature have been discovered, we can no longer believe in spirits, whether good or evil.'

[3] '. . . the view of the world which has been moulded by modern science and the modern conception of human nature as a self-subsistent unity immune from the interference of supernatural powers.'—Bultmann, *ib.*, 7.

[4] Barth, *Kirchliche Dogmatik*, III, 3, 622–3.

(3) Collingwood [5] in 1916 wrote an essay arguing that the devil as an entirely evil will is *a metaphysical impossibility* : evil being not the absence but the counterfeit of good, every evil act of will must contain an element of good.[6] Collingwood concluded that the devil is no more than a myth or type of human evil, ' an immanent spirit of evil in the heart of man,' but ' considered as a person, non-existent.'

But must the devil be entirely evil ? Personality is a good thing, but the attribution of personality to the devil, far from making him better, makes him more powerful, and therefore worse. The more thoroughly he counterfeits good, the more fiendish he becomes.[7]

(4) Disciples of Tillich would contend that personality derives from God, but *the demonic, the evil that disintegrates personality, cannot have a personal origin.*

To those who so contend, the same question may be asked as of Collingwood. Moreover, does it follow that because God is personal, all personality is necessarily divine ? May there not be a personal will independent of God ?

(5) Perhaps in the popular mind *the reality of the devil has faded with the reality of hell.*

But do these two necessarily go together ? The sphere of the devil's operations is earth, not hell ; and hell can be conceived of as a place where God, not the devil, punishes the wicked, or alternatively as a place or state in which men bring down on themselves the consequences of their evil lives. The Bible regards hell not as the present abode of Satan but as reserved for his future punishment.

(6) A laudable motive for disbelief in the devil is *a desire to attribute to man himself the sole responsibility for his sin.*

Yet even this may not be an entirely worthy motive, if Brunner [8] is right in holding that man's desire to be responsible for the initiation of sin is part of his pride of independence.

(7) Others maintain that *to personify the devil makes sin attractive and heroic* in a Miltonic way ; better simply talk of sin, and leave it in all its ugliness.

But this is not an argument for the non-existence of the devil, but only for reserve in talking of him. It is for this reason that Barth, who by no means underrates the reality of a negative realm actively opposing God, gives that realm only ' a short,

[5] In *Concerning Prayer*, by B. H. Streeter and others.

[6] Collingwood might have quoted the inconsistency of the opening lines of *Paradise Lost*, Book II :

> ' High on a throne of royal state . . .
> Satan exalted sat, *by merit* raised
> To that bad eminence.'

[7] Cf. Barth, *op. cit.*, 616.

[8] *Dogmatics*, II, 140.

sharp glance,' [5] lest we should be tempted to elaborate a demonology that would give the devil and the demons a status akin to that of God and the angels.

(8) Perhaps the real reason for the modern rejection of the devil is that *we do not take evil seriously enough*. We have grown accustomed to a Platonic conception of evil as merely the absence or negation of good; but if evil is more accurately regarded as the counterfeit of good (see (3) in previous page), then the counterfeit of God cannot otherwise be thought of than as an active will seeking to thwart His purposes. If this is so, it is no longer necessary to explain away or 'demythologize' the references to the devil which appear prominently among our Lord's utterances and elsewhere in the New Testament.

[5] *Kirchliche Dogmatik*, III, 3, 609.

# Contributions and Comments

## Matthew xxii. 1–14

In the Matthaean parable of the Marriage Feast ($22^{1-14}$) the final incident of the Man without a Wedding Garment is often held to be part of another parable, attached here by mistake. In support of this hypothesis it is not always remarked that the 'servants' of *vv.* 1–10 are δοῦλοι while the 'servant' of *vv.* 11–14 is διάκονος. It appears to me that this fact supports the thesis that *vv.* 1–10 and *vv.* 11–14 have separate origins.

E. H. Merriman

*Sewanee, Tenn., U.S.A.*

## St. Mark v. 39

I am grateful to the Rev. R. E. Ker (The Expository Times, lxv. [July, 1954] 315) for his clear presentation of the difficulties of this passage and of the various suggestions towards a solution.

With regard to his own suggestion, this seems to me impossible. The grammatical difficulties are such as to necessitate too much conjecture for our comfort. I agree with Mr. Ker in not feeling happy about the view that Jesus was denying that the girl had died at all. I share with him his objection to the supernatural knowledge of the girl's condition that has in this case to be admitted. The less we assume this without sufficient reason, the better. But have we not to admit the same supernatural knowledge if we say that Jesus knew that when the mourners began their lamentations before Jairus left the house to seek Him the girl was not dead, but literally asleep? What evidence is there for saying that Jairus on meeting Jesus told Him that the mourners had not waited for death? Regarding the theory that Jesus was simply comparing death in general with sleep in view of the belief in the Resurrection, I take it that His words could be heard by the parents as well as by any professional mourners. But I doubt whether the Master would on this ground have forbidden people to weep. He recognized that sorrow at such a time was natural. He is reported to have said to His disciples in view of His own early departure from them, 'Ye now therefore have sorrow.' The sorrow was reasonable, even though it was to be turned into joy. Besides, as Mr. Ker says, the meaning conveyed to the hearers was that He meant physical sleep, for they laughed Him to scorn.

There remains the view that as the girl was to be restored to life in a few minutes the state of death could with special fitness be likened to sleep. I see no reason against this. I do not think that Jesus blamed the mourners for not knowing what He was about to do. He simply told them to cease mourning. There is no suggestion of blame in Matthew's words, Give place, or in Luke's words, Weep not. Mark has, Why make ye this ado and weep? Is it necessary to suppose that behind this there was anything more in the Master's actual words than a strong assertion that the occasion did not call for mourning? The other occasion when Jesus forbade weeping was when He was about to raise the son of the widow of Nain. Is not this in line with what Jesus said to Jairus when the news was brought that his daughter was actually dead? The words were, 'Be not afraid, only believe.' The limitation expressed in the proverb, 'While there is life, there is hope,' did not apply in the presence of Jesus. In the same spirit when He arrived at the house He sought to allay the atmosphere of fear and agitation just before proceeding to raise the dead to life.

A parallel case is that of Lazarus when Jesus, according to John, said: 'Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.' In view of the speedy awakening, the condition of Lazarus could reasonably be called sleep.

There seems to be nothing against the use of καθεύδω in such a connexion.

W. Powell

*Twickenham*

## πρωτότοκος πάσης κτίσεως (Colossians i. 15)

Most scholars agree that these words are incorrectly translated both in the Authorized Version

(' the firstborn of every creature ') and in the Revised Version (' the firstborn of all creation '), although the latter translation is retained in the Revised Standard Version.

The context makes it plain that the phrase must mean ' born before all creation ' : ' for in him were all things created . . . all things have been created through him, and unto him ; and he is before all things, and in him all things cohere ' (*vv.* 16 and 17). Moffatt's rendering is a paraphrase which gives the correct meaning : ' born first, before all the creation.'

Is there any grammatical justification for the assertion that *πρωτότοκος πάσης κτίσεως* can mean ' born before all creation ? ' Most commentators are content to cite Jn 1[15] : *πρῶτός μου ἦν*, ' he was before me.' But we need a closer parallel involving the use of *πρωτότοκος*. Such an instance is to be found in the Septuagint (2 Kingdoms 19[43]) where the man of Israel says to the man of Judah *πρωτότοκος ἐγὼ ἢ σύ*, ' I was born before you.' This example clearly shows that *πρωτότοκος*, followed by the comparative construction, means ' born before.'

A. W. Argyle

*Regent's Park College, Oxford*

# Recent Foreign Theology

**Doctrine of Creation.** Swedish contributions to Biblical learning have been many and important in recent years. To their number has been added the first volume of *Studies in the New Testament Teaching on Creation* by Gösta Lindeskog.[1] While the title of this volume links it with New Testament scholarship the bulk of the volume is concerned with the Old Testament, the intertestamental literature, and with Philo. It thus covers a wide range and it can be said at once that it rests on wide and thorough reading and on penetrating study. The whole is offered as a contribution to Biblical theology, for the author is persuaded that there is a fundamental unity to be found in the rich diversity of Biblical teaching. He starts with the Creation narratives of Genesis, and rightly sees that through all the diversity of their form there are significant common ideas about God and man. While there are reminiscences of mythological ideas to be found in the Old Testament its dominant thought on Creation is not mythological in either of these passages. Both are monotheistic and theological. Dr. Lindeskog directs attention to the place of Israel in the work of Creation through her election, and the development of the concept of a New Creation which is taken up into the thought of the New Testament. Between the two Testaments lie those other works which are here treated, and which played a part in leading from one to the other. The whole volume is worthy of careful study by all who share the present interest in Biblical theology.

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**Archaeology.** Professor André Parrot, the excavator of Mari, has a busy pen, and his books succeed one another with great rapidity. He has now issued the second volume of his work on *Mesopotamian Archaeology*.[2] This is a substantial and well-illustrated volume, dealing with the technique of excavation and with some problems. He first writes of the technical equipment and personnel needed for an expedition, and the innumerable things that must be remembered and provided for. Modern excavation is a scientific enterprise, needing expert planning and the most exact recording. From this he passes on to what he calls Mesopotamian Proto-history, and summarizes evidence provided from a number of sites. He concludes his work with a long and detailed examination of Mesopotamian Chronology. This is a vexed question, on which much fresh information has come to light in recent years, including some from Mari, and the general tendency has been to bring dates down much lower than had earlier been done. Professor Parrot thinks Albright has brought them down too low, and after his careful survey of the complex evidence he favours the chronology of Professor Sidney Smith, which puts the date of Hammurabi sixty-four years earlier than Albright.

Almost simultaneously with this book Professor Parrot has issued a third volume in the series of *Cahiers d'archéologie biblique*. This is devoted to the *Tower of Babel*.[1] He thinks the Biblical writer is unjust in his condemnation of the building of this tower, and after reviewing all the evidence from archaeology and elsewhere concludes that the Tower of Babel was a raised Temple, whose purpose was a reaching out to God in appeal. It marked the Gate of God—which Bab-ilu signifies—and should be brought into relation with Jacob's ladder, which marked the Gate of Heaven (Gn 28[17]), and its erection was a moving anticipation of the cry of Is 63[19] (E.V. 64[1]).

H. H. Rowley

*Manchester University*

[1] *Studien zum neutestamentlichen Schöpfungsgedanken.* Uppsala Universitets Årsskrift [1952], 11. Lundequistska Bokhandeln, Uppsala ; Kr. 22.

[2] *Archéologie mésopotamienne*, ii. *Technique et Problèmes* [1953]. Albin Michel, Paris : Fr. 1380.

# Entre Nous

### Evangelism To-day

*The Face of My Parish*, by the Rev. Tom Allan, M.A. (S.C.M. ; 7s. 6d. net), is an interim report on a very significant phase of contemporary evangelism. It is written in the conviction that the key to evangelism to-day lies with the parish or local congregation, and that mission must be thought of not as a sporadic effort but as the continuous pattern of the Church's life. It tells the story of how one typical congregation sought to fulfil its obligation to become a truly missionary parish. The author says that his report is probably 'sketchy, hesitant, and disjointed.' These are not the adjectives which are likely to occur to any reader laying this book down. For this is in fact an immensely moving document, springing from a passionate personal concern and bearing on every page the hallmark of integrity. It cannot have been an easy book to write, and it is not a comfortable book to read. But it is quite certain that in these pages there is an authentic word of the Lord for minister and layman alike, and for the Church at large as it girds itself for its essential task in this generation.

Three features of the book are particularly worthy of notice.

First, its honesty. The author is too frank to suggest that the conception of the missionary parish will find acceptance everywhere. He does not bypass the inevitable difficulties. He faces them squarely. He will not allow us to forget that occasionally those who have been won in campaigns of visitation have been chilled out of the Church by the attitude of some of the old members. Where the basic truth of the apostolate of the laity is taken seriously, cells or groups for witness will come into being within a congregation ; and this, too, carries with it a double danger. For on the one hand such groups, necessary as they are, can easily become exclusive, even Pharisaical ; on the other hand, their existence may be resented by those who are content with the conventional framework of the Church's life, and thus tension and even conflict may be produced. But the author reminds us that 'for the Church, as for the individual, the point of conflict is the point of growth.' His fearless honesty tracks down the frustration of the Church to its ultimate source, and this is what makes the reading of the book such a searching and challenging experience ; for after a penetrating analysis of the secularization of the Church, the author has these words : 'But at the end of the day I am compelled to recognize that the failure of the Church is my own failure as a minister, and that the answer to it lies within myself. To realize that is our despair : it is also our hope.'

Second, its realism. When we talk, as we sometimes do too glibly, of the necessity of encouraging the emergence of a lay apostolate, do we bring such fine abstractions into relationship with the concrete stuff of contemporary life ? Would we be as fluent in our advocacy if we had more actual experience of trying to live the Christian life in a slum tenement or as a riveter's mate in a shipyard ? There is nothing vague or nebulous in the message of this book. If the vision of the prophet is here, here also are detailed practical counsels for translating vision into action. Here is direct, down-to-earth guidance for any congregational group feeling its way towards the fulfilment of its functions as a training school in Christian discipleship and as an evangelizing agency through which faith may express itself in service.

Third, its wisdom. To take but one instance, consider this aphorism : 'The only way to prepare a church for evangelism is by the work of evangelism.' It has sometimes been argued that the Church must see to its own life before it can hopefully tackle the work of evangelism : first strengthen the faithful, and then you will be ready to communicate the gospel to the world outside. The author's strategy, based on dramatic experience, is different. He shows convincingly that the two things belong together inseparably, and that there is no precedence in point of time. The surest way to strengthen the faithful is to entrust them with an immediate missionary vocation. Again and again Allan found that when members of a group, apparently ill-equipped, went out on their mission of friendship in the name of Christ, in that very act they themselves encountered Christ in a new and living way and received from Him a fresh commission. This, it is clear, is an insight reflecting the wisdom of the New Testament itself : 'Let us go forth unto Him without the camp, bearing His reproach'—*unto Him*, for it is in that world outside which He died to win that Christ is most surely to be found, and to stay in the camp is to lose Him.

Two footnotes may be added. One concerns the author's breadth of view. In offering this account of what he believes to be the true pattern of evangelism for this age, he does *not* assert that older methods—the mass meeting, for example—have had their day and must now cease to be. This familiar assertion is a radical misjudgment. We have no right, in the name of even the best, most up-to-date pattern of evangelism, to dictate to the Holy Spirit. 'The wind bloweth where it listeth.' It is the perennial temptation, not only

of institutional religion, but also of missionary enthusiasm, to map out some preconceived sphere or method as the one truly valid area for the operation of divine grace. This doubtless is what Barth had in mind when he declared—'Man has taken the divine into his possession; he has brought it under his management.' But our author's breadth of view and evangelical humility have safeguarded him from any such dangerous dogmatism. 'The wind bloweth—thou canst not tell whence nor whither.'

The other note is personal. Many readers will rejoice in the warm tribute this book rightly pays to the work of the Rev. D. P. Thomson, who incidentally was largely responsible for the initiation of the movement in the author's Glasgow parish. It is probably true to say that no man has served the Church of Scotland more devotedly for a generation than 'D.P.'; and his labour of love has had an effect more far-reaching and permanent than is always recognized. All who know him will heartily homologate the tribute paid in these pages by a kindred spirit.

JAMES S. STEWART

*Edinburgh University*

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**The Bible**

When the Queen was crowned in Westminster Abbey, prior to the beginning of the Communion Service, she was presented with a copy of the Bible, handed to her with these words: 'Our gracious Queen: To keep your majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; This is the royal Law; These are the lively Oracles of God.' F. J. A. Hort once wrote: 'In respect of the Bible especially, it remains true that whatever helps our understanding helps also in the long run our praying and our working.' In *Back to the Bible*, by Canon H. G. G. Herklots, M.A. (Benn; 12s. 6d. net), we have a fascinating book to help us to understand the Bible better. It is not a book of interpretation and commentary; it is a book which tells the story of how the Bible came to be in the form in which we possess it to-day.

It is interesting to note the order in which the various texts of the Bible were printed. In 1456 the Latin Bible was printed. Between 1477 and 1487 Jewish scholars achieved the printing of the Hebrew Old Testament. It was not until 1516 that the Greek New Testament was printed. But when the Greek New Testament was printed, with Erasmus' new Latin translation and introduction and comments no fewer than a hundred thousand copies were sold in France alone. The New Testament has always been a best-seller.

Certain notable dates stand out in the formation of the Bible. Somewhere about 1200 Stephen Langton divided the Bible into chapters for the first time. In 1551 Stephanus published the first text to be divided into verses. In 1496 Colet began to lecture in Oxford on the almost lost Greek text—and he began with Romans.

In the fourteenth century a Bible cost 5 marks, which is the equivalent of £40. The annual stipend of a priest was also 5 marks, and therefore to buy a Bible would cost a priest in those days one whole year's stipend.

In the Decian persecution, the last of the great Roman persecutions, the deliberate policy was to destroy the Bible. 'If Bibles were not destroyed they might be like buried seeds and put forth a new life later on.' That is indeed what happened.

One of the most interesting things is the amount of the Bible which was committed to memory in olden days. 'In 1542 Bishop Bonner ordered all the priests of the diocese of London to learn the whole New Testament by heart. Ten years later Archbishop Holgate enjoined that all the vicars choral of York, who were under forty years of age, should commit to memory every week "One chapiter of Sancte Poule's Epistles in Latyne, after the translation of Erasmus, begynnynge at the first chapiter of the Epistle to the Romans; and that the queresters do learn withoute booke every weke, or at least every fourtenighte, one chapiter of the Gospells, and th'Acctes of the Apostles to th'ende, in th'Enlishe tonge, begynnynge at the first chapitour of Sancte Matheue."' An inquisitor found amongst the Waldensians a young cowherd who knew by heart, word for word, forty of the Sunday gospels. Long before this Eusebius had met in Palestine a blind Egyptian who 'possessed whole books of the Holy Scriptures not on tables of stone, as the divine Apostle says, nor on skins of beasts nor on papyrus, which moth and time can devour, but in his heart.' The printed book did much to destroy the strength of men's memories. But it might be well if once again we spent more time on memory work with young people.

This is a fascinating book. Canon Herklots at first did not wish to write it because he does not claim to be an expert. The book is all the better for having been written by an amateur in the real sense of the term, for his love and enthusiasm for the Bible shine through every line.

WILLIAM BARCLAY

*Glasgow University*

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# THE EXPOSITORY TIMES

## Notes of Recent Exposition

To Oxford theological students of the nineteen twenties and thirties the initials 'N.P.W.' spelt 'Nippy,' the affectionate nickname of the Lady Margaret Professor of Divinity, Norman Powell Williams, whose early death in 1943 robbed the Church of England of one of its acutest intellects. In those years his lectures on Romans and Galatians drew men in their crowds. To a fine lucidity he joined a happy gift for illuminating many a dark text in St. Paul. Oral tradition circulated his *obiter dicta*, like this one on Gal $2^{12}$:

'We can imagine that one week Peter was happily eating with the Gentiles, but that the next, after a visit from James's representatives, he said, "I am very fond of you Gentiles, and I think you are all very good fellows, but I'm afraid I cannot stand the proximity of this *ham*."'

The publication of a memoir of *N. P. Williams*, by Canon Eric W. Kemp, Chaplain of Exeter College,[1] will revive memories of him among his old students, and will let them see a side of his nature they hardly knew. Essentially a shy and lonely man who found it hard to mix with undergraduates and who often appeared to the outsider as a rather angular Anglo-Catholic, he never dominated the ecclesiastical scene or commanded the homage of multitudes. Students of theology knew him as the author of a monumental book on 'The Ideas of the Fall and of Original Sin'; but only his intimate friends and his family knew the real man, who was a good friend, a devoted father and husband, a true priest with pastoral zeal and wide charity. It is the merit of Kemp's memoir that it reveals just this side of him, and the veil is further lifted for us by Mrs. Williams in half a dozen intimate pages appended to the memoir.

The biography of a shy scholar like Williams cannot be expected to interest a very wide circle of readers. Inevitably it lacks the colour and action which mark the career of a great ecclesiastical statesman—a Lang or a Temple—called to rule the Church at a time of crisis. Canon Kemp's story is not therefore calculated to enthral. We are interested enough to read the tale of the poor boy's precocity at the Durham school, his brilliant career in Oxford, his student trips abroad to Strassburg (where he met the young Schweitzer, 'the most extreme Liberal imaginable,' as he wrote home to his mother, 'that is, Christianity means for him, Be good, because there was once a very good man who said, Be good'), and to Berlin (where he met Harnack who complained afterwards that the young Williams had spoken to him as if he were his intellectual equal!).

But much of Williams's later activities when he was Chaplain at Exeter and Divinity Professor at Christ Church—his active interest in ritual and sacramentary, in copes and Catholics, etc. etc.—will appeal only to those who think these things very important.

Many, however, who never knew Williams personally heard him preach in Christ Church—and never forgot the experience. A great preacher he was in his own way—not a popular preacher indeed, for the man was too much of an intellectual, but a preacher who fascinated all who liked sound learning, keen logic, and the command of the choicest words. Eight of these 'show sermons,' as he called them, have been printed in this book, so that many who never heard him may savour their rare quality. The subjects range from 'Christian Kingship' and 'the Priesthood Militant' to 'the Durham Tradition' and 'the Splendour of the Empty Tomb,' and every one of them is weighty, eloquent, and moving. If we select for summary here the second one on 'the Priesthood Militant,' it is because, though delivered thirty years ago, it treats a theme as timely and serious now as then.

Why are candidates for the Holy Ministry in such short supply? Why do the 'naturally Christian souls' among our young men shun the Ministry of the Church when nature seems to have marked them out as future leaders in it? God's call still comes to men through the motions of His Spirit. Why are the vocations unheard?

Williams refuses to believe that pecuniary considerations are the decisive factor. Nor is it

[1] S.P.C.K.; 21s. net.

(he says) that the claims of the Christian Ministry are never brought before our youth. The root-cause lies deeper. It is the operation of an almost indefinable social pressure which, penetrating through a hundred invisible channels, prejudices the likely lads against the notion of being a minister. Chiefly it is the idea that a clergyman's work is completely trivial—that it consists of 'singing choral offices which, in the last resort, could be equally well rendered by a moderately efficient gramophone, of presiding ineffectually over a noisy and lawless Sunday School, of reading the Bible to the sick, and of acting as a general purveyor of inferior food, music, and clothing, through an endless series of parochial teas, concerts, and sales of work.' This, and the conventional picture of the meek and mild parson, has caused the dearth of candidates for the Ministry to-day.

Unfortunately, our literary men since the Reformation have helped to create in the popular mind this milk-and-water picture of the Christian minister. Shakespeare's Sir Nathaniel in 'Love's Labour's Lost' is a dull pedant; Fielding's Parson Adams has no touch of the heroic; the Vicar of Wakefield can hardly be imagined leading a cavalry charge; Jane Austen's clerics are most at home in the ballroom, and so on. One and all, these literary clergymen are 'the embodiments of more or less amiable futility.'

This misconception of the Christian Ministry being deep lodged in the popular mind, what is to be done about it? Frontal attacks on the injurious complex may merely serve to drive it deeper. No, says Williams, if this conventional picture of the minister is to be eradicated from people's minds, and the right sort of Christian youth attracted to Holy Orders, we must hold up before men an ideal of the Ministry which will give full and satisfying expression to the heroic, virile, and red-blooded qualities of human nature, will appeal to the danger-loving impulses of the young, and will invest the office of minister with such an aura of ideal and imaginative radiance that the humblest priest will never again appear to be dull (Williams wrote before Chesterton's Father Brown had become a celebrity) and the mightiest priests will be ranked with the great soldiers, sailors, explorers, and statesmen who command the admiration of all.

In other words, we must begin again to conceive the Christian Faith and the Christian minister as the New Testament so often conceives them, in military terms. We must see the Christian life as a holy war against the unseen powers of evil. Against such a background the Christian minister would stand out as 'a captain in the host of the Lord,' and the Church as an army wherein the Son of God Himself is the Commander-in-chief. In that setting our dioceses and parishes, our religious orders, our congregations and guilds would appear as so many divisions, battalions, and companies moving forward in the great unending attack upon the trenches of the evil power; their weapons the sacraments, the scriptures and the prayers of the saints; and the ministers themselves a *corps* of officers, keen-eyed and finely disciplined, who are ready to spend and be spent in the high cause to which they have devoted their lives.

When once this new conception of the Ministry begins to be grasped in public schools and colleges and wherever the strongest type of Christian youth is to be found, it will no more be necessary to attack the conventional picture of the clergyman; there will be no need to call for recruits to the Ministry, for the Ministry will be regarded as a *corps d'élite* to which it is a privilege to belong.

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In an enlarged version of the second series of his Speaker's Lectures in Oxford, entitled *The Life and Ministry of Jesus*,[1] Dr. Vincent Taylor gives us the second instalment of his projected trilogy on the Person of Christ.

No one is better equipped to deal with this intractable problem (or complex of problems) than the author of a new standard commentary on 'The Gospel according to St. Mark' and an acknowledged expert in the two modern specialisms behind any fresh venture of this kind, Source and Form Criticism.

That Vincent Taylor considers such a venture worth-while is itself an encouraging indication of the change of climate in New Testament opinion on this subject, which he reports in his first chapter; and he is in no doubt about the importance of such enquiries: 'It is time to cease girding at the older liberals, whose greatness, like good wine, needs no bush. If we do not like their constructions, we must take over their business under new management. . . . Since Christology is inalienably bound up with history, we must descend to the basement and beneath to its foundations, even though the temple of faith is seen only from the skies.'

Before setting out on his re-exploration of the historical foundations of the temple of faith, Dr. Taylor seeks to reassess, in the light of the most up-to-date scholarship, the value of our documentary sources. The narrative element peculiar to Matthew is the least valuable; the

[1] Macmillan; 12s. 6d. net.

apologetic narrative of the Infancy (like the exquisite stories in Lk 1–2) cannot bear the weight of these historical enquiries; our primary source is still Mark, supplemented by Q, M, and L and parts of John. These provide our only knowledge of Christ, even if it is still submitted that it is less a knowledge of the Jesus of history than of the Christ of faith.

But here Dr. TAYLOR suggests a new compass-direction for this branch of saintly learning. The two familiar types of portraiture, the 'purely' historical 'Life-of-Jesus' School and the creed-bound Ecclesiastical Lives are the Scylla and Charybdis of criticism. 'The wise course is not to attempt to find a middle path, but to keep the historical and theological aspects of the person of Christ before the mind continually, especially if we believe that Jesus cherished His own ideas concerning His person and mission. We cannot see the Jesus of history if we close our eyes to the Christ of faith; we do not see the Christ of faith except in the light of the Jesus of history.' If this lays the scholar open to the charge of thinking under the sound of church bells, he must still strive, while hearing the bells, to be loyal to the truth.

The account of the Ministry falls into five parts: (1) the period before the Galilæan Ministry; (2) the Galilæan Ministry; (3) the Withdrawal from Galilee; (4) the Jerusalem Ministry, and (5) the Passion and Resurrection.

For these historical phases the basic sources (including the use of St. John) are deployed and interpreted in order to reconstruct the course of events and bring out their significance. The result, however, is not just a fresh harmonized synopsis filled out with the help of modern interpretations. The different phases fit into a historical pattern of organic development in the thought and life of Jesus. The key to an understanding of the whole course of the Ministry, the significance of the individual events and their tragic climax is sought in the developing conception of Jesus Himself of His own mission, and its realization in history.

Jesus came proclaiming the Kingdom or kingship of God; and this *Leitgedanke* of the kingship or rule of God not only dominates His preaching and teaching, but determines His whole conception of His mission and the events to which it gave rise. What Christ meant by the Kingdom of God in its fundamental aspects was God's sovereignty in the hearts and lives of men in the doing of His will, brought near and made a present reality in His Messianic Ministry. (It is thus an *eschatological* sovereignty, but one which was both 'realised' in His Person and Ministry, and yet still future in the sense that it was still to be consummated by God.)

In all our discussions of the Kingdom of God, however, there is an element lacking, the idea of a community or domain in which the Divine rule is exercised; and Dr. TAYLOR is inclined to find this missing conception in the possibility of a communal interpretation by Jesus of the Son of Man.

Without committing himself at all points to Dr. T. W. Manson's well-known view, Dr. TAYLOR finds a development in the thought of Jesus about His mission, consisting of a deepening and enriching of His original idea of the Kingdom of God or Son of Man, the Elect Community, largely the result of His experience of failure and rejection. (A similar development is detected in the time of the realisation of the Kingdom [Mk $1^{15}$ $9^{1}$ $13^{32}$].)

The first major crisis was the non-fulfilment of the preaching of the imminent coming of the Son of Man or Elect-Community in the Mission of the Twelve (Mt $10^{23ff.}$). This, together with the failure of the Galilæan Ministry (instead of repentance a dangerous mob enthusiasm) brought about the withdrawal from Galilee and the rethinking of the whole conception of Kingdom of God = Son of Man in the light of the redemptive mission of the Isaianic Servant.

This communal interpretation does not exclude the use of the name Son of Man by Jesus in a personal sense as the Head of the Elect Community in whose Person it came to be summed up; and it is in no way inconsistent with the fact that He speaks of the Son of Man in terms of Messianic suffering. For Jesus Messiahship was not merely an office but a redemptive ministry to which He was committed. It does not even exclude the idea of a return in glory, and the sayings in Mk $8^{31}$ $10^{33.\ 45}$ $14^{62}$, so far from being prophecies after the event are proofs that as Son of Man Jesus thought of His Ministry as moving through redemptive suffering to final victory.

Dr. TAYLOR'S handling of the events and sources is determined largely by this basic Christological reconstruction. If at times he appears to do less than justice to the post-Resurrection element in the Gospels (one may wonder if he has taken over the old liberalism under entirely new management in his treatment of the Marcan Messianic miracles), this fresh attempt to understand the Jesus of history in the light of pre-Gospel Christology yields new and fascinating insights into the familiar story of Jesus.

# Important and Influential Foreign Books

## Ernst Percy's 'Message and Mission of Jesus' (Die Botschaft Jesu)

By Principal Matthew Black, D.D., D.Litt., College of St. Mary, St. Andrews

Hitherto the name of Ernst Percy has been known outside of Sweden mainly for his important book *Die Probleme der Kolosser und Epheserbriefe* [1946]. He has now followed this up with an outstanding work (running to over three hundred pages of closely argued and documented exegesis) on the *Message and Mission of Jesus* (*Die Botschaft Jesu: eine traditionskritische und exegetische Untersuchung* [Lund, 1953]).

The problem which the author sets out to examine has two main aspects: (1) Was the message of Jesus (like that of His predecessor the Baptist) simply a challenging summons to repentance and preparation for the oncoming eschatological Kingdom of God, or did it itself constitute a 'saving Word' (*Heilsbotschaft*), in the sense that Jesus thereby mediated to those who responded in repentant obedience participation in the Kingdom? This leads to two related questions, What is the relation of the commandments of Jesus to the Kingdom, and how far do these transcend the highest ethical norm of Judaism? (2) The second main question follows from the answer to the first, Was Jesus then more than eschatological preacher? Did He regard Himself as eschatological saviour (*Heilsbringer*) or was it the *Urgemeinde* which invested Him with such Messianic powers and status?

Chapter I on the *Vorgeschichte* (the Baptist, Baptism and Temptation of Jesus only) contains little that is unfamiliar or that reveals any of the more original insights and points of view of the later parts of the book. God was dealing with His people through the Baptist in a way that stands in direct relationship to the Kingdom of God.[1] The Baptism of Jesus can only be understood as a historical fact, though this does not imply the historicity of the amplification of the narrative in our Gospels. The author is not inclined to regard the Temptation stories in Matthew and Luke as having any basis in history or in the experience of Jesus (or in any 'poetic teaching' [*Lehrgedicht*] from Jesus); they are Haggadic development from Mark (and not independent tradition from Q); their purpose is not to contrast popular ideas with the Messianic ideal of Jesus, but to show Jesus as Messiah even refusing Messianic wonders in self-denying obedience to the will of God as revealed in His Word.

In Chapter II Dr. Percy states the central problem of the *Botschaft Jesu*, the relation of the message of Jesus in the Synoptic tradition to the approaching eschatological Kingdom He proclaimed, and prepares the ground for his critical exegesis of that tradition.

The 'Kingdom of God' clearly represented an idea familiar to Jesus' hearers, not (as was once held) a political-national one, but fundamentally the religious conception that the Sovereignty which God possesses *de iure* over all the world, but, for the time, exercises only in Israel, will one day appear throughout the whole world.[2] But

[1] The essentials of the Baptism of John emerge in clear perspective, the imminence of judgment, the summons to repentance, and, in conjunction with it, at once its symbolic expression and Divine seal, the rite of baptism (with no closer connexion, however, with proselyte baptism than with other Levitical baths, and having its ultimate root in prophetic utterances such as Is $1^{16}$ $4^{4}$ and Ezk $36^{25}$). The Stronger One is a heavenly Messiah bringing the fire of judgment and purification (Messianic baptism by the spirit [Mk $1^{8}$ par.] is a Christian importation). Perhaps in several points the problems have been over-simplified; G. S. Duncan's important view of the Stronger One is not noted; and in the new Hebrew scrolls purification by 'a holy spirit' is part of the 'decreed judgment' (*Manual of Discipline*, iv. 20–21) and the *Manual* also contains relevant evidence of baptismal rites (iii. 4–9; cf. W. Brownlee, 'Comparison with John the Baptist and His Movement' in *The Biblical Archaeologist*, XIII., iii. [Sept., 1950] 69–72.

[2] This view of the Jewish background of the idea has the weight of learned authority on its side (Moore, Billerbeck, Kuhn). It is, however, open to the criticism of making too much of the rabbinical idea of the *malkuth shamaim* and not enough of the 'political-national' ideal. For the importance of the latter, see, *e.g.*, T. W. Manson, *The Servant-Messiah*, 20 ff.

whereas for His Jewish hearers the Kingdom meant freedom from the Gentile yoke, for Jesus it was essentially a Divine Sovereignty triumphing over the present condition of the Age, as one of alienation from God, sin, and bodily evil, in other words, the Kingdom of Satan. In addition, Jesus' conception of the Kingdom (as Dalman pointed out) embraced the Jewish idea of 'the Coming Age,' the new world of eternal life. That is why He can speak of 'entering' the Kingdom, a spatial metaphor inadmissible in the case of the Jewish 'Kingdom of Heaven' which means always the 'sovereignty, reign of God.'

Though the Synoptic material does not yield much direct evidence for a connexion between the message of Jesus and the Kingdom, Dr. Percy finds several indirect indications in the Mission of the Twelve,[1] the Blessing of the Children,[2] the Parables of the Great Feast (Mt 22[2] par.),[3] of the Pearl and the Hid Treasure,[4] etc., and one direct testimony in the Beatitudes. To the physically poor and oppressed Jesus is the Messenger of Is 61[1ff.], bringing them the gift of salvation (*Heilsgabe*), nothing less than the Kingdom itself. (Chapter II concludes with a discussion of the relation of repentance to Jesus' *Heilsbotschaft* and a note comparing the message of Jesus with that of Paul.)

On details of his interpretation in this section Dr. Percy will be challenged; few will be willing to surrender the connexion of the 'poor' in our Lord's Beatitudes with the 'godly poor' of the Psalter (or the close connexion there between the 'poor' and the 'pious'), or to acquiesce in Ebionitism as integral to the message of Jesus ('The Ebionitism of Luke appears, therefore, to go back to Jesus Himself,' p. 106). But all who are concerned with the interpretation of the Beatitudes will not find elsewhere so full and detailed a discussion of the key terms used.

Chapter III deals with the commandments or 'ethical demands' (*die Forderungen*) of Jesus; and the author first examines Jesus' relation to the Law, concluding that Jesus appears to have seen in the Law the revelation of the will of God, but one which, in certain cases, has been accommodated to human conditions, and which must therefore be transcended, if God's will is to be perfectly fulfilled. This is followed by a full exegetical study of the ethics of Jesus in the Sermon on the Mount (the 'Matthæan antitheses') in relation to the Law. In contrast to the Law these present something quite new, and are not to be explained as a 'radicalizing' (*Radikalisierung*) of the Jewish Law. The Ethic of Jesus, as a quite new thing, is a piece of the reality of the Kingdom working itself in and through human relations. Two further 'demands' of Jesus, the surrender of earthly goods in the service of others (Mk 10[21]) and the severing of earthly ties (Lk 9[57]) are to be understood along similar lines in relation to the 'realization' of the Kingdom of God.

Chapter IV returns to the problem of the Kingdom and the view that has been suggested in the earlier chapters of the Kingdom as *Heilsgabe*, or 'gift of salvation' as well as eschatological event, is supported by a discussion of the Synoptic evidence. This includes the frequently debated passages about the 'future Kingdom,' 'the Kingdom' and the 'works' of Jesus (the exorcisms, the triumph over Satan, etc.), the parables of the Kingdom, etc., and (in a long section) Lk 17[21] (the Kingdom is *within* you, *i.e. etwas innerliches*). Dr. Percy's conclusions (p. 223) are that the Kingdom according to Jesus, was, from the point of view of its eschatological consummation, something still to come, but, on the other side, it had already begun to be realized in His Ministry through His message; Jesus' preaching was an offer to men of the Kingdom as a present gift of salvation. And as such it was above all a new and perfect communion with God (*eine neue vollkommene Gottesgemeinschaft*); it is this communion or fellowship with God which represents the essential content of Jesus' conception of the Kingdom as *Heilsgabe*.

By restoring emphasis on this latter element in the Synoptic conception of the Kingdom, *i.e.* its reality as a present possession which can be received and a realm to be entered, Dr. Percy has rendered a valuable service to sound exegesis. There is room, however, for critical comment on Dr. Percy's definition of the essential 'content' of the Kingdom as a *vollkommene Gottesgemeinschaft*. No doubt the idea included a new and closer fellowship between God and man (who was

[1] The disciples' greeting (or their withholding of one) has special 'eschatological' significance; they carry the good news of the Kingdom in an hour of decision. An interesting suggestion is made in explanation of the prohibition of the staff and shoes in the Q version; it resembles the Talmudic prohibition of staff, shoes, and purse in the ascent of Mount Zion to the Temple; even in outward ways the disciples are to signify the nearness of God and His Kingdom.

[2] The teaching advocates a humble receptivity in receiving the Kingdom as a 'gift of salvation' (*Heilsgabe*).

[3] The invitation to the Kingdom has gone out: judgment has already been pronounced on the Jews, and the Kingdom will become the possession of the Gentiles.

[4] The Kingdom of God is a Divine Gift which he only can receive who will give up all else for it, since the gift of salvation can bear comparison with no other.

it who said that it was Christ 'Who brought the infinitely high infinitely nigh'?): nevertheless there are other elements no less essential. The synonymous use, for instance, of 'Kingdom of God' with 'eternal life' at Mk $9^{45-47}$ points to its content as 'the Life of the coming World' as well as 'the coming World' itself; and when St. Paul defines this inner 'kingdom of God' as 'righteousness, peace, and joy in the Holy Spirit,' he need not be introducing a new idea. Perhaps for Jesus the core of the idea lay in the possession of that 'perfection of charity' with which God confronts evil and good alike (Mt $5^{44-48}$) and which He Himself supremely disclosed in Christ's self-sacrifice.

Jesus' idea of the Kingdom and His own relation to it imply a position corresponding to that of the Jewish Messiah. Jesus' own conception of Himself, however, differs as fundamentally from the current Jewish political and this-worldly Messiah as does His view of the Kingdom of God.

Before turning to the debated issue of the 'Son of Man,' Dr. Percy passes in review the Synoptic evidence for the 'Messianic consciousness' of Jesus. The estimate of Bultmann of the Confession of Peter (Mk $8^{27-30}$ par.) is for the most part accepted; the scene and dialogue give expression to the faith of the early Christian community. The reply of Jesus to the disciples of John, on the other hand (Mt $11^{5ff.}$ par.), though beset with critical and historical difficulties, does fit into such a situation (if not exactly that described) in the Life of Jesus rather than to any circumstances of the Early Church; the answer given is characteristic of Jesus: 'Messiahship is neither affirmed nor positively denied, but the answer left to the attentive hearer to make for himself' (Kümmel). Dr. Percy also regards as authentic and relevant the Bridegroom passage (Mk $2^{19ff.}$); Jesus is here representing Himself as a Messianic figure. Similarly the request of the sons of Zebedee (Mk $10^{35-40}$), and the comparison of Jesus' contemporaries with the Ninevites (Mt $12^{41}$ par.) testify to Jesus' consciousness of Himself as eschatological saviour (*Heilsbringer*).

The 'Son of Man' passages are discussed in detail; Jesus' use of the expression (it is observed) is generally traced to Dn $7^{13}$ and by most scholars the *Similitudes of Enoch* are believed to supply the link between the symbolic expression in Daniel and its application to a 'heavenly Messiah' in some of the Synoptic sayings. It seems very unlikely, Dr. Percy thinks, that Jesus got the expression directly from *Enoch*, but it is conceivable (as Mowinckel has suggested) that it had penetrated the milieu in which Jesus was brought up. It is very doubtful, however, if the 'heavenly being' of the *Similitudes* was a current description of the Messiah: nevertheless Jesus may have employed it as a self-designation in the same challenging and mysterious way as He used some of His parables.

If Jesus did employ the expression for Himself both as the future Redeemer or 'heavenly Messiah' one day to be revealed (as in the Parousia sayings) and in His life on earth (for example, in the Passion sayings), then the latter marked a preliminary stage only to be consummated by His revelation as the Son of Man from heaven.

Dr. Percy will find many agreeing with him, especially among Continental scholars, who are still less doubtful about the Enoch evidence than many scholars have become in this country. In claiming the Bridegroom figure as a symbol of the Messiah he is at present in a minority,[1] and the authenticity of the passage has been vigorously debated. The minority may, however, be right, and the fact that the figure is not attested in Judaism for the Messiah may not be decisive; the 'Bridegroom' is a well-known Old Testament figure for Jahweh.

An important piece of evidence for the author's main thesis is the famous Q *logion* on the Father and the Son (Mt $2^{27}$ par.) unique in the Synoptic tradition (Hase said it was like 'an aerolite from the Johannean heaven'). The saying is usually regarded as a Hellenistic creation. Text and exegesis, Dr. Percy concludes (after a detailed study of both), point to the following interpretation: (1) supreme authority (all that God Himself has) has been given by the Father to Jesus, not first through the Resurrection (Mt $28^{18}$), but already during His earthly ministry; in relation to Jesus' mission this can only mean the powers of a plenipotentiary to bring men into the Kingdom. In Jesus there is an encounter between God and man of as full and perfect a kind as is possible in this world. (2) Since the Father has given 'all things' to the Son, between them is established a 'communion' (*Gemeinschaft*) which elevates Jesus above all beings; the thought is the same as at Col $2^{21}$. This inner and distinctive communion or fellowship peculiar to God and His Son means further that, as Jesus alone 'knows' God, He alone can make Him known, and thereby bring men into the same fellowship with God as He Himself possesses, *i.e.*, into the Kingdom of God.

An attempt to maintain the authenticity of the saying is bravely made by the author: Norden's parallels in Sir $24^{51}$, *Odes of Solomon*, 33, and the *Corpus Hermeticum* are fully discussed. In the end, however, the question is left open. The argument from Semitic poetic form (and the

[1] Cf. J. Jeremias, *Gleichnisse Jesu* [2nd ed., Zürich, 1952], 39.

presence of Aramaisms in the passage) is not used.[1]

A long section deals with the Messianic Secret and its various solutions. With the notable exception of Bultmann, most scholars (it is noted) have rejected the most famous of these, that of Wrede, according to whom we have to do with a theological idea in Mark to account for the total absence of any knowledge of Messianic claims of Jesus during His life-time. Some more recent solutions of the problem which admit the historicity of the *Messiasgeheimnis* have turned to the conception of the 'concealed Son of Man' in I Enoch; the heavenly Messiah is known to the elect only and will not be fully revealed till the Judgment. Percy rejects this view mainly on the grounds of his earlier argument; there are authentic words of Jesus (the Bridegroom saying, the reply to the Baptist, etc.) which exclude the conception of any deliberate secrecy about Jesus' Messianic mission.

Dr. Percy's own solution is on the same lines as Wrede's and develops an idea, first put forward by Dr. G. H. Boobyer of Newcastle, that the secrecy passages in Mark are in part, for the Evangelist, a reflection of the Apostolic conception of this stage in Christ's manifestation; Christ's life on earth is represented as a period of obscurity and concealment to provide a foil to the glory of the full revelation. With certain differences, mainly caused by his tradition, Mark is repeating the Pauline distinction between the time of humiliation and revelation. The Messianic Secret was an attempt to reconcile the 'Gospel of Paul' with the religion of Jesus, but from the beginning the latter was a Messianic mission.

The work as a whole represents the first major attempt to meet the challenge of *Formgeschichte* to the very possibility of extracting anything from the Gospels but the Apostolic *Kerygma*. Views will differ on the measure of its success, but no one will want to deny that the attempt was worth making. In a second respect Dr. Percy's work commands attention and respect. The debate between the 'eschatological' schools ('futuristic' versus 'realized' eschatology) has tended to obscure or ignore an important element in the conception of the Kingdom in Christ's teaching. In emphasizing its character as *Heilsgabe*, something freely given by God to men through Jesus Christ and appropriated by receptive minds and hearts, Dr. Percy has rendered real service to Biblical theology.

[1] Cf. *An Aramaic Approach to the Gospel and Acts*[2], 79 ff., 180. Whatever view is finally held of this passage must recognize the Semitic element; and the new Zadokite texts with their 'Gnostic' trends in the same direction as the Syriac Odes and the Fourth Gospel make the Palestinian milieu no longer improbable. If this is *Gemeindetheologie*, it may come from the Aramaic-speaking congregations out of which the Q tradition sprang.

# Human Relationships in an Expanding Community

By the Reverend W. Y. Batley, M.C., M.A., Boscombe, Bournemouth

It is not growing like a tree
In bulk, doth make men better be;
. . . . . .
In small proportions we just beauties see;
And in short measures, life may perfect be.

Ben Jonson

Astronomers, like Eddington and Jeans, tell us that the physical universe is expanding at an ever increasing rate. If I understand them aright, something has upset the equilibrium in which the universe once remained, and the stellar constellations are now moving away from each other at a speed which is increasing in a progression which has to be calculated not arithmetically but geometrically.

I understand that this view is generally accepted by astronomers and mathematicians; but whether or no we live in an expanding universe, we certainly live in an expanding community.

This enlargement of the social unit has always been going on since the creation of man; the family has gradually enlarged into the tribe; the tribe into the nation, the nation into the empire, the hamlet into the village, the village into the town, the metropolis into the cosmopolis; but there have been certain periods in human history when there has been a sudden acceleration in the rate of the enlargement of the social unit. Such a period, for instance, was the formation of the Roman Empire. Another period was the fifteenth century. You may, if you like, describe the occasion of this period by the discovery of the New World (by Christopher Columbus); the New Writing (by Caxton and his printing press); the New Religion (by Martin Luther, Calvin, and the Reformation).

An even more catastrophic period of expansion has taken place in our own lifetime. Its occasion has been the amazing growth of scientific knowledge. The invention of the internal combustion engine, the conquest of the air by the aeroplane, the discovery of wireless telegraphy, to mention

three examples, have completely altered the lives of the human beings who live in this planet. We are apt to spend our time considering the economic, political, and cultural possibilities, advantages and dangers of this catastrophic expansion of knowledge; what we may not have considered sufficiently are its results on the community and its human relationships. The whole stress to-day is on mass production and standardization—not only of motor cars and railway engines but of mass produced communities, eating the same mass produced synthetic dishes, reading the same mass produced articles in the mass produced newspapers, seeing the same mass produced films in the same mass produced cinemas; and watching in thousands mass produced professional football players. Masses of human beings are earning their living, not as a rule by craftsmanship, but by the soul-destroying repetition of some entirely mechanical care of a soulless machine. This social development has led to the decline of many valuable and beautiful things. To an increasing proportion of our youthful and adolescent population, family life means less and less, and home merely a dormitory and an eating house. The increase of juvenile delinquency, the increase of social bitterness, the increase in the number of broken homes—all these things are usually attributed to the unrest caused by two world wars. This may be, to a large extent, true; but we ought also to remember, as a contributing factor, the difficulties caused by the social readjustments made necessary by the rapidly expanding communities. The increasing size of the community and the increasing pace at which we live have led to an exaggeration of the natural tensions which are the mark of all human life. There are natural tensions in every healthy human body, but if these tensions become exaggerated, hectic, and febrile, they are symptoms, not of health, but of disease, and even in some cases, malignant disease. So, too, in social life. There are natural tensions between the sexes, between old and young, between Church and State, between capital and labour. These tensions have always existed, and have helped to keep any part of the social organism from becoming lawless or tyrannical. They normally reach a state of comparative equipoise in a small community, a family, a village, or a trade; but to-day all these tensions are tending to become exaggerated and morbid, and as a result, human relationships are becoming increasingly hostile and unchristian.

In our own country we see the nation becoming more and more divided into two political parties, and the tension between them tending to become more and more strained, and, unless there is some improvement, heading for a general and possibly a violent 'show down.'

The global picture is even blacker than the national picture; an iron curtain divides the world into two hemispheres, both arming against the other—one mainly actuated by hate and the other by fear. Both these systems of life (the Communist and the Democratic) tend to become more and more authoritarian and totalitarian, and both tend, though for different reasons, to regard the individual as negligible.

The Communist hemisphere regards the individual as negligible except so far as he is useful to the Marxist community. The Western hemisphere, paradoxically, is driven more and more to restrict individual liberties for fear of losing them altogether.

As an illustration — in our own House of Commons the individualist has now little or no part or lot, the Liberal candidate almost always loses his deposit at an election, and the juggernaut car of the party caucus crushes to political death any party member who has scruples about bowing himself down in the House of Rimmon should his leader decide to worship there.

It is arresting, perplexing, and rather terrifying, to see the way both opposing halves of the world are tending more and more towards authoritativeness as a means of escape from the mess into which humanity is rushing, and both taking refuge in dogma and the subordination (or eradication!) of the individual.

There is a grim resemblance between the methods of a totalitarian Church and a totalitarian Politburo. 'The Communist system, in much of its methods, its missionary policy, its organization, its thirst for orthodoxy, its authoritarianism, its severities (when severities are needed for the consolidation of its power) above all, perhaps, in the papal insistence that all kindred systems should be in communion with the New Rome, is almost frightening in its mimicry of the Christian Church in certain periods of its history' (H. Butterfield, *History and Human Relations*, 100). We must regretfully reject any hope of alleviating our present anxieties by some process of sociological deflation, or, in other words, by putting the clock back.

'*O mihi praeteritos referat si Jupiter annos*' is a not unnatural but vain prayer in matters physical and social. In physical and social evolution the rule '*vestigia nulla retrorsum*' appears to be inflexible. (In *Lost Horizon*, James Hilton, with rare imagination, depicts an attempt, if not to put the clock back, at any rate to escape its progress, but Shangri La is a fiction that can never become a fact.)

Where then, in this expanding world which knows so much and with every increase of knowledge rushes faster and faster to destruction, can

we find a remedy for our ever-increasing distresses? It must be looked for, if anywhere, in the gospel of Christ—

(1) In its insistence on the sacredness in God's sight of every individual soul; and

(2) In its insistence that before you can really help any individuals, you must love them.

The Christian religion is macrocosmic in its final end, but must always be microcosmic in its beginning. It begins, not with the Church into which the Christian is baptised, but with a personal relationship between an individual soul and its Creator. Of course, the beginning is not the end. A man cannot live his religious life as an individual, but must live it as a member of the family we call the Church, but his duty to the community, the Church, follows and does not precede his duty as an individual soul to his Creator and Redeemer. 'To his own master he standeth or falleth' (Ro $14^4$).

The salvation which Jesus Christ offers is not salvation to humanity as a mass but to an infinite number of human beings, each of whom is infinitely valuable to God.

The life of our Lord as recorded in the Gospels is for thirty years the life of an individual engaged in personal relationships with individuals, and unlike the human relations of us all only in this that Jesus Christ lived His human life in unbroken fellowship with His Heavenly Father.

For the few years of His public ministry His work was very largely concerned with individuals—the needs and sorrows of the Woman of Samaria, of Zacchæus, the Nine Lepers, and the Woman taken in sin, Martha, Mary and Lazarus, Nicodemus, were never ignored or depreciated as of less importance than those of the multitude, the nation, and the world.

If we forget to care for individual men and women, it is no good being keen on the Church or being expert theologians. 'A new commandment,' said Jesus, 'I give unto you, That ye love one another; as I have loved you, that ye also love one another.' The statesman, the theologian, the priest, the prelate, the economist, the philanthropist, who thinks first of all of his state, his church, his cause, his orthodoxy, is always in danger of forgetting the God of the microscope as he gazes at the God of the telescope.

In closing I want to suggest two things to which the Christian Church should pay especial heed in these changing, rushing years lest it be suffocated or swamped in organizations and committees and the ceaseless doings and movements by which we are encumbered to-day.

(1) The Church should concentrate on the very small, very simple things which are the germ and seed of the Christian life. The Church is becoming so largely concerned to-day with *big* things; in theology (led by Karl Barth) the emphasis is all on the transcendence of God, and His Immanence is in danger of being forgotten and overlooked. Church organization is becoming so complicated and so absorbing that our leaders and bishops are not so much Fathers in God as 'king-pins' (or rather 'king-cogs'!) in an almost soulless machine, which engrosses so much of their thought, work, and time, that they are sometimes almost too tired to think or meditate or pray.

In works of philanthropy the Church is indeed busy, but seems in danger of forgetting that love and care for humanity is not necessarily the same as loving and caring for individual human beings. Among a considerable proportion of the clergy there is, I believe, less and less visiting of individual homes. The clergy as a body have never been more hard-working or devoted than they are to-day, but their lasting influence would be far greater if they were more concerned with small, simple ministrations to individual parishioners. It is not the quantity but the quality of their work which is open to question.

(2) In our worship we should remember that God's revelation of Himself is often not in the big things where we should expect to find Him, to see Him and to hear Him, but in things so simple that we may fail to notice Him there at all.

The story of the Nativity as told by St. Luke is something so amazingly simple that it might stagger our belief that the birth in the courtyard of the inn at Bethlehem was the Incarnation of the Eternal Son of God.

> They all were looking for a king
> To slay their foes, and lift them high:
> Thou cam'st a little baby thing
> That made a woman cry.[1]

We hear and feel the 'great and strong wind that rends the mountains and breaks in pieces the rocks,' we tremble with fear when the earth quakes, we shrink from the scorching heat of the 'fire'; but our lives are so crowded and so busy that the 'still small voice' is often unheeded or unheard.

So I suggest that, in this ever expanding community in which we live, we should never forget that we worship a God who reveals His almighty power chiefly in showing mercy and pity—and that we should always be alert to find God's presence in the most unlikely places. 'To me the meanest soul that ever lived may be a mirror in which I see the face of God.' We must not regard humanity as a mass, but as an infinite number of individuals whom it is our duty to love. St. Augustine once wrote, 'Love God, and then do

[1] George MacDonald.

what you like.' I would like to add a postscript to that—' If you don't love your neighbour, you must always be polite to him, but if you do love him it does not matter how hard you hit him ! ' At any rate, be very careful of the man who tells you you must love your neighbour, but you cannot be expected to like him.

It is reported of St. John that in his old age he used to be carried into church and his only sermon was to lift up his hands and say, ' Little children, love one another.' Don't be too quick to say, ' Poor old man, he was obviously senile,' but rather let us ask ourselves, ' Isn't it possible that he was right ? '

# Literature

### *THE CHURCH IN ENGLAND*

The considerable amount of research on English Church History in recent years has made a summary of the old story in the light of new evidence highly desirable. Some years ago Dr. S. C. Carpenter wrote a useful study of the English Church in the nineteenth century, and he now recounts the earlier chapters down to the end of the seventeenth century—*The Church in England, 597–1688* (John Murray ; 40s. net).

For this task the author has strong qualifications. He has read widely and carefully to produce a book which attains a very high standard of factual accuracy. His observations are shrewd and refreshingly free from party *clichés*. Though he writes as a convinced Anglican (and for that reason inevitably gives rather less consideration to the dissenting elements in the English Reformation than a non-Anglican would consider desirable) he has no blind eye for his Church's failings ; ' Elizabeth, Cecil, and the bishops saved an ugly duckling,' he notes (p. 300), even if he concludes ' and it grew into a swan.'

Dr. Carpenter writes vigorously and has a notable gift for apt illustration ; the present reviewer can recall few modern works of this kind so pleasingly studded with felicitous and often unusual quotations from contemporary sources. His thumb-nail sketches of church leaders are vivid and well balanced, notably in the tense and crowded scenes of the Reformation, where his pictures of Wolsey, More, Erasmus, and Latimer are masterly.

The only major defect of the book lies in the organization of its material. The author has a somewhat Victorian tendency to focus attention on personalities at the price of serious neglect of the background. One misses that reference to contemporary economic conditions which is the essential prerequisite to an adequate understanding of such important phenomena as the growth of private patronage or the mediæval struggles between Church and State for the control of the more lucrative church appointments. Whilst, in his consideration of the apparent tyranny of sixteenth century rulers of England, the author makes no adequate allusion to the non-theological factors which led so much Catholic and Protestant opinion to accord their Prince a deference which, to the modern mind, often appears to verge on the idolatrous. Even purely religious institutions of importance sometimes receive very cavalier treatment. No adequate account is given of the working of a mediæval diocese and appropriation is written off as ' evil ' after a reference too summary to enable the uninstructed reader to appreciate that a moderate use of it was defensible enough for an age that was in love with monasticism. We are given no hint as to why the religious orders became so popular and only a few scrappy references to their development.

This neglect of background is principally visible in the two hundred pages which the author devotes to the Middle Ages, and is all the more to be regretted since many of his readers are unlikely to have the technical knowledge of this period which would enable them to remedy this deficiency. It would, however, be unfair to imply that the fault is uniformly notable. For example, Dr. Carpenter gives admirable pen-pictures of the state of the Church under the Commonwealth and evokes something of the tangled relations of Church and State on the eve of the Civil War. In these areas, the author's refusal to attempt to compass the whole story of English Church life in a single volume gives him elbow room of which he takes full advantage. If his work may not be ranked as an ideal text-book, the intelligent reader will find it an attractive and stimulating study.

The text has been excellently printed and most carefully corrected. But so excellent a work deserves some better conclusion than an unsystematic bibliography dispersed among rather haphazard footnotes ; those are printed together at the end and cross-referenced by a system calculated to infuriate all but the most bovine of reviewers.

J. C. Dickinson

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### *IS 1 PETER A PASCHAL LITURGY ?*

A most interesting and suggestive study of the First Epistle of Peter—*1 Peter : A Paschal Liturgy* (Mowbray ; 3s. 6d. net)—has been made by Dr.

F. L. Cross, Lady Margaret Professor of Divinity in the University of Oxford and Canon of Christ Church. 'We suggest,' he says, 'that our "Epistle" partakes of the nature of both a homily and a liturgy, viz. that it is the Celebrant's part for the Paschal Vigil, for which, as the most solemn occasion of the Church's year, the Baptismal-Eucharistic text must have been very carefully prepared' (p. 37). The argument rests on important new evidence for the history of the pre-Nicene Easter based on Melito of Sardis' 'Homily on the Passion,' edited by Dr. Campbell Bonner of Michigan in 1940, and on four writings associated in one way or another with the name of Hippolytus. The frequent references to suffering in the Epistle, Dr. Cross maintains, commonly held to imply persecution, constitute a regular theme of Easter preaching, and the note of joy and exultation ringing from beginning to end embody the whole meaning of the Easter message. Moreover, the Epistle has a marked baptismal setting which is significant because, as far back as our evidence takes us, 'the Paschal Liturgy has been for Christians a regular occasion for Baptism.' In this connexion Dr. Cross points to the reference to baptism in $3^{20f.}$, the use of baptismal language in the Epistle ($1^{3.23}$ $2^{2}$), expressions indicating that a rite is in progress ($1^{12}$ $2^{10.25}$ $3^{21}$, and $1^{6.8}$ $2^{2}$), catechetical and credal allusions, the references to milk in $2^{2}$, to light in $2^{9}$, to a possible formula in $1^{23.25}$, to women's adornments in $3^{3}$, and perhaps to a celebrant in $5^{1-4}$ and $2^{25}$.

The suggestion that 1 Peter is a homily has been developed, as Professor Cross points out, by Perdelwitz, Bornemann, Streeter, and Preisker, but he has undoubtedly carried the hypothesis farther and strengthened it, particularly by the analysis of the Epistle indicating the Bishop's prayer, charge, teaching, and admonitions. With $4^{11}$, he observes, the principal part of the text ends, and he frankly admits that he does not feel the same confidence about the further suggestion of Preisker, that the remainder is an address to the whole body of those present. 'The test of this analysis,' he says, 'must, of course, be the exegesis of 1 Peter verse by verse' (p. 40).

How do these suggestions bear on the authorship and date of the Epistle? Professor Cross mentions three pointers towards the answer, (*a*) the primitive character of the theology, (*b*) the eschatological structure of the thought, and (*c*) the whole tone of the work. These 'pointers' suggest an early date, but unfortunately they leave the question of authorship open. All that Professor Cross says is: 'Whether it is the work of Peter or of Silvanus or of someone else I will not here try to say' (p. 44), and with these enigmatic words the essay ends. It is legitimate criticism to say that a writer who has so carefully considered the new hypothesis ought to have been able to say more, but we cannot be too grateful for what he has given to us, and it is right that the major suggestion of a Paschal homily should be examined first. The essay is a stimulating study of first-class importance and is sure to give rise to much valuable discussion.

VINCENT TAYLOR

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## *THE PASTORAL EPISTLES*

The Rev. E. K. Simpson, M.A., of Trinity College, Oxford, has written a short, but valuable, commentary on the Greek text of *The Pastoral Epistles* (Tyndale Press; 15s. net). In opposition to the hypothesis of the non-Pauline authorship of these Epistles, so ably maintained by P. N. Harrison in 'The Problem of the Pastoral Epistles' [1921], Mr. Simpson resolutely maintains the traditional view with perhaps unnecessary vigour. Thus, speaking of the alleged non-Pauline author, he says, 'He was a sorry specimen of a Paulinist, this pseudo-Paul, conjured up from a nameless grave by the magic hand of criticism to vend smuggled wares under sacred auspices with such cool effrontery' (p. 7). The writer attempts to meet Dr. Harrison's careful discussion of the vocabulary and style of the Epistles by the plea that anything can be proved by an array of statistics adroitly manipulated and the argument that change of vocabulary does not always imply transference of authorship. Is there not a wide difference between 'the sepulchral pomp of Tennyson's *In Memoriam* and the money-grubbing jingle of his *Northern Farmer*'? Unfortunately, the forceful argument is defaced by controversial sallies which border on abuse, as when Mr. Simpson describes his opponents as 'our hypercritical friends,' 'our myopic critics,' 'the critical magnates,' and the suggestion that what these gentlemen sorely need is enlargement of vision. We could well spare much of this smoke if Mr. Simpson had directed effective shot against Dr. Harrison's main arguments, such as the *distribution* of Pauline words in the Pastorals, and the astonishing list of Pauline particles, prepositions, pronouns, etc., *wanting* in the Pastorals. We miss also any recognition of the different attitude of the ancient world to what we should call 'forgery' to-day.

We should judge that Mr. Simpson is anything but a sacerdotalist. Thus, commenting on the Greek phrase commonly rendered 'reverent in demeanour' in Tit $2^{3}$ he observes, 'Some ardent sacerdotalists have tried to discover an embryo order of nuns in this innocent epithet,' and he writes, 'As well extract sunbeams from cucumbers, after Swift's Laputan model!' He defends the view that ἐπίσκοπος conveys 'the idea of a super-

intendent or overseer, but falls far short of diocesan episcopacy,' and his denunciations of Roman Catholicism are lyrical. From what has already been recorded it will be seen that Mr. Simpson's style is both pungent and ponderous. He describes Timothy as 'one of those Melanchthonic characters whose judgment is apt to be warped by their native plasticity,' and in discussing 1 Ti 6[10] says that 'many a millionaire, after choking his soul with gold-dust, has died from melancholia.'

It would be quite wrong, however, to suppose that this swashbuckling and entertaining commentary can be neglected. On the contrary, its learned and careful study of words is very valuable, especially his references to classical equivalents. Modern students will often disagree, as when, for example, he contends that the phrase 'our great God and Saviour Jesus Christ' (Tit 2[13]) 'denotes one and the same Person' (p. 108), but his opinions are always worthy of study, particularly his treatment of the 'ransom-passage' in 1 Ti 2[6] and his 'Note on the meaning of *ὑπέρ* in certain contexts' (pp. 110–112). The commentary is one that no close student of the Pastoral Epistles can afford to miss.

VINCENT TAYLOR

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## *HEROD ANTIPAS*

*The Destroyer of Jesus: The Life of Herod Antipas, Tetrarch of Galilee*, by Mr. Victor E. Harlow (Modern Publishers Inc., Oklahoma City; $3.50), is a not unimportant book. The chapters on Herod Antipas and the Herod family in general are well done, but they are not the most important part of the book, although it is useful to have all this material collected in so convenient a form. The really interesting part of the book is the view it takes of Jesus and of the part that Herod Antipas played in His death. A basic part of Mr. Harlow's argument is a demand for the retranslation of Lk 23[15]. According to the Authorised Version, Pilate had just said that he found nothing in Jesus to condemn, 'no, nor yet Herod.' Mr. Harlow argues that this should read, 'But not so Herod.' He argues that Pilate may have seen no danger in Jesus but Herod did. Mr. Harlow's view of Jesus is that He began as a prophetic preacher of righteousness in direct succession to John the Baptist. He began to see that the Kingdom of God could never come unless the cynical Sadducean government was replaced. After Peter's confession at Cæsarea Philippi Jesus, at least to some extent, accepted the principles of the revolutionary figure, Judas of Galilee, and became a political operator. The Seventy were not so much missionaries as they were a new Sanhedrin—the Sanhedrin had seventy members—and were to be the new government. Jesus invaded Jerusalem with thousands of Galilæan followers. The cleansing of the Temple was not only a Messianic act, it was also a military operation. It was Herod Antipas who saw this and he also came to Jerusalem to combat Jesus. Jesus' influence with the people was shattered by His answer to the question about the tribute money because that answer assumed that it could be right to pay tribute to Cæsar. Pilate would have let Jesus go, but Herod Antipas in the end compelled His execution. Mr. Harlow would go the length of arguing that the petition in the Lord's Prayer, 'Deliver us from evil,' was in the original meaning a petition for deliverance from the evil rule of Herod.

It can by no means be said that Mr. Harlow makes out his case. Others, indeed, have stated the case before him, but it is not a case that can be entirely disregarded, and Mr. Harlow pleads it with skill and ingenuity.

On p. 11 we have the form Shalmanezer and on p. 13 the form Shalmaneser. It is to be noted (p. 5) that it was seven thousand and not five thousand who had not bowed the knee to Baal (1 K 19[18]).

WILLIAM BARCLAY

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## *CHRISTIAN PHILOSOPHY*

In *An Essay in Christian Philosophy* by Dom Illtyd Trethowan (Longmans; 12s. 6d. net), the author clears the ground for his argument by asking whether there is such a thing as Christian Philosophy, and, more generally, by discussing the relation of philosophy to theology, especially the objection that no topic can profitably be discussed with theologians because they demand that certain assumptions should be accepted on authority without further investigation. He borrows from another writer the semi-humorous suggestion that philosophy should be described not as the 'handmaid of theology' but as its 'charwoman,' possessing a home of her own and only 'obliging' within the domain of relationships with theology. He takes his stand upon a fundamental and indisputable certainty in human experience, pointing out that absolute scepticism contradicts itself; if you assert that it is true that you cannot reach any truth, you cannot at the same time deny that there is such a thing as truth.

Existentialists are his pet aversion, but he is not altogether sure that the orthodox Thomists are right. He is hesitant about the value of logical arguments for the existence of God, and prefers to rely upon a more primitive certainty by which we become aware simultaneously of both external things and the self, thus at the outset linking sense-

data with more intellectual elements of experience, and avoiding the cleavage between intellect and sense introduced by Descartes and continued in the doctrine of representative ideas mediating between the mind and things. But one of his main points is that our immediate experience of things is limited, that no limited thing can explain itself, and therefore implies the Unlimited, or God. 'Existence' can mean only the relationship of everything to God, and, however sceptical men may think they are, fundamentally and inescapably they are theistic. The awareness of God is sharpened through our sense of moral obligation, and in general religion does not deal with subjective feelings but is essentially metaphysical; it goes out to what is beyond ourselves and is part of a comprehensive Reality. The organ of apprehension is the will, but it is will in closest connexion with intellect, not arbitrary but inherently directed Godwards. Ultimately our apprehension is controlled and made more adequate by prayer: 'All knowledge of God, where good will is present, must partake of the nature of prayer.'

The most profound and illuminating chapters of the book are those on 'The End and the Means,' and 'Reason and Faith.' There is much originality of thought, but the argument is a little difficult to follow, and the style has an unevenness resulting from an excessive effort to be non-technical.

W. S. URQUHART

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## *CALVINISM*

The stream of books devoted to the re-assessment of the thought and work of the Reformers shows no sign of diminishing. The latest is *The History and Character of Calvinism*, by Professor Emeritus John T. McNeill, Ph.D. (Oxford University Press; 36s. net).

This large book of over four hundred pages, exclusive of an extensive bibliography and index, is divided into four parts. The first deals with Zwingli and the Reformation in German Switzerland and the second with Calvin and the Reformation in Geneva. In the third part the author deals with the spread of Reformed Protestantism in the countries of Europe, of the British Isles, and of America down to the eighteenth century. The last part treats of Calvinism and modern issues, giving an outline of the history of the churches of the Calvinist tradition down to the present day and concluding with chapters on Calvinism in a changing world of thought, Calvinism and public affairs, and the spirit of Calvinism in the world to-day.

This is a book both for the student and for the general reader, making available, as it does, in one volume information that would otherwise need the perusal of many volumes. Like other recent students the author has found that popular ideas of Calvin and Calvinism are often at variance with the evidence. He does not burden his pages with references; but he claims that no unverified statement has been consciously admitted, and when he does challenge common views he quotes the sources. For instance, he offers six quotations from Calvin's Commentaries to refute the popular notion that Calvin held the prosperity of believers to be proof of their election—a point which has a bearing on Weber's association of Calvinism with Capitalism.

Whether he is dealing with Calvin himself or with the responses of his spiritual descendants to the changes of modern social life and thought, the author is always the careful historian, sympathetic but not uncritical, comprehensive but not superficial.

Where the field covered is so vast, there are inevitably some slips. We note on p. 328 that 1560 should be 1660, and that the Marquis of Argyll's Christian name was Archibald not Alexander. On p. 357 New Light should be Old Light, and on p. 376 Free should read United Free.

STEWART MECHIE

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*Essentials for a Living Church*, by James Gray, M.A., Principal of Overdale College, Selly Oak, is a most interesting book (Berean Press; 3s. 6d. net). The book is written with special reference to the Church of Christ or Disciples of Christ, of which Principal Gray is a member. It deals with great and living questions. What is the part of the Church in keeping tradition a vital thing and keeping it from becoming a dead thing? The very name *tradition* is apt to have so suffocating a sound that Principal Gray would not be averse to dropping the word and using the Greek word *paradosis*. When does a Church's tradition stop being tradition in any real sense of the term and become simply sectarian prejudice? In our Christian religion and practice what are the things which are unalterable and unchanging and unchangeable and what are the things which we should be prepared to change to meet the spirit and the needs of the age? If we say that tradition must be checked against the word of Scripture, how can we apply that test now that we can no longer accept a fundamentalist doctrine of Scripture? Principal Gray quotes Karl Barth: 'Galvanized ancestral piety is emphatically *not* what we need. That which has been comes not again, and should not come again.' This is a small book, but a wise book and an important book. One of the outstanding features of it is that Principal Gray seldom gives a quotation without giving the title of the book which he is quoting and the page in the book. This book combines meticulous accuracy and real vision.

*The Transformed Abbot,* by Dr. Karl Reichelt (Lutterworth Press ; 12s. 6d. net), is a companion volume to a translation, published last year, of the late Dr. Reichelt's book on the religions of the Far East, and repeats in particular and illustrative form what the earlier book had set forth in a more general way. In this book he concentrates attention on the relation between Buddhism and Christianity, and gives us a fascinating biography of the Abbot Miao-Chi, who, born in Formosa, studied the various forms of Buddhism in the monasteries of Japan and China, and then returned to his homeland as head of one of its most important religious establishments. Miao-Chi was a reformer even within Buddhism, and represented the very highest type in that religion. He underwent a double conversion. First of all, he turned from the lower to the higher aspects of Buddhism, and found satisfaction in the discovery within himself of the true Self, which also became the basis of unity with his fellow-men. But he was dissatisfied with the negations of Buddhism and the absence of any faith in a personal God. It was for him too subjective and abstract, and paid insufficient attention to the necessity for an historical basis. Very beautifully Dr. Reichelt tells how the void was filled. Miao's earlier impressions of Christianity were recaptured and deepened, and towards the end of his life, greatly influenced—if we may read between the lines—by Dr. Reichelt himself, and after much suffering, persecution, and mental anguish, he became definitely a Christian—and thus a ' transformed Abbot.'

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*The Highway of our God,* by Catherine Booth (Salvationist Publishing and Supplies Ltd. ; 4s. 6d. net), is sub-titled *Selections from the Army Mother's Writings.* It will do any one good to read this book. The reader will find no fine writing here, but on every page, in every paragraph, in every sentence, he will find himself face to face with the central truths of the Christian faith, and always in the most practical way. ' True peace, divine peace—the only peace that will do to die with—arises out of a settlement of our differences and a cessation of hostilities toward God, and reconciliation with God, bringing assurance and quietness in view of the past, the present, and the future.' ' The truly repentant soul first sees sin ; secondly, he hates sin ; thirdly, he renounces sin.'

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*The School as a Christian Community* is a symposium edited by Mr. W. O. Lester Smith (S.C.M. ; 4s. 6d. net). It arose out of the investigations made, at the request of the Christian Frontier Council, by a small group into the ' fundamental assumptions implicit in our national educational enterprise.' It consists of seven chapters on the religious and community life in seven different types of schools. In each chapter some one intimately involved in the work of the school gives an account of what is being done. It underlines two basic problems of all education. The first is the fundamental fact that the character and personality and example of the teacher are all-important. The second is summed up in the question : ' Where home cares not at all, what can the school do ? ' This is a challenging book. In the chapter entitled ' In a Co-educational Grammar School in Wales ' R. G. Mathias writes : ' There is in my view no place for quietism to-day. I feel it of the utmost importance to attack on three broad fronts ; first, to counter materialism with idealism ; secondly, to combat slogans and sloppy thinking by stressing Christian conscience and personal responsibility ; and last, to underline the need for Christian duty, Christian courage and hard work.' It would be hard to outline a better programme than that. This book is also an encouraging book. It is cheering to see that the educationalists who wrote this book do not waver in their confidence in modern youth. In the chapter that we have already quoted Mr. Mathias finishes with this : ' A senior boy in poor circumstances whose Recruiting Board papers I signed only a few days since had put down opposite the heading *Special Interests* the one word *Religion.* It surprised me. He could so easily have put down Rugby, at which he is very good, or a number of other things. But he had written *Religion.* That it was there, bald and unashamed, must be our hope and responsibility.' This book will make those who are interested in Religious Education both think and hope.

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*An Introduction to the Old Testament,* by Edward J. Young, Th.M., Ph.D., Professor of Old Testament in Westminster Theological Seminary, Philadelphia, is the fourth printing of a book first published in 1949 (Tyndale Press ; 18s. 6d. net). Professor H. H. Rowley has written of it that, ' Of the conservative books on this subject this is easily the best and most enlightened in its treatment of others,' a judgment in which the present reviewer entirely concurs. Dr. Young is far more learned in the history of criticism than most of the critics themselves are. What is abhorrent to him are theories which regard the books of the Old Testament as so many patchworks made up of odds and ends of documents, and if he can find any reasons for believing in the literary unity of a book he does so—for example, Isaiah, Jeremiah, and Zechariah. But his position is very different from that of the Scandinavian opponents of literary criticism, and his habit is to put the dates of the completed written units as early as he possibly can.

# The Gerasene Demoniac: A Diagnosis

## Mark v. 1–20. Luke viii. 26–39. (Matthew viii. 28–34)

By the Reverend T. Hawthorn, M.A., Nagercoil, South India

The man who was the first to meet Jesus on His arrival in the country of the Gerasenes shows some general features that are common to various kinds of mental illness and also signs and symptoms, reported or directly inferable from the concise yet clear Gospel narratives, which make serious diagnostic study possible.

The evangelists echo the wonder of normal folk at the physical strength madmen can (and often do) exert, especially to break out from what is designed to restrain them. Mk 5[3] uses emphatic negatives which seem to come straight from the voluble eye-witness: *καὶ οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι.* There are, too, the madman's flashes of insight into other folk which are all the more striking when seen against their strange background. To the man of Gadara and to Peter of Galilee alike is revealed the truth that Jesus is the Son of the living God. Then we are told both directly and indirectly of the shamelessness which led to exposure; Luke says outright (8[27]) *καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον,* and Mark implies the same when he briefly sums up the man's new condition after the cure in words obviously designed to bring out the contrast with the salient features of his madness (5[15]), *καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, κτλ.*

If we try to diagnose the illness, we are immediately aware of the excitement of the man. He is moving continually, boundlessly energetic (Mk 5[5f.]) *καὶ διὰ πάντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν τὸν Ἰησοῦν, ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ.* His shouting in the tombs and hills when he was alone might perhaps be insufficient evidence of an unbalanced mind were he not reported as addressing Jesus, after bowing before Him, *κράξας φωνῇ μεγάλῃ* (Mk 5[7], Lk 8[28]). More important, the self-mutilation with stones gives us one reason at least for the previous attempts to manacle him. It is noteworthy, in passing, that Luke fails to report this side of the man's behaviour.

We may here quote Henderson and Gillespie [1] on Acute Mania: 'Such a patient is "on the go" night and day,' and compare their case 24: [2]

'Acute mania. Summary: . . . extreme restlessness; excessive talkativeness with continuous screaming at times; . . . shamelessly erotic behaviour . . . gradual subsidence with occasional exacerbations of destructiveness. . . .'

Since it is easy enough to find evidence for a diagnosis of mania, the nickname 'Legion' given in answer to Jesus' question might then be seen as an example of humour and fancy, conforming to Henderson and Gillespie's picture: [3] 'In mania the mood is a gay, happy, jolly, infectious one: the patient carries you along with him. . . .'

But there is another side to the picture presented by the evangelists at which we must look. The man is a solitary, cutting himself off from normal society. Even when healing is nearly complete, and he has recovered a sound mind, he lacks the self-confidence to use it, and since he feels inadequate to face the world alone he asks permission to stay with Jesus. Moreover, when he is sick his behaviour in living in the tombs is bizarre. In these features we may more easily recognize a schizophrenic, and there are other indications which tend to confirm this opinion. Henderson and Gillespie note a feature of the schizophrenic's behaviour: [4] 'He hesitates between one feeling and the other, so that he may waver between strong like and dislike, between wanting and not wanting something—rejecting and accepting almost at the same time.' Just so the man of Gadara recognizes Jesus as Son of the most high God, yet immediately pleads with Him to leave him alone, though Jesus, who, he knows, has the power, has shown His readiness to heal. In this encounter, too, we see the self-centredness of the schizophrenic; *τί ἐμοὶ καὶ σόι, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου*; and a suspicious, paranoid attitude, *ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς.*

The clash between these two groups of symptoms, of mania and schizophrenia, is more apparent than real. To quote Henderson and Gillespie again: [5] 'There are undoubtedly many manic-depressives who show just such schizophrenic features, and there are, on the other hand, many schizophrenics who show manic-depressive symptoms. It is better to keep an open mind, without trying to be too definite in one's diagnostic grouping. The excitement of the manic-depressive is often difficult to differentiate from the excitement

[1] *A Text-book of Psychiatry* (Oxford Medical Publications, 7th ed. [1950], 240).

[2] *Ib.*

[3] *Ib.*, 266.

[4] *Ib.*, 310.

[5] *Ib.*, 265 f.

of the acute schizophrenic. In mania the mood is a gay, happy, jolly, infectious one; the patient carries you along with him, and there is a warmth about the manic which one does not find in any other of the psychoses. In schizophrenia the excitement is a blind, impulsive, episodic state, during which the conduct is bizarre and largely determined by hallucinations and by the delusions which are so commonly present.'

Now the illness was long-standing (Lk $8^{29}$), and from Mark's *διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν δεδέσθαι* ($5^{4}$), and Luke's statement about the unclean spirit *πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν* ($8^{29}$) we gather that though the necessity for restraining the patient arose only occasionally, such episodes had been numerous. Together with this consideration favouring schizophrenia there is, against mania, an absence of any flight of ideas in the man's conversation with Jesus. We do not know the content of the continuous crying in the hills and tombs; it may have been verbigeration. Finally, no neater diagnosis of schizophrenia could be given than that single word of a disintegrated personality, no longer a whole man, but 'Legion.'

Such is the serious state of the man whom Jesus meets and wills to heal. Dr. Weatherhead, in *Psychology, Religion, and Healing* has drawn attention to the change in Jesus' methods of treatment to suit the needs of the patient. Jesus begins to exorcise the unclean spirit, with words known, perhaps, to those with Him from previous occasions, to judge from Mark's confident direct speech, but He is interrupted and changes His approach. As the man has met Him on the personal level and addressed Him by name *τί ἐμοί καὶ σοί, Ἰησοῦ κτλ* (Mk $5^{7}$), so Jesus readily and quickly shifts His ground and asks *τί ὄνομά σοι* (Mk $5^{9}$). This is no idle curiosity; nor indeed is it only an act of courteous response. Then, as now, the question could be used at a first meeting designed to assess the general condition of the patient; but Jesus looks for more than this. The question is fundamental to His purpose of healing. The man knew Jesus; knew even who He was, but did he know himself? Our name is one of the most individual of our possessions; if we lose it we are no longer what we were. To have a name is to be a person. By the question Jesus is 'recalling the man to his selfhood.'

The answer is as significant as the question. The man is not completely lost, for he has some insight, but it is insight into the sorry state of a personality no longer under control, like a land largely enemy-occupied. Nevertheless a nucleus of the 'I' remains in touch with reality, and able to recognize the need for regaining control over the rest. Such self-knowledge is the beginning of hope and recovery.

So by Jesus' power the miracle is performed, the evil spirits surrender control, and wondering towns-folk come to see the healed man, yet ask Jesus to go. As He leaves He is asked by the man for permission to go with Him, but He refuses and orders him to return home to his relations and there tell of his God-given cure. Thus Jesus breaks the transference the man had for Him and forces him, we suspect, to face problems from which his illness had been an escape. It is His intention that the man should again become an active member of the society he had left so long.

Mark and Luke in their little 'follow-up' of the patient which rounds off their stories describe in one way each, though without emphasis, how the Gadarene failed to obey Jesus implicitly. Mark reports that he began to make speeches in the Decapolis about Jesus' healing. Luke, having given Jesus' instruction in the words *καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ Θεός* ($8^{39}$), and thus lent weight to the idea that Jesus' object was to detach the man's thoughts from His person, reports the matter of his speeches in all parts of the city as *ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς*. But these human failings only increase the conviction that the man fully regained his mental balance and re-established himself successfully in society.

We can hardly doubt that Jesus' intention was twofold. Together with, and served by, the rehabilitation of His patient is the larger purpose of declaring God's ways to all men. 'Tell them how great things the Lord hath done for thee, and hath had compassion on thee.' The general context of the Gadarene episode in Mark and Luke is evocative of faith in Almighty God. Before it comes the storm at sea: 'How is it that ye have no faith?' (Mk $4^{40}$); 'Where is your faith?' (Lk $8^{25}$); two other stories of healing follow it, pointing to faith in the person of Jesus: 'Daughter, thy faith hath made thee whole' (Mk $5^{34}$) (cf. Lk $8^{48}$) and 'Be not afraid, only believe' (Mk $5^{36}$) (cf. Lk $8^{50}$). Jesus sends the man home with a message which will gain force from the speaker's living illustration. If the Gadarenes will not receive Jesus Himself, He will nevertheless not be without a witness; if they will not believe in His person it may well be that they will gain belief through the cure '. . . or else believe me for the very works' sake' (Jn $14^{11}$). To this end, the preaching of the gospel, is sent out the healed schizophrenic.

# Religious Education

## The Framework of Form Teaching in a State-aided Grammar School [1]

By Agnes Humphreys, M.A., Dudley

Form Teaching is a semi-technical description for the time which is devoted to religious instruction in all forms of primary and secondary education affected by the Education Act of 1944. This Act recast the structure of the statutory system so that the word 'secondary' now covers all forms of post-primary education. State-aided or maintained grammar schools include those directly under the control of the Local Education Authority [2] and the various forms of Voluntary School.[3]

The framework of Form Teaching in a state-aided grammar school is conditioned by the external regulations of the Act and the internal problems which it raises within each school. The British system of public education is intended to be built upon the Christian faith. Mr. Chuter Ede declared in the House of Commons on 10th March 1944, that the provision for religious instruction in the Act was intended to meet the desire of parents who wanted their children to have a grounding in the 'principles of the Christian Faith as it ought to be practised in this country.' [4] Form Teaching is therefore a legal obligation but its existence has been made possible by meeting the problem of denomination in a new way. All forms of State-aided school are intended to use the 'Agreed Syllabus' but certain provisions cater for the liberty of the parent. In the County School parents may either (1) withdraw their children from R.I. or (2) ask for denominational teaching providing that the expense does not fall on the L.E.A. In the various types of Voluntary School they may (1) ask for R.I. to be given in accordance with the trust deeds of the school or previous practice or (2) if denominational instruction is given ask the governors to provide Agreed Syllabus instruction.

The 'Agreed Syllabus' is not laid down by the Ministry of Education but varies from area to area. The Act empowered the L.E.A.s to establish standing advisory councils to prepare an Agreed Syllabus in consultation with representatives of the authority, the teachers, and the denominations concerned. The point of the 'Agreed Syllabus' is to avoid any 'catechism or formulary which is distinctive of a religious denomination,' but this does not mean that teachers are restricted to Bible teaching. The different Syllabi contain sections on the Lives of Great Christians, Church History, and Beliefs which are common to all Christians. In short the Agreed Syllabus recognizes that doctrine does not inevitably mean 'denominational teaching.' The freedom of teachers has not disappeared completely, since they have to select and frame their own syllabus from these general outlines, but there is nevertheless a legal limitation of their work, which is new in the history of education.

The effect of the Act upon the State-aided grammar school varies in detail from area to area, as do the results of the 'removal' and 'demand' clauses.

But the general framework of the work presents a new sort of challenge to Christian teachers, which they take up with trepidation and humility. The grammar school course covers the critical and self-expressive period of adolescence when young people are losing their childhood conception of God and are striving to find their adult pattern. Their questions show how curious they are about the relationship between religion and life, and the validity of what we teach. Children of a secularist age have a real need to see that we are not handing down a dead tradition but a living answer to the problems of a restless and expanding universe. Clever children don't want pretty stories, they want instruction through the impact of mind on mind by people who know their subject as well as how to teach it. This raises the question whether there are methods which are particularly suitable for the different age groups, for this is the time when children tend to break away from Sunday School and the traditional pattern of their parents.

The Scripture teacher unlike the Modern Language or the Science expert never begins with a vacant site. The class is never a homogeneous unit, for it may contain members of the Church of

[1] This will be followed by an article on the Content of Form Teaching.

[2] L.E.A. appoints all members of the Governing Body.

[3] (*a*) Controlled Schools. L.E.A. appoints $\frac{2}{3}$ of the Governing Body.
(*b*) Aided Schools.
(*c*) Special Agreement Schools. } L.E.A. appoints $\frac{1}{3}$ of the Governing Body.

[4] Hansard, Vol. 397.

England, the various Free Churches, as well as a few from growing sects like the Christadelphians, Christian Scientists, or even the Christian Spiritualists. Good Sunday School and Day School teaching may have taken some of the gilt from the gingerbread. The spectre of fundamentalism is bound to rear its head.

Then there is the problem of organization. Who is to teach form Scripture? Is it to be the form master or form mistress? In a large school this will mean that organization is a horizontal pattern and many hands may make light work! Or shall we choose the vertical method and keep form Scripture in the hands of two or three who want to do it? What is the function of the Scripture specialist? Should the headmistress teach Scripture or will her own divinity prevent the children being natural and unself-conscious?

Each school has its own solution, but for the moment, looking at the ideal rather than the actual, may I make the following comment:

(*a*) Every grammar school needs at least one fully qualified specialist with a responsibility allowance, as in the case of other heads of department, because:

(1) There must be a unified course and some one to whom the non-specialists, especially young teachers, can refer. New developments in both Old and New Testament Studies must be mediated or the subject will fossilize.

(2) We need more trained graduates.

(*b*) The Vertical method is best, because:

(1) All form masters and mistresses do not want to teach Scripture.

(2) Form Scripture can easily disintegrate into form-business.

(3) Continuity of teaching—it is better for children not to have an annual change, because they get to know their teacher and feel more free.

(4) Organization is in the hands of a Head of Department like most other subjects.

(*c*) Every school should have two periods a week.

Form Scripture presents a challenge which Christians neglect at their peril in an age when so many State systems have chosen to keep religion away from their young people.

# In the Study

## Virginibus Puerisque

### Advent

By the Reverend Kenneth Underwood, B.D.,
Rydal School, Colwyn Bay

'Watch. . . .'—Mt 24[42].

Advent is one of the great festivals of the Christian Church. The word 'advent' means 'arrival' or 'coming,' and for about four weeks before Christmas we remember the Coming of Jesus. We remember, of course, His coming as the Baby born at Bethlehem. But we think also of His Second Coming, for He told us that He would come again. If you read the twelve or thirteen verses that come before our text you will see some of the things that Jesus said about this Second Advent, and one thing He said was that only God knew when it would be. What then should be our attitude towards it? Well, the answer to that is the one word of our text—'Watch!'

Now the word 'watch' can mean a lot of different things. I was working in my garden the other day and a friend came in and said to me, 'Ah! Well done! I like to watch other people working!' Well, clearly Jesus didn't mean that we should just stand around waiting and doing nothing.

There are other meanings of the word 'watch' that will bring us nearer, I think, to what Jesus did mean. There is, for instance, the man who is 'the watch' on board ship. It is his business to look out for danger and to protect the ship from harm. Think how important his watching was during the War when mines and enemy submarines and ships were about, trying to destroy his ship and the people in it. He is doing a very important thing by watching; he is on guard, and he must be alert. Jesus meant this. This is what you must do if you are to be ready for Him. When danger threatens, be bold and don't let temptation get through your defences; and watch your thoughts and words, your feelings and your actions.

Now it might be wrong to watch others working and to let them do it all when we might have helped; but in another sense it is right to watch others, because that is how we learn to live. My little boy certainly watches me and copies the things I say and do; and I often wish he didn't, for what he learns from me is not by any means always good. But we can all safely watch Jesus and learn of Him. During the last War I spent every night of one week 'fire-fighting' on the roof

of a tall building in the middle of Plymouth. Every night the bombers came over and dropped their high explosive and incendiary bombs, and all around us were raging fires and flying masonry and collapsing buildings. I was terrified. But a friend of mine was on that roof with me and he chatted away and got on calmly and cheerfully with the job of putting out the small fires that started every now and again. I watched him and I knew he could see me, and so I stayed on the job we had to do.

Remember—one day Christ is going to come to you and ask you what you have done with the life He gave you. I hope we shall all be prepared for that. The way to be prepared is to watch Him carefully now, and to remember that He is watching you. There need be no difficulty about seeing Him, for His picture is painted for us wonderfully clearly in the Bible. And if we fix our eyes on Him we shall find that He will help us to watch for danger and resist temptation, and to be alert and in control of every part of our lives.

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## Our Christmas Prince

By the Reverend Charles M. Hepburn, B.D., Crieff

'And his name shall be called . . . The Prince of Peace.'—Is $9^6$.

Eighteen years ago someone whom everyone of you, I am sure, admires was born on 25th December, Christmas Day. So this Christmas she will become officially of Royal age, for this Princess is a member of our Royal family, Princess Alexandra. One of the several names by which she was christened was the appropriate one of 'Christabel.' She is undoubtedly a charming girl, lively, vivacious, and intelligent. Nor is she at all spoiled, because she was brought up in a natural way. A friend said once, when she was at school,

'I find it hard to remember you're a princess.'

'I sometimes find it hard to remember myself!' said the Princess with a twinkle.

Our Christmas Princess, however, has her serious side as well. Someone who, when she was smaller, was visiting her home was shown into her attractive pink-and-white bedroom. The first thing he noticed was on the wall beside the bed, a framed photograph of her sailor Father, the Duke of Kent, who was killed in an aeroplane accident. Then he saw with interest on a small table at her bedside a Bible and two small books. The books were these: *Morning Bells* and *Little Pillows*, the one with a fine thought to start the morning and the other with one to fall asleep on at night. I'm sure that has helped our Christmas Princess to grow up not only beautiful, but good.

At the birth of our Christmas Princess forty-one guns roared a Royal salute, and good Queen Mary, the Princess' grandmother, was so excited she forgot to go to Church, and Queen Mary didn't normally forget that.

Christmas, though, makes not only us but millions the world over think of our Christmas Prince. Because on the first Christmas Day, and indeed there would have been no Christmas without Him, there was born in Bethlehem, 'The Prince of Peace.' Only it wasn't in a palace that Prince was born, but in a poor and lowly stable 'with the oxen standing by.' At His birth there was a song of angels, singing:

> 'Glory to God in the highest, and on earth
> peace to men of goodwill.'

We haven't any information about our Prince when He was eighteen, because from the time He was twelve to the time He was thirty all is a blank. These are what are called 'The Hidden Years.' All through them, however, we may be sure He would be working hard, helping His widowed Mother, Mary.

> A Carpenter of Nazareth
> (No more than that?) at home was fain
> For eighteen years to spend His breath
> In daily work for daily gain.

Finally, when He was thirty-three, He won a crown. Only the crown He wore was a cruel one of thorns. In submitting to so great an agony He showed how greatly He cared for us.

> Oh, dearly, dearly has He loved,
> And we must love Him too.

With all our hearts we ought to adore our Christmas Prince.

O come, let us adore Him, Christ the Lord.

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## The Christian Year

### Christmas Day

### Christmas is a True Story

By the Reverend Professor George Johnston, B.D., Ph.D., Emmanuel College, Toronto, Canada

'And the Word was made flesh, and dwelt among us, and we beheld his glory. . . .'—Jn $1^{14}$.

'And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.'—Ph $2^8$.

The other day a journalist in a small Ontario town was talking to me about churches and ministers, and somehow we mentioned Christmas. 'You know,' said she, 'at Christmas we go to church simply to hear the old story.' And, of course, she is right.

We have read the old story in its Biblical version and marvelled anew at its beauty; we have sung the ancient carols that repeat it in the language of folk-tale and song. What now may we add that will lead us more deeply into the truth of God's gospel?

1. The first thing we may say is this: *If the Christmas message is 'just a story,' it might well be mythical.* That is, we should not necessarily believe that the thing ever happened as described. There are American specialists in what is called 'religious education' who won't allow children under twelve to be deluged with such a spate of 'mythical' elements, lest they wake up one day under the impact of scientific criticism and discover it is fictitious. Who ever saw an angel? How on earth could these marvels have happened and yet the citizens of Bethlehem, together with all Herod's kingdom, refused to believe that the Divine Messiah had been born? It is absurd; it cannot be accurate, and so we must not talk about Christmas as the evangelists do!

It is easy enough to sympathize with their complaints. I have not seen an angel; have you? Not the kind that is usually meant in the interpretation of Luke or Matthew. Virgin births don't happen every day, and are perhaps inconceivable among the human race. But the trouble is that once you begin throwing out the angels you may end by throwing out the baby Jesus. How are we to pick and choose among the gospel details? And without a terribly real infant, Christmas cannot be Christmas.

Whatever else we believe, we must believe that Jesus was born to Mary one day, somewhere in Palestine. Otherwise our faith would depend on a mythical tale and we could not even be certain that any young Prince gave His life on a Cross one Friday in the Spring-time for love of God and man.

2. On the other hand, can we rest content with the assertion that the birth of Jesus Christ was an historical event?

Anything that disturbs the even flow of the stream of Time is historical; it happens once upon a time; it has other events before and after, and many that are contemporary. Few of them are important: our own three meals a day, for instance; some of them are so momentous that we dub them 'historic': the crossing of the Rubicon by Cæsar, for example, or the discovery of America or the invention of the H-bomb. No doubt the birth of Mary's boy is historic, if we consider what Christ and His Church have done for civilization. Nevertheless, anything that is merely an event in the Time-series cannot be, in the best sense of the word, 'mythological.'

What I mean is that a myth, in the proper use of the term, always seeks to tell us about the unseen, eternal realm of the Divine. No creature saw God at the making of sun and moon and stars; how can we ever get authentic eye-witness reports about it? But we believe in that creation and we have our myths that enshrine its truth. Nobody has been to the end of the course, either, and yet we hold fast to certain myths that assert the final fulfilment then of that same Creator's purpose.

Our religion says that the coming of Christ is *mythological* in this way. *It is not a fiction, because it did take place in history. But its primary meaning concerns God whom no eye hath seen.* Christmas tells us that God is with us, that 'the Word was made flesh, and dwelt among us.' The tremendous thing about Christmas is precisely that it is a true story and at the same time completely mythological. In the strictest sense, 'once upon a time' He who is eternal entered a human family through the womb of a Mother. He who was in the form of God humbled Himself and took on the form—of a man? Yes! Say rather, He assumed the form of a slave and became obedient even to death. This festival to which we are tied, this convention at the mid-winter solstice, gets its glory from the whole range of the Christian calendar: from Creation's beginning to the covenants with Israel; from the hope of Jeremiah to the road-breaking of John the Baptist; from Lent to Good Friday, Easter and Pentecost. Here we are recalled to the beginning in history of Him who is eternally begotten, the Word, the Son of the Most High, and the Saviour of the world.

3. This true story is wonder-ful! If you are going to tell it with any approach to its full meaning, you must talk about the angels of God 'ascending and descending on the Son of man.' At this manger there is a bridge built between heaven and earth for all the sons of men who will be brothers to this Child. Round His rude cradle eyes of imagination see cattle and sheep, robins and asses, and other humble creatures of the Divine appointment; for they all are to be gathered into the sweep of His redeeming work.

With the heavenly Babe we associate inevitably joy, hope, and tender love. He comes to the mid-winter of our despair and anxiety with the promise of a future. He touches our hearts with thoughts of innocence, children's laughter, and our own lost innocence. 'If only,' we say, 'we could live the whole year with Christmas carols on our lips and the sweetness of tender love in our hearts!' But deep down we fear it will be again as it has ever been; the gales of January will freeze our loveliest impulses and by June our selfish temper will be in control once more.

Ever so! The gospel of Christmas cannot escape it. For the Church rightly insists with St.

Paul in our text that Christ's coming was no holiday: it was a sacrifice. The all-mighty surrendered Himself to life and death on earth; the all-loving became a part of Man—Man who is tender and tempery by turns, selfish, proud and greedy, idolatrous and cruel. God the Son descended into darkness because we needed light; He ascended a Cross where our forbears hacked His body to pieces and spat upon His love. And we know Him as God the Son because we have been to Calvary and found that He does indeed save His people from their sins, does reveal the eternal Father and bestows a Holy Spirit.

You and I may celebrate this true and yet utterly mythological festival only if we remember that it can happen here! Christ may come to us, to this church, to this home, to this heart. We, too, may go to Bethlehem to kneel at the manger and offer to Him the mystery of our selves and all our treasures. Only, be sure that it is never enough to do this 'sacramentally' at midnight mass or at the children's White Gift service. We must also do it, despite the onset of January and the distant prospect of June, day by day, as we accumulate our treasures in shop, factory, school, and bank; day by day as we read the news of our world and share, however remotely, in the government of the West or the East; day by day as we learn to get on with our wives and our children, our in-laws and our enemies, and even ourselves. Festivals once a year do tell us that such and such happened once upon a time (it's a true story!), as once upon a time Very God of Very God became flesh in Mary and was truly born as Jesus Christ. But may God help us if we try to be tender, true, joyful, and hopeful just once a year round the Christmas tree in a happy Christmas church!

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First Sunday after Christmas

## The Sorrows of Knowledge

By the Reverend Principal Norman H. Snaith, M.A., D.D., Wesley College, Headingley, Leeds

'The mirage shall become a pool.'—Is 35[7] (R.V.m).

This passage comes from times closely similar to ours: high hopes for the future, continued disillusion in the present, a billowing stern wave of trouble behind. For this chapter is similar in contents and style to much of Is 40–45, with its heritage of woe and its hopes of glorious prosperity in a restored Jerusalem. They did indeed get the Temple rebuilt, but it took them sixteen years to get well started, and another seventy years to get the city walls rebuilt. All that time and for generations afterwards they were a continually harassed folk, with fitful gleams of sunshine always lost in gathering clouds. The vision of Ezk 47 proved to be nothing but a mirage—dust and sand when they got there.

There is an odd line somewhere in Homer which breaks in like a chilly autumn breeze over a garden of spring flowers: 'Man is the saddest of all the beasts of the field.' The tragedy is that this is true. We know too much:

> Lord make us fools by heavenly grace,
> For knowledge is the death of us.

We are the saddest because we can see so far backwards. We have memories. The beasts are more fortunate. There are many things we would gladly forget, things we have heard and seen and done. There are memories that bring sadness and regrets. We try to smother them, but they refuse to be smothered. Nothing that happens to us, so the psychologists say, is ever wholly forgotten. We are like Slightly—it all comes back to us, some time, somewhere.

We are saddest because we can see so far forwards. We have wonderful dreams and hopes that persistently spring to new birth. We are born to look up to stars we can never reach, born with a hunger we can never satisfy, a thirst we can never quench. We are born to know something of what beauty is, and goodness, and truth, but doomed to walk in a world of shadows and decay. We can grasp hold of the rope that is tied on to the end of things, but we have neither the wit nor the strength to haul ourselves up. Or, perchance, the end comes loose and we fall back to the levels of dusty earth. We see the picture of the palm trees and the water, but it is a mirage, and we are still full of weariness in a barren, thirsty land. It is a curious commentary on the vanity of human striving that the name we give to the perfect society is Utopia—No Place. We are anxious for the morrow, because we know of yesterday. We can have pain and know that it must get worse. We can worry about friends and children, because we see them doing things which our own knowledge tells us are foolish. Our own experience tells us that they are heaping up sorrow for themselves. We know that a time is coming when they also will have to pay.

There is a phrase in the Bible that fills me with horror: it is a description of God—the Ancient of Days. It is He that has all the knowledge of all the past and all the knowledge of all the future. How dreadful His eyes must be! It says: 'before whom the angels veil their faces.' Perhaps this was not because of the splendour of His glory so much as because of the eyes of this Ancient of Days, the awful knowledge of the ever-living God, who was, and is, and is to be. And one day we

must all stand before this God, this awful God, this God who knows us through and through. He knows all about hidden thoughts and secret motives. No rationalizations will suffice. We sometimes deceive other people, and sometimes even manage to deceive ourselves, but in that day we stand stark naked before Him with whom we have to do.

That could be terrible, could be: but it need not be. We are the saddest of all creatures. That could be the whole story, could be: but it need not be.

It is the length of knowledge that brings sadness. We have to learn to look deep, for there is gladness in the deep. Man is the saddest, but he can be the gladdest. I do not think that gladness can ever cut out sadness, though sadness can destroy the other. But it need not. It is the length that brings sadness, length of time backwards, length of time forwards. It is the depth of the NOW that brings the gladness. The problem of life, therefore, is the problem of learning how to live in the present. This is where the doctrine of assurance comes in: the fact that it is possible here and now, at this moment to be assured of forgiveness of sin and of being right with God. This is what lies at the root of the saying about taking no thought for the morrow. It means that by personal trust in God, by faith, we can know here and now the gladness which infuses the sadness and gives to us the 'joy of our salvation.'

Not only must we seek the depth rather than the length, the Now of the Presence of God rather than the yesterdays and the to-morrows of men; we must also dig deep below knowledge itself. As I said before, it could be terrible to stand without defence before the Ancient of Days. So it would be if God's knowledge were the most important thing about Him, or if His knowledge were the cool, accurate, mental knowledge of the Greeks. But the old Hebrews knew better than that. They knew that God's knowledge of us is not only that of the impartial Judge, but that of One who knows us personally and is intimately associated with every step of the way we take. For the Hebrew *yada'* (the word usually translated 'know') involves personal knowledge rather than intellectual knowledge. So that His knowledge of us involves His compassion (*racham*) for weak and wayward human nature. This leads us on to the full declaration in the New Testament of His boundless grace and the love that will not let us go.

It is when we seek the depth of knowledge rather than the length of it, it is when we dig deep into the knowledge of God to find that hidden in its depths is His mighty saving grace—it is then that the mirage becomes a pool, a pool whose water is the very water of Life itself.

SECOND SUNDAY AFTER CHRISTMAS

## Taskmaster or Heavenly Father?

BY THE VERY REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW

'Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.'—Ex $5^7$.

This is but one incident in the age-long story of man's inhumanity to man. The children of Israel are toiling, as driven slaves, at their weary task of brickmaking. Goaded to despair, they send Moses to ask from Pharaoh a three days' respite that they may sacrifice to their God. This the tyrant haughtily refuses. He orders his taskmasters to hound the slaves back to their work, and in the very refinement of cruelty adds a new, harsh condition to their toils. Hitherto both the clay and the straw which gave it cohesiveness had been provided. Now they were to be given the clay alone. As for the straw, let them scour the desert for it, and when found, let them see to it that the day's tally of bricks was not diminished. One can almost hear the raucous voice of Pharaoh as he shouts his infamous order—'Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.'

As we fare forth on another stage of our journey through this world of hope so long and bitterly deferred, how easy it is to succumb to the mood wherein God appears to us a hard Taskmaster, calling us to labour under conditions that hover continually on breaking point. Let us face these moods with brave realism and seek their corrective in a more virile faith.

First of all, these are days in which God seems to demand from us *service without emotion*. There is a phrase in Scripture which aptly describes a prevailing mood of to-day. It is the expression '*past feeling*.' We are an emotionally exhausted race. During the War and its ghastly aftermath events have crowded so thick and fast upon us that the mind refuses to receive another impression. Daily we have to face life in a state of unending tension and precariousness. We have to contrive to live and often have no heart for life. Our days are a long slavery of making bricks without straw.

But is it not just here that life presents us with an ennobling challenge? When life flows sweetly for us, we can descend upon the day's tasks and toss them from us like hay on a hay-fork. It is another thing to face the day's encounter with a heart of lead. To all our days there is a dark menacing background of international insecurity. One plan after another for world peace is painfully constructed, only to crash to the ground and

chaos is come again. And in the foreground of our lives—like the poor who are always with us—there are swarming cares of home and health and business, and the battle between the flesh and the spirit to which we are eternally conscript.

All this is true, but is it not just this indomitable spirit that rises undismayed from one catastrophe after another that strikes the heroic chord in all our hearts? To contemplate it in life or literature is a constant incentive to endurance. How moving is Barrie's simple play *The Old Lady Shows Her Medals*. A poor charwoman envies her mates whose proud and constant theme is their sons in the trenches. In a strange way this humble woman is enabled to adopt a great Scots 'Jock.' His leave comes round and they have a week of sheer joy together as 'mother' and 'son.' Then he returns to battle and death. Our last glimpse of the brave little woman—her dream of happiness shattered—is the sight of her lifting her pail, shouldering her mops and her brushes and setting out to the day's toil undaunted. Their name is legion in the grim world of to-day who with sorely chastened hearts keep the flag flying. Let us have but one fear—to be unworthy of them.

Again is it not true to say that, in our present hard conditions, God seems to exact from us *service without certainty*? Long ago the Psalmist anticipated our present heartbreak when he said: 'My tears have been my meat day and night, while they continually say unto me, Where is thy God?' As we gaze on the long, tragic history of mankind with its unending wars and tumults and see man's most brilliant inventions prostituted to his own destruction, as we note the almost omnipotent power of evil and the precarious foothold of good, as we watch the seemingly useless sacrifice of so much chivalry, which of us is not visited at times by the ultimate doubt?

Now it seems to me that there is one corrective, among others, to this paralysis. *If we cannot trace God on the huge canvas of history, may we not discover Him on the smaller picture of our own intimate and personal experience?* Blind are we, and of all men most unteachable, if we do not find in our own heart's history compelling evidences of a Heart that plans for us and a Hand that guides. Why is it that four lines of a simple hymn can move us to the depths?

> I delivered thee when bound,
> And, when bleeding, healed thy wound;
> Sought thee wandering, set thee right;
> Turned thy darkness into light.

Simply because into each line of the hymn we can fit tremulous memories of God's goodness and mercy towards us that banish doubt of Him for ever from our wondering hearts. As for the uncanny guidance of God, which of us but has known it and proved it down the years? Those of you who have read Hardy's poignant novel, *The Mayor of Casterbridge*, will never forget the scene in which Michael Henchard was plucked back from the pool he was intending to make his death-bed by the sight of his own effigy lying stiff and stark upon the surface of the stream. 'Who is such a reprobate as I?' he exclaims, 'And yet it seems that even I be in Somebody's hand!' Amid all that life leaves dark and obscure for us, of one thing we are certain—that we have not been the sport of time and fate and chance. We have been in Somebody's hand.

Finally, God seems to demand from us *service without worthiness*. How many a life has been lost to God and man because men have looked up into the face of God and said: 'I am a desperately ordinary soul. My way of life is strewn with broken vows and frequent falls.' And thus he makes the great refusal and counts himself unworthy of the life triumphant.

Now the whole of Scripture is the record of the Master-builder who has been forced to make His bricks without straw, to forge His most powerful instruments out of the most unpromising material. The men He raised up to be leaders of men were not endowed with iron wills or perfect characters. 'Who am I,' says Moses, 'that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' Isaiah shows the same shrinking, 'I am a man of unclean lips.' Jeremiah can but murmur, 'I am a child.' Paul describes himself as less than the least of the Apostles. Peter in a blinding flash of self-revelation when confronted with the ineffable purity of Christ can only cry out, 'Depart from me, for I am a sinful man, O Lord.' From Genesis to Revelation the Bible abounds in comfort for men who shrink from offering to God the poor, soiled fragments of their integrity. There is a fragrance in these promises that disarms our hesitations and calls forth in the end undreamed-of loyalties. 'The bruised reed He shall not break; the dimly burning wick He shall not quench.' 'Him that cometh to me I will in no wise cast out.' Let the poorest and unworthiest of us hold God to His word.

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First Sunday after Epiphany

## The Spell of God's House

By the Reverend Arthur A. Cowan, D.D., Edinburgh

'They found him in the temple.'—Lk $2^{46}$.

A Jewish boy was adolescent at the age of twelve, and a year later he usually became 'a son

of the law,' *i.e.*, took the religious vows of an adult. Jesus was twelve when He accompanied Joseph and Mary to observe the Passover at Jerusalem, and the deeper thoughts and larger obligations of maturity were dawning on Him. The Holy City, the Temple and the worshipping crowds accelerated His religious development. The spell of God's house speeded up His growing awareness of God's character and claim.

Different men have felt this spell in their own way. In *Rob Roy* an English visitor describes how he arrived at Glasgow Cathedral after the Sunday service had begun and how he was impressed by the Presbyterian worship in which everyone took a share : ' The sound of so many voices . . . affected me with a sense of sublimity.' Then a letter in *The Spectator* recalls Dr. Joad's acknowledgment that it was the beauty of English Parish Churches and Lincoln Cathedral that set his feet back on the road to the Christian faith he had abandoned.

Such is the spell of God's house, and Jesus was thrilled by the national centre of worship, which He was beginning to recognize as His Father's house.

But why did Jesus tarry behind at Jerusalem ? He was not showing selfish unconcern about His parents' peace of mind. Some young people get so engrossed with their own interests that they have no conscience about those who are anxiously waiting for them as arranged and who grow alarmed at their non-appearance. Carelessness about keeping appointments is often cruel, sometimes fatal, and it was not in character for Jesus to disappoint Mary and Joseph, who trusted Him to be at the rendezvous at the right time. If He was missing now, it was not because of any dreamy self-centredness which forgot the loving hearts expecting Him. Why then did He linger on in Jerusalem when the company of pilgrims started out for home ?

If anyone was at fault, it was not Jesus, but Mary and Joseph. Before their departure from the capital they might be visiting a relative or friend, or they might have some commodities to buy which were unprocurable in the country. For some reason Jesus probably lost touch with them in the crowded streets, and had no idea where they had got to. He could not go home among the other pilgrims without Joseph and Mary because He had promised to join them, and promises are made to be kept. So He must wait for them. But where should He go meantime ? Where did He most want to go, if not to the Temple ? He concluded that His parents would surmise at once the magnet that drew Him, and look for Him there. So He might as well improve the time and learn something more instead of hanging about idly. There were many questions which the teacher in the synagogue school at Nazareth could not answer, and now was His chance of putting these questions to the leaders of thought in the sacred city. That was why He went to the Rabbi's forum at the Temple, where students assembled to enquire about the truths of religion. Mr. Sholem Asch, in his novel *Mary*, suggests that Jesus made friends with one of the students, called Nicodemus, who took Jesus home with him, lodged Him for two nights, and showed Him his manuscripts and books which told of the future Messiah. Thus Jesus was faithful, and stayed on in Jerusalem till Mary and Joseph turned up. But Mary and Joseph took too much for granted, and made the mistake of travelling homeward a whole day without ascertaining whether Jesus was in the company before they started. Now they had to go back and make an agitated search for Him in the villages and then in the streets of the Holy City. But there was no sign of Jesus amid the novel attractions of the barracks, the circus, and the bazaars of Jerusalem, till at last the distracted couple caught sight of Him among the students in the Temple forum of the Rabbis. ' They found him in the temple,' much to their surprise. Luke says they ' were amazed,' because that was the last place they would have expected to find Him. They had no idea that God's house had cast such a spell over Him.

This reveals that hitherto Jesus had been a very natural boy, without any precocious piety. He had always been lovable, dependable, and reverent, but there was no aura of the religious prodigy about Him. He liked the open air, was interested in flowers, birds, animals and crops, fond of games too, and a lover of books, but He had never before made it clear that His master-passion was love for God. A lad who is growing up is reserved about the deeper tides of thought and feeling within. Parents are often unaware of the waves of enquiry in their adolescent children, and do not notice the youthful truth-seeking. Mary and Joseph were no exception to this, and were taken aback when the soul of youth expressed itself. They were astonished to find Jesus in the Temple, concentrating on questions about religion, probing the Scriptures and doctrines of His time, astonished, too, that the leading thinkers were impressed by the unusual intelligence of His interrogations and replies.

The spell of God's house created a turning-point in Jesus' life and awakened His self-consciousness. If it be asked, ' How and when did Jesus first know He was the Son of God ? ' the answer is that it was His visit to the Temple in Jerusalem which first made Him aware of His nature and mission as the Son of the Divine Father. The adolescent was hearing God's call, becoming alive to His

unique kinship with God, growing up to His Divine vocation. A youth once apologized to Browning for his raptures over a fresh discovery in religion, but Browning reassured him : ' I never tire of sunrises.' No, indeed ! And this was a splendid sunrise in Jesus' mind. He did not apologize for it or make excuses for it. When His Mother reproached Him for worrying Joseph and her as to where He had strayed, He was astonished that she did not guess how the Temple had captivated Him. Where else should He be but in His Father's house ? He concluded that His mother would understand at once where to look for Him. Surely we could grasp to-day how a thoughtful, sensitive lad would be enthralled by his first visit to Westminster Abbey. On the walls of the chapter house of Westminster Abbey there is a long inscription worked in the tiles about the year 1260, and it begins : ' As the rose is among flowers, so is this house among other houses.' Jesus was fascinated by the Temple, and felt it to be the most wonderful place, the place where He belonged, where His Father's business was done, which claimed Him as the devoted Son. ' As the rose is among flowers, so is this house among other houses.'

There is a twofold message in all this. Firstly, under the spell of God's house, Jesus answered God's call early, in His adolescent years. People should harness themselves to God's cause when they are young, and they have Jesus' example of youthful self-commitment which beckons them to follow. Secondly, it is under the spell of God's house that the old and the young find each other. People often complain that they lose their young folks when they are growing up, and get out of touch with what the new generation is thinking and feeling. Even good people like Mary and Joseph did not understand their son till ' they found him in the temple.' It is in church that fathers and mothers and their families discover one another's real longings, share their deepest life, and find the way to one another's hearts.

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SECOND SUNDAY AFTER EPIPHANY

## Encounter

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW

' And Jacob was left alone ; and there wrestled a man with him until the breaking of the day.'—Gn $32^{24}$.

The Bible story tells how Jacob had married and prospered in Paddan-aram, among strangers who envied him and matched his cunning with their own. Then the time came when he longed for the land of his fathers and began the trek back to Canaan.

But in the middle of his pleasant plans for return a long-buried, unhappy memory is brought again to mind. He had tricked his brother Esau out of his birthright. Since then he had been tricked himself by others, so perhaps he understood better now what Esau's feelings must have been. Fear, therefore, seized him when he heard that his brother was advancing to meet him at the head of four hundred men. Did Esau mean to take a late and deadly revenge ?

Characteristically Jacob makes wily plans. First, he arranges for a splendid procession of gifts calculated to soften an angry man's heart. Then he divides his retinue into two bands, so that, if it came to the worst, one of them might chance to escape. Nor does he, as a religious man, forget to say a prayer. He makes a better prayer, indeed, than one recorded of his youth, with no bargaining in it this time, just the acknowledgment that he is unworthy of all God's mercies, and a petition for deliverance.

He can do or think of nothing more ; and so, with an anxious mind, he sets his family across the ford Jabbok. Then, moved by some curious impulse, he turns back alone in the midnight gloom. The noise of the caravans dies away along the trail, and he stands solitary under the silent stars. Suddenly Jacob feels that he is not alone. A hand is laid upon him. He wrestles in the darkness with a ghostly antagonist until at the breaking of the day he is vanquished and then blessed.

Primitive touches cling to the story from a time when men believed that ghosts vanish with the dawn. Yet Hebrew genius has made it a story that still haunts the imagination of mankind. Every man understands that the wrestling represents a spiritual struggle. In the midnight conflict Jacob's soul was born again. He had encountered God. ' Jacob called the name of the place Peniel : for,' he said, ' I have seen God face to face.' And the struggle left a mark on Jacob. The sinew of his thigh was touched and shrank, so that as he crossed the ford in the morning he walked lame. A man may not be made smarter for the world's work by a deep religious experience. He may have less assurance, more scruples, go slower in his concern to be fair and kind. What matter if his feet be in the way everlasting !

This ancient description of religion as an encounter with God is not out of date. The word ' encounter ' has in fact become quite recently, like that queer word ' existential,' a catchword in theology. Encounter with people, philosophers are saying, is the most real thing in experience, more real than solid matter. Matter can be

weighed, analysed, and put to use, yet the deepest scientific investigation seems to dissolve it into a misty dance of imaginary particles or waves, moving in a cloud of mathematical equations. To meet a person is to be up against something more real than matter. A person confronting us has just to be recognized as an existence as real as our own. To encounter another person is the most rock-bottom experience we have. To communicate with him, to share or oppose his thoughts, feelings, purposes goes to make our own existence. Communication between persons is the very stuff of life. And nothing can give our existence security and peace unless to these encounters with people we add the encounter with the living Eternal God.

How, then, does man encounter God ? Among many ways on record one is through the vision of beauty in Nature. Kagawa, the heroic Christian saint of Japan, has said that the verse in Scripture that converted him was Jesus' word, 'Consider the lilies, how they grow.' One who was slowly dying of a very miserable disease, looking through her window at a sky in which the richest colour was lighting up the smoky city atmosphere with glory, said to me hesitatingly, 'It seems to make one sure, even in the face of pain and death, that there is a God.'

So in the Bible, doubting and troubled Job, after listening to the long recital of the wonders of creation, says, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee.'

Another way by which men often truly encounter God is in the symbols of a venerable religious tradition. One of the Psalmists says, 'We have thought of thy loving-kindness, O God, in the midst of thy temple.' Another says, 'My soul longeth, yea, even fainteth for the courts of the Lord.' Another, after describing the doubts that disquieted him as he watched the wicked prosper, says, 'It was too painful for me; until I went into the sanctuary of God.' And as the Jews felt about Zion, many have felt in other days about cathedrals, and about little churches and meeting-places hallowed by memories and traditions of worship. The familiar words of Bible, Prayer Book, and Hymnal have power to awe and uplift the soul; and the decorated ceremonial of a liturgy may mediate an encounter with the Unseen and Eternal.

It is right also to recognize that while most plain folk have little time or inclination or perhaps capacity for philosophic study, many great thinkers have encountered God as they brooded over the deep problems of knowledge, and the mysteries of pain and evil, and sought to understand the meaning and purpose of life. As those dwelling safely in a beleagured city honour those who man the ramparts, simpler souls should acknowledge their debt to thinkers who grapple in lonely study and reflection with the fears and perplexities that might invade and darken any mind.

The burden of the story of Jacob is, however, that because God is a God of righteousness the place of encounter with God is a man's own conscience. Jacob's struggle was the embodiment of an idea new to him, namely, that God might be against him. Some people think Providence is an ally on whom they can always count. The pompous egoist in the novel of that name could not conceive that he might ever be left looking ridiculous. 'He counted,' says Meredith, 'on the fidelity of the powers above.' To Jacob, with his fresh sense of guilt about the swindling of his brother Esau, comes the frightening thought that God may be his enemy. 'What is thy name?' asks his ghostly adversary. 'Jacob,' he confesses; that is, supplanter, trickster; an ugly name, and he admits that, youth and man, he has lived down to that label and cut a pretty mean figure. Is God then friend or foe ? Is God a confederate in all his schemes ? Or were the checks and disappointments that sometimes defeated his ingenuity more than accidents ? Is this grip, from which he cannot wrestle free, the hand of God ?

What was it that turned the bitterness of defeat and the twinges of shame into the rapture of self-surrender, and made him sure that to be overcome by God was to be blessed ? There is no logic here any more than in the Psalmist's word, 'A broken and contrite heart, O God, thou wilt not despise.' The break-down of self-righteousness opens the way to a new kind of humble confidence in God's mercy. Jacob clings to his conqueror with the passionate prayer, 'I will not let thee go, except thou bless me.'

> Yield to me now for I am weak,
> Yet confident in self-despair.
> Speak to my heart, in blessing speak
> Be conquered by my instant prayer.

Religion is not the discussion of religious problems, it is a meeting with God. God is a person whom we encounter. 'Man's relation to God,' said Principal Denney, 'is in the last resort a moral relation, and there can be no relation more intimate.' Because that is true, the encounter with God is bound to end either in judgment or in forgiveness, either in despair or in salvation.

While there may be talk of various ways along which God comes to meet man, there is just one about which to preach. In Jesus Christ a man encounters more than another fellow-man; he encounters God. One result is to awaken con-

science, as when Peter said, 'Depart from me; for I am a sinful man, O Lord.' But another result is to become aware of Divine forgiveness, like the weeping woman who heard the words, 'Thy faith hath saved thee; go in peace.' Encounter with God is the theme of Old Testament and New, the language of the latest theology, the keynote of the simple gospel. The deepest Christian experience is when encounter with God is felt in this personal encounter with Christ. Has any one missed it, avoided it, forgotten it? Let him seek it, renew it. Jesus is not far away. He is here.

# Contributions and Comments

## Jesus and the Symbol of the Child (Luke ix. 46–48)

In Mk $9^{33-35}$ the dispute about greatness, with the Lord's final word upon it, is easily separable from the incident of the child which follows (*vv.* 36–37), although Mark has himself connected the two passages.

Matthew ($18^{1-5}$), as well as Luke, has taken the two together by removing the Lord's final word on greatness to a position near the end of the child incident, and has in his customary manner filled out the child incident with material which brings out the meaning of his source. Thus he writes ($18^{3-4}$) '. . . if you do not turn and become like children, you will not enter the kingdom of the heavens. Who then humbles himself like this child, he is the greatest in the kingdom of the heavens.' Thus Matthew leaves us in no doubt as to his view of the significance of the child; and he has warrant for this interpretation, for it is apparently that given in the famous passage about the Lord and the children at Mk $10^{13-16}$, for there Mark reports Jesus as saying, 'I tell you truly, whoever does not accept the kingdom of God as a child shall not enter into it' (*v.* 15).

In this latter case Matthew ($19^{13-15}$) omits these words, but we have just seen (from Mt $18^{3-4}$) that this is certainly not because he disagrees with this interpretation, and therefore may well be because he has already used it. Luke, in his parallel to Mk $10^{13-16}$, follows Mark closely (Lk $18^{15-17}$) except in omitting, characteristically, Mk $10^{16}$ with its description of the Lord taking the children into His arms. He repeats verbatim (*v.* 17) the saying in Mk $10^{15}$ quoted at the end of the last paragraph. We have seen that Matthew interprets these words as they are usually interpreted to-day, namely, 'whoever does not accept the kingdom of God in a childlike manner . . .' and this interpretation was taken a stage further in the Fourth Gospel, in which Nicodemus is warned of the absolute necessity of being born again (Jn $3^{3, 5}$). This may well be the meaning intended by all three Synoptics at Mk $10^{13-16}$ and parallels, but it does not necessarily follow that this interpretation is correct for Lk $9^{46-48}$; here Luke has a curious alteration of Mk $9^{37}$ (Lk $9^{48}$), writing 'Whoever accepts this child in My name, accepts Me; and whoever accepts Me accepts Him that sent Me; for He who is junior among you all, he is the great one.' Part of this ('whoever accepts Me accepts Him that sent Me') is paralleled in the non-Marcan Mt $10^{40}$, Luke also having a non-Marcan saying of similar meaning at $10^{16}$: the last part is apparently parallel in meaning to Mk $9^{35}$, and if it were certainly Luke's parallel to that Marcan verse, it would be clear that Luke, like Matthew, has merely brought out the meaning of Mark in slightly different words. But the parallel may be apparent only: the clause at the end of the verse, from *ὁ γὰρ μικρότερος* to the end, recalls Lk $7^{28}$ = Mt $11^{11}$, part of Luke's non-Marcan material, and it may be that here, as elsewhere, Luke allows such material to influence his presentation of Mark. We have therefore to interpret Lk $7^{28}$. The usual interpretation of this passage, namely, that the least (Gk. lit. 'less' but 'least' would assume a known use of the comparative for the superlative) in the Kingdom of God is greater than John, is difficult; it acquiesces in a breaking-off of the Lord's words about John to make a general statement about the Kingdom, and in the supposition that John is not in the Kingdom at all, a very difficult doctrine too often glossed over when interpreting this passage, taking too literally Lk $16^{16}$ and in a way not borne out by the parallel Mt $11^{12}$. The thought is rather parallel to that of Jn $1^{30}$: Jesus is claiming that though John's junior—both in years and in service of the Kingdom—*He* (not some undefined person) is greater in that Kingdom than John.

This interpretation of $7^{28}$ makes it possible to understand $9^{48}$ more clearly: Jesus uses the child as a symbol of Himself because He was conscious both of being 'the great one' and yet of being in some sense a 'junior'; $7^{28}$ suggests that this was in relation to John the Baptist, the pioneer of the movement which Jesus made His own. If the whole passage Lk $9^{46-48}$ be read from this point of view, it appears that Luke has taken the dispute of the apostles as an occasion for arguing the pre-eminence of Jesus over John the Baptist, slurring over the fact that in his source the dispute was

as to pre-eminence among the apostles themselves, and thus once more showing his carefulness for their reputation.

ROBERT LEANEY

*Ripon Hall, Oxford*

## Arabic and Old Testament Interpretation

THE editors of the famous Gesenius lexicon of the O.T. acknowledge their debt to the Arabic lexicographical works of Lane, Freytag, Dozy, and the Beirut Fathers. The extent of their indebtedness may be seen on almost every page of the lexicon. Experience has taught the present writer that Arabic is helpful not only for the right interpretation of Biblical words and for assigning the right derivation but also for the proper understanding of underlying ideas.

When the angel told Hagar that she was going to have a son, it would have been cold comfort to be told that Ishmael shall be 'as a wild ass among men' (Gn $16^{12}$). I believe that we should look for the right meaning of the epithet in the cognate Arabic where it is very common and is used to designate a chieftain among his people. Hagar was thus given the promise of a great and noble son and not a wild ass of a man. This verse from ancient Arabian poetry (taken from the Hamāsa of Abū Tammām) proves this to be the case:

In dhahaba 'Ayrun, faghayrun fi'r-rahti
When a wild ass (a chieftain) passes away,
The tribe has another in his place to sway.

**Wild Life in Arabian Poetry and in the Bible:** 'The Hind of the Dawn,' the name of some well-known song to the melody of which Ps 22 was intended to be sung, may seem a strange title to us, but not so in Arab poetry and song. Sir Charles Lyall tells us that 'the wild kine, a species of bovine antelope, and the deer, the white antelope; both of these are among the most frequently mentioned wild creatures of the desert.' (*Ancient Arabian Poetry*, 117.)

Dhu'l Rumma, the last Bedouin poet (A.D. 735), says this in one of his odes:

In my relations with Maya, I was like the man
Who coming upon a gazelle at dawn,
Only succeeds in frightening it away.

Labid, a Bedouin poet of the latter half of the sixth century, beginning his ode lauding his riding camel 'introduces by way of comparison two wonderful pictures of animal life. In the former the onager is described racing at full speed over the backs of the hills when thirst and hunger drive him with his mate far from the barren solitudes into which they usually retire. The second paints a wild cow, whose young calf has been devoured by wolves; sleeping among the sand dunes through a night of incessant rain. At daybreak "her feet glide over the firm wet soil." For a whole week she runs to and fro, anxiously seeking her calf, when suddenly she hears the sound of hunters approaching and makes off in alarm. Being unable to get within bowshot, the hunters loose their dogs but she turns desperately upon them, wounding one with her needle-like horn and killing another.' (R. A. Nicholson, *A Literary History of the Arabs*, 120.)

All this matches the fine pictures of wild life in the Book of Job. The desert singer like the inspired poet in Scripture rejoices in the mystery and wonder of the wild life around him, but the latter with a more seeing eye exults in addition in the good and glorious maker of all things.

'Knowest thou the time when the wild goats of the rock bring forth . . . ?'
'Or who hath loosed the bands of the wild ass . . . ?'
'Will the wild ox be content to serve thee . . . ?' (Job $39^{1-9}$.)

**Syntax and Idiomatic Peculiarities in Arabic and Hebrew.** One peculiarity of Arabic is that some verbs and nouns stand for things and their contraries. Thus 'Maulā,' master as well as a freed slave and client. Lane gives the following examples: 'Jauna' means black and white; 'Jalal,' means great and small. A striking example from the O.T. is the Hebrew word 'Ḥesed' which generally means goodness and kindness except in two instances where it means shame and reproach (Lv $20^{17}$ and Pr $14^{34}$). Another example is the Arabic word 'Didd' meaning contrary and opposite but also the like or equal. 'A help meet for him' (Gn $2^{18}$) means literally over against; the word 'neged,' which is here used with a preposition means: in front of, hostile to, and to the mortification of (cf. Ps $23^{5}$ and Hos $7^{2}$).

'Eyes red with wine' (Gn $49^{12}$), Heb. 'Hakhlili,' has puzzled commentators for being a strange eulogy. The difficulty is resolved if we recognize in the Hebrew word the Arabic 'Kuḥl,' by transposing the first two letters; 'Kuḥl' being the antimony powder used for staining the eyelids to give the eye an unusual sparkle. We should then get this: 'Dark eyes more sparkling than wine.'

'Between the two evenings,' the literal meaning of a phrase in Ex $12^{6}$, was the time fixed for the killing of the Passover sacrifice. The phrase is usually taken to mean between sunset and dark, but this is unsatisfactory, as this would mean hardly any time at all in the East where there is so little twilight. According to Arabic usage, a dual may be formed from *one* of two objects constantly associated which shall designate both

these objects : ' Al-qamarān,' lit. the two moons, means the sun and moon. ' Al-mashriqān,' lit. the two easts, means east and west. Here, too, the Hebrew ' Bayn ha-'arbayim,' lit. the two evenings, probably means between the rising of the sun and the appearance of the crescent moon. The Aramaic rendering by Onkelos, between the two suns, fits in with the Arabic idiom.

Arabic syntax is helpful in explaining such an apocopated sentence as Ps $27^{13}$, which has been completed in our version by added words in brackets : ' (I had fainted) unless I had believed to see the goodness of the Lord in the land of the living.' According to Arabic grammar hypothetical sentences may omit the apodosis if the context suggests it. We thus have this : ' If a bracelet wearing (lady) had struck me . . .' (scil., I could have borne it).

Among rhetorical figures in Arab poetry and the Qur'an is ' Iltifat ' (apostrophe), which exhibits the peculiarity of transferring without warning from the third to the first person or vice versa. (*A Tenth Century Document of Arab Lit. Theory and Criticism*, by Professor G. E. von Grunebaum.) We have an example of it in Neh $10^{31}$ : '. . . . and (they) entered into a curse and into an oath to walk in God's law . . . and to observe and do all the commandments of the Lord, our Lord . . . and that we should not give our daughters unto the people of the land.' Here is an example from the Qur'an ($19^{91}$): 'They say: "The God of Mercy hath gotten offspring." Now have you done a monstrous thing!'

**Old Arabian Votive Offerings.** The ancient Arabians before Islam had a votive offering called the 'Atīra. A man would promise the gods a sheep or a goat if he got his heart's desire. But when the offering became obligatory and he found himself unwilling to sacrifice an animal of the flock, he would go out and bring in a gazelle which he offered up instead of one of his own animals. It may well be that some kind of an 'Atīra lies behind the story of Isaac who ordered Esau to take his bow and quiver and bring in some venison for Isaac to eat before the Lord. But as a result of the deception practised on him, he ate before the Lord a kid from his own flock.

It seems to me that we have the same 'Atīra, in the plural form, in the Hebrew 'Atarai of Zephaniah $3^{10}$, which is translated ' my suppliants,' and is marked by Gesenius as dubious because it makes no sense. If this is the 'Atīra offering it would fit in with the ' Minha ' offering of the second hemistich.

**Arabian Heroic Songs.** ' Zebulun was a people that scorned (jeopardized, A. V.) their lives unto death ' (Jg $5^{18}$). This sentiment is very common in Pre-Islamic poetry where nothing is so much sung about as ' courage and resolution, contempt of death and fear of dishonour.' To quote only one verse from the Ḥamāsa :

In a foray, our faces we expose to the thrust of a lance,
But will not have insults thrown at us.

One cannot even begin to compare Deborah's song of Judges ch. 5 with the grand but mostly godless Arabian odes, and yet on the human level they have much in common. Deborah's song refers to several old Arabian ideals. One is to battle for glory (*v.* 21), ' O my soul march on with strength.' ' Oz ' is the Arabic ' Izz ' which is power, glory, and conquest rather than just strength. We hear the clash of armour and the prancing of steeds in *v.* 22. Another Arabian virtue is generosity and hospitality : ' She brought forth curds in a lordly (or capacious) dish ' (*v.* 25). And here we have some satiric verse, the Arabian ' Hijā' ' (*vv.* 28–38). The unlikeness as between Deborah's song and the Arabian odes is seen in the fact that the Arabian odes declare man to be the helpless victim of a blind fate ; picturesquely described as ' khabṭa ashwā,' the kick of a blind camel ; and where a man prays to be cut down on the field of battle rather than suffer decrepitude and want of honour ; and where a father wishes to see his baby girl dead rather than the prospect of seeing her alone and helpless in a cruel world. The song of Deborah is part and parcel of the old dispensation, and like the old is not as Christly as we should wish it to be, and yet God is known here as He is not in the Arabian odes, and man is not alone, for God is with him.

MORRIS SIGEL SEALE
*Beirut*

# Recent Foreign Theology

**The Testaments of the Twelve Patriarchs.** A Dutch dissertation, written in English, is devoted to the study of the Testaments of the Twelve Patriarchs.[1] It is written by M. de Jonge, who did part of his work under the direction of Professor T. W. Manson in Manchester, during his tenure of a scholarship from the Holland Scholarship Trust. In it the author examines from a text-critical and from a form-critical point of view the common theory that the Testaments are a Jewish work into which Christian interpolations have been introduced. He reaches the conclusion that the theory is without basis, and that the Testaments should

[1] *The Testaments of the Twelve Patriarchs* [1953]. Privately printed by Van Gorcum & Co., and distributed through Manchester University Press ; 18s.

be regarded as a Christian work which utilized older Jewish material. He then dates the Testaments *c.* A.D. 200, and thinks they are a source for our knowledge of the beliefs and interests of the Christian Church in that age. The whole is an excellent scholarly work, based on minute examination of the texts in their known MSS. and translations, and with wide knowledge of the modern literature about them, and no future student of the Testaments can afford to neglect Dr. de Jonge's arguments. Some hesitation may be felt about his conclusions, however, since—too late to be of use to him—it was announced that fragments of the Testaments have been found in the neighbourhood of the Dead Sea.[1] We need to await further information about the fragments, and the text to which they bear witness, as well as the evidence for the date of their deposit and the nature of the other texts found with them, before we can say how far they will tell against Dr. de Jonge's conclusion.

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**The Jerusalem Bible.** Four new volumes of the Jerusalem Bible, issued under the direction of the Dominican Fathers in Jerusalem, and making a total of forty volumes so far issued since the War, have appeared together.[2] R. de Vaux, the head of the Jerusalem School, is the editor of the Books of Samuel.[3] J. Trinquet deals with Habakkuk, Obadiah, and Joel.[4] He utilizes the so-called Habakkuk Commentary found amongst the Dead Sea Scrolls in his commentary on the first book. Dom H. Duesberg, whose major work on the Wisdom Literature, *Les Scribes Inspirés*, appeared in two volumes shortly before the War, and P. Auvray have prepared the commentary on Ecclesiasticus.[5] Finally, R. Leconte is responsible for the volume on the Catholic Epistles.[6] As in all the volumes of this series we have brief introductions, followed by a new translation of the text, with a short commentary standing beneath. The authors are well acquainted with modern work, though they do not accept all the latest views that have been propounded. Variety of sources are recognized in Samuel, and a different author is assigned to Joel 3 f. from the author of 1 f. But there is caution in regard to the cultic liturgy view of Habakkuk, and there is an unwillingness to dissect the Book of Joel into fragments. In all the volumes the translation is the principal thing, and the editors have been allowed freedom in restoring the original text where strong grounds for doubting the originality of the Hebrew or Greek text exist. Their justifications of variations from the Massoretic or Received Text stand immediately beneath their renderings. In Ecclesiasticus naturally use has been made of the Hebrew text recovered more than half a century ago; in other places use has been made of the ancient versions, or of conjectural emendations, in appropriate cases. In Is $14^{41}$ a rendering based on the manifestly superior Septuagint translation has gone into the text, and so also in 1 S $6^{19}$. It may be noted that the American RSV follows the Septuagint in the former case, but only partially in the latter, whereas the Chicago Bible, like Father de Vaux, more boldly accepted the preferable reading. Despite the brevity of the comments possible within the limits of this series, these volumes have real importance for their wide dissemination of the fruits of Biblical scholarship.

[1] Cf. *The Biblical Archaeologist*, xvi. [1953] 17.

[2] These volumes are all published by Les Editions du Cerf, Paris.

[3] *Les Livres de Samuel.* Fr. 660.

[4] *Habaquq, Abdias, Joël.* Fr. 270.

[5] *L'Ecclésiastique.* Fr. 600.

[6] *Les Epitres de Saint Jaques, Saint Jude et Saint Pierre.* Fr. 315.

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**Allegory in the New Testament.** Dr. P. A. van Stempvoort selected as the subject of his inaugural lecture as 'Privaat-Docent' in the University of Utrecht the allegory in Gal $4^{21-31}$ as a hermeneutic problem.[7] His lecture has now been published with an extensive documentation, covering a wide range of literature. The author dissents from Oesterley's view that Paul's use of Scripture is here hermeneutically beside the mark,[8] and after examining the relevant passages in the Old Testament and ancient methods of exegesis concludes that Paul goes his own way in exegesis, but is not without justification in finding a certain dynamic significance in the Old Testament. The Church had not worked out its hermeneutic terminology in the first century, and allegory was the equivalent of *ὑπόνοια*. To the Church the Old Testament was Holy Scripture, pointing to the Church, which was the child of Judaism, and since the hand of the same God was seen throughout correspondences were to be expected. There are, however, limits to the use of this method of exegesis, which speedily becomes eisegesis, and its homiletic value is to be distinguished from its logical or theological value.

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**Festschrift for Professor Alt.** One of the most original and stimulating of living German Old Testament scholars, with a wide range of learning, is Professor Alt, of Leipzig, whose seventieth birthday has been marked by the publication of a volume of essays in his honour, under the title

[7] *De allegorie in Gal.* 4: 21–31 *als hermeneutisch probleem* [1953]. Callenbach, Nijkerk; Fl. 1.25.

[8] Cf. *Record and Revelation* (ed. by H. Wheeler Robinson), 412.

*History and Old Testament.*[1] The essays are ten in number, all in German with the exception of Albright's. The longest is by E. Edel, on some texts relating to the matrimonial alliances of Pharaoh Rameses II. Other essays which pass beyond the Old Testament itself, though of interest to Old Testament students, are those of W. F. Albright, M. Noth, and K. Galling. Albright writes on the tribal name Dedan and shows that it is known as the designation of nomads a thousand years before its earliest Biblical allusion, and long before its appearance in proto-Arabic inscriptions. Noth writes on Mari and Israel, with particular reference to personal names, while Galling writes on the god Carmel. Four essays deal more directly with Old Testament texts. These are by O. Eissfeldt, K. Elliger, L. Rost, and W. Zimmerli. Eissfeldt discusses the date of Ps 80, and assigns it closely to a date between 727 and 724 B.C. Elliger examines part of Ezekiel's description of the Temple (Ezk $42^{15ff.}$) in the attempt to recover the plan of the prophet, and offers his reconstruction in a drawing. Rost studies the passage dealing with Noah as a vine-grower (Gn $9^{18ff.}$). Zimmerli's paper, which is longer than all save Edel's, deals with the phrase 'I am Yahweh' and its significance. Two of the essays pass over into the New Testament. These are by F. Baumgärtel and G. von Rad. Baumgärtel's deals with the Old Testament event as *Heilsgeschichte*, and argues that its significance in this respect cannot be fully perceived without the New Testament. He repudiates typology, but insists that the Old Testament leads to the New, without which its meaning cannot be wholly apprehended. Von Rad devotes himself to the literary form of 1 Co $13^{4-7}$ and its *Vorgeschichte*, especially with reference to some passages in the *Testaments of the Twelve Patriarchs*. The volume contains a bibliography of the writings of Professor Alt, prepared by K. H. Mann, and the whole forms a worthy tribute to a distinguished scholar.

[1] *Geschichte und Altes Testament* (Beiträge zur historischen Theologie, No. 16) [1953]. Mohr, Tübingen; DM 36.00, or bound 39.60.

*Manchester University* H. H. Rowley

# Entre Nous

### The Eyelids of the Dawn

If a man is educated at Eton and at Balliol College, Oxford, if he then serves the Church for twenty years in India, if during some of these years he lived in the closest communion with the Indian way of life and in friendship with Gandhi, if he then comes back to this country and makes close contact with the Oxford Group, if, quite unexpectedly, he becomes chaplain of Bryanston School, and if finally he is chaplain to the Lee Abbey Community, he is bound in such a varied life to amass more than enough material to write a fascinating autobiography. Jack C. Winslow has done just that in *The Eyelids of the Dawn* (Hodder and Stoughton; 10s. 6d. net).

The Indian is characteristically longing for salvation. The neck of Siva, the god, is always coloured blue because it was stained by the stream of poison that he drank to save mankind, and the Tamil poet looks to Siva and sings:

Thou mad'st me thine, did'st fiery poison eat,
Pitying poor souls,
That I might thine ambrosia taste,
I, meanest one!

The Indian proverb has it, 'I came to Benares. I came to Allahabad. I bathed, but my sins came away with me.' Keshab Chandra Sen, the leader of the Brahma Samāj, said of Christ, 'The mighty artillery of His love He levelled against me, and I was vanquished and fell at His feet.' Mr. Winslow tells of the conversion of Tilak, the great Marathi poet. It began when he travelled in a train with an Englishman who welcomed him with a smile instead of resenting the presence of an Indian. They talked and the Englishman gave him a copy of the New Testament and urged him to study it, telling him that if he did, within two years he would be a Christian. Tilak thought it a mad prediction. But, remembering the Englishman's courtesy, he read the book. 'I could not tear myself away,' he said, 'from these burning words of love and tenderness and truth.' Exactly two years later to a day he was baptised into the Christian Church in Bombay. The interesting thing is that the Christian courtesy of an unknown Englishman was the moving cause which brought Tilak into the Christian faith.

Mr. Winslow began to see in India that two things were wrong. Missionary though he was, he was really separated from the Indians. He wore different clothes and lived a different life. He also began to see that a great deal of the trouble was, as Sundar Singh said, that 'we were offering the water of life to India in a Western cup, and India was reluctant to drink.' Christianity was presented in Western music, liturgy, and prayers. One of the features of India in the old days was the *ashram*. The *ashram* was the home of a sage, where with a few disciples he meditated and thought and prayed. They lived together with

God and then went out to preach. Mr. Winslow founded such an *ashram* where Englishmen and Indians learned from each other. There are now more than twenty *ashrams* and their influence is incalculable.

This is a fascinating book, written by a man who has lived a full life and emerged with a lovely charity and faith. WILLIAM BARCLAY

### 'We Glory in Tribulations'

The great joy with which many Christians in Communist countries welcome the test of their faith is well illustrated by the words of a young pastor who was imprisoned for a period during the Church struggle in Eastern Germany in 1953. He writes :

'Let me say clearly to start with, it is a good and precious thing to preach here in the East that Jesus Christ alone, Lord and Saviour, refreshes the weary and the suffering, and that He has found the lost and the strayed ; no one can snatch them from His hands or take from them the peace which their Almighty Father gives. . . . As Hitler came to power, all the stars of the bourgeois world lost their brilliance one by one, and many a citizen discovered with amazement the little light of the Gospel. Here among us in the East the old stars never came out again. A new (communist) religion, claiming the whole universe as well as the inmost conscience of men, is being proclaimed from the rooftops and in the smallest rooms. Yet the . . . years we have been hearing it have only been able to make us more sure of the truth of God, and more sustained by it. . . . It is our growing experience that God's word is like a hammer which smashes the greatest rocks. Who can but rejoice at the chance to be there ?' [1]

### Listening to Others

Those who read the 'Letters and Papers from Prison' of Dietrich Bonhoeffer will acquire eagerly *Life Together*—a volume of spiritual counsel prepared before his imprisonment. It throws further light on the heroic spirituality of Bonhoeffer of whom an English officer wrote : 'He always seemed to me to diffuse an atmosphere of happiness, of joy in every smallest event in life, and of deep gratitude for the mere fact that he was alive.' (After imprisonment in Buchenwald, Bonhoeffer was hanged in April 1945.) The book is published by the S.C.M. Press at 4s. 6d. (paper covers).

'The first service that one owes to others in the fellowship,' Bonhoeffer says, 'consists in listening to them. . . . He who can no longer listen to his brother will soon be no longer listening to God either ; he will be doing nothing but prattle in the presence of God too. This is the beginning of the death of the spiritual life, and in the end there is nothing left but spiritual chatter and clerical condescension arrayed in pious words. One who cannot listen long and patiently will presently be talking beside the point and be never really speaking to others, albeit he be not conscious of it. Anyone who thinks that his time is too valuable to spend keeping quiet will eventually have no time for God and his brother, but only for himself and for his own follies.' [2]

### Luke ix. 46

"There arose a controversy among them, which of them should be the greatest." Perhaps we do not bear in mind enough that no Christian community ever comes together without this thought immediately emerging as a seed of discord. . . .

'It is vitally necessary that every Christian community from the very outset face this dangerous enemy squarely, and eradicate it. . . . There are strong persons and weak ones. If a man is not strong he immediately claims the right of the weak as his own and uses it against the strong. There are gifted and ungifted persons, simple people and difficult people, devout and less devout, the sociable and the solitary. Does not the ungifted person have to take up a position just as well as the gifted person, the difficult one as well as the simple ? And if I am not gifted, then perhaps I am devout anyhow ; or if I am not devout it is only because I do not want to be. May not the sociable individual carry the field before him and put the timid solitary man to shame ? Then may not the solitary person become the undying enemy and ultimate vanquisher of his sociable adversary ? Where is there a person who does not with instinctive sureness find the spot where he can stand and defend himself, but which he will never give up to another, for which he will fight with all the drive of his instinct of self-assertion ? . . . It is the struggle of the natural man for self-justification. He finds it only in comparing himself with others, in condemning and judging others. Self-justification and judging others go together, as justification by grace and serving others go together.' [3]

[1] Quoted from *Social Questions*, an Ecumenical Survey prepared under the auspices of the World Council of Churches, p. 54.

[2] *Life Together*, 87.

[3] *Ibid.*, 80.

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THE EXPOSITORY TIMES

# Notes of Recent Exposition

President John Mackay's Croall Lectures delivered in Edinburgh in 1948 have now been published over here. The theme is the Epistle to the Ephesians, and the title is *God's Order*.[1] If anybody should doubt the relevance of Paul's gospel, let him read this book.

Lest there be any who have never heard of John Mackay, let us say shortly that he is a Scotsman, educated at Aberdeen University, who, after serving as a missionary in the Hispanic countries of South America, has risen to become not only head of Princeton Theological Seminary but one of the chief Protestant figures in America. But 'still the blood is strong, the heart is Highland,' and in this book we are taken back, autobiographically, to his boyhood in Sutherland, when the Epistle first laid its commanding spell upon him. 'To this book I owe my life. I was a lad of only fourteen years of age when, in the pages of the Ephesian letter, I saw a new world.' Now, fifty years later, 'as the sun of life is westering,' he sets down for us his understanding of what, for him, is Paul's greatest letter. Dr. Mackay may not be a theologian of the stature of Karl Barth, but he shows a remarkable sensitivity to the theological climate of our day, and he has a gift of pictorial writing and a power of phrase not commonly found among the existentialists and the dialectical theologians.

It is curious how some particular book of the New Testament seems to 'find' a man and strike responsive chords from his soul, while another book may leave him cold. For Luther, the book was Galatians. 'It is my epistle,' he said, 'I have betrothed myself to it. It is my wife.' For the late Archbishop Temple the book was St. John's Gospel. 'For as long as I can remember,' he wrote, 'I have had more love for St. John's Gospel than for any other book.' For President Mackay, it is St. Paul's Epistle to the Ephesians: 'my favourite book in the Bible,' he says, 'the greatest and maturest of all Paul's writings.'

[1] Nisbet; 12s. 6d. net.

What is there in this document which awakes so many echoes of approval in his mind? That Ephesians is a wonderful compendium of Christian truth according to St. Paul is part of the answer. But doctrine can be dull. (Did not the late Dr. Gossip once characterize a book of heavily theological sermons as 'great slabs of doctrine from the cold storage of a refrigerating mind'?) The doctrine of Ephesians is doctrine set to music—truth with a lilt, truth that sings. Is that all? No, Dr. Mackay is a man with an œcumenical mind, and Ephesians is 'a letter at once Paul's and œcumenical.'

Why, then, the title for his book? Let Dr. Mackay answer in his own words: 'By *God's Order*, the title I have given this book, is meant the essential structure of spiritual reality, which has its source in God and whose development is determined by the will of God. This structure was envisaged most perfectly by St. Paul, through the illumination of the Holy Spirit, in the Epistle to the Ephesians.'

Let us try to summarize the argument of the book which deals with Ephesians thematically rather than verse-by-verse through nine vivid chapters.

God's order implies the world's disorder, so that the first chapter bears the title 'The Great Rift.' Man's heart and human history are tragically rifted by evil—rifted at two levels, supramundanely as well as mundanely. In the unseen universe (what Paul calls 'the heavenlies') are supernatural forces of evil, controlled by a Master Strategist, who bedevil our human life and history, not to mention the devils that inhabit the heart of man and make him revolt against God. Thus the sin of man and the demonic forces in the world pose a giant problem of disorder which mortal man has sought, all down the centuries, to solve now by the way of wisdom (ancient Greeks and modern scientists), now by the way of power (the conquests of an Alexander, the modern theory

of 'Hispanidad,' the crusading passion of Marxist Communism). In vain! Only God's order can solve the problem of man's disorder.

The Divine solution Dr. MACKAY calls 'God's unveiled Secret.' It is the gospel of God the Father who in Christ His Son has disclosed His will for the world. That will is community—not the classless society of the Marxists but a fellowship of love—a community founded not on human evolution but on Divine intervention. Behind it lies the electing purpose of God who chooses men 'in Christ.' That community had its origin in old Israel, the People of the Presence and the Destiny; but when Israel lost the Presence and failed to fulfil its Destiny, God, through His crucified and risen Messiah, founded a new Israel, the Church of Christ.

The clue to the world's riddle is a Person, Jesus of Nazareth, the God-man, whose birth in the fullness of time—'when time had reached its grain'—gave history a new start, who died to redeem the race from its sin, and whose resurrection and exaltation made Him the cosmic Lord of history and the Divine Head of the Church. As a result, a new spiritual unity now becomes possible for men. Becoming 'in Christ,' they discover at once a new transcendental relationship—communion with a living Lord—and the secret of true community. The watchwords of this new spiritual order are 'by grace' 'through faith' 'unto peace'; and men who experience its blessings are destined by God to a life of active goodness.

The 'New Divine Order' (the title of Dr. MACKAY's sixth chapter) is in fact the Church, a transcendental community because it comprises the complete number of God's elect, and a historical community because its members live under the conditions that determine the life of mankind in time and space: the community which Paul depicts as the Building, the Bride, and the Body of Christ. This Church is one, and seven things make it so: one Body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

How is the Church's unity, which is 'the fullness of Christ,' to be achieved? By 'gifted' men, by an effective ministry, and by Christians everywhere growing up into Christian maturity. What, then, does all this mean in terms of personal behaviour? It means for the Christian man four imperatives: 'Walk in the light,' 'Copy God,' 'Learn Christ,' and 'Be filled with the Spirit.' So Dr. MACKAY's book, like Paul's letter, runs out on a call to 'action which is the essence of life.' It is on the frontiers that Christians are called to act. The frontiers of the natural order are home and business: there let them always act 'in the Lord' and 'out of reverence for Christ.' So, too, at the frontiers of the supernatural order: we are up against 'principalities and powers,' and our sole and sufficient help is the whole armour of God, wherein the chief piece is 'all prayer.'

This bald summary conveys no idea of the richness of this book. Being written against the background of our contemporary ideologies, predicaments and conflicts, it abounds with modern allusions and penetrating judgments. Like this one on the hollowness of much of our contemporary civilization: 'Like Jeremiah's contemporaries, but on a vaster scale, we and our contemporaries "followed the Bubble and Bubbles became."' Or this one: 'Marx was right when he maintained, against traditional philosophy, that the real task is not to understand the world but to change it.' The individual and social aspects of the Faith are summed up in a sentence: 'We become related to Christ singly, but we cannot live in Christ solitarily.' Which is the true catholicity? Dr. MACKAY answers: 'Evangelical catholicity is the only true catholicity, that form of catholicity whose motto is "Where Christ is, there is the Church."' Let us end this *florilegium* with three epigrams: 'A lie is a sable shaft from the kingdom of darkness.' 'Communism is a singing faith.' 'To-day is the great era of the Christian layman.'

Here, then, is just the book for the minister who wishes to preach a series of sermons on the Epistle to the Ephesians, or for the layman who would discover the relevancy of St. Paul for our times, and whom the orthodox commentary would bore. If all monographs on New Testament books were written in this style, we should have far fewer Biblical illiterates.

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The President of the British Association last year reminded us that mankind can stand only a limited amount of atomic explosion. More than that might produce a degree of radioactivity which would be fatal to human existence on this planet. Is it possible that there is also a limit to the amount of technical progress that a generation of mankind can bear without injury? That is a question which does not seem to have occurred to many people; but in the circumstances of our age it is a

pertinent question. It has been raised in an essay entitled ' The Sickness of a Technocratic Society,' which is one of eleven essays and addresses published as *The World and the Faith : Essays of a Christian Sociologist,* by Maurice B. Reckitt.[1]

It is possible, says Mr. Reckitt, to distinguish three aspects of a single fatalistic fallacy which dominates the culture of our age. The first may be called technological fatalism—the assumption that whatever man has shown that he can do, that he must proceed to do. The second is the view that it is man's task to adapt himself to his inventions rather than to adapt them to his own physical and psychological needs. The insistence on our duty to tolerate the noise of jet-propelled aircraft is a case in point. The third is the irrational prestige that attaches to the latest thing—be it television or helicopters or what not. Merely because it is the latest we must go in for it to the limit of our ability.

What is in question is not the validity of any new invention in itself. There are profounder issues to be faced. One is the rate of the arrival of these new developments, demanding as they do social and even international adjustments of great difficulty. Another is the tendency of such new developments to have dehumanizing effects. They place an undue emphasis on speed and power. A generation is growing up which, through its obsession with the mechanical, is forgetting that its roots are in the organic realm. Less noticed, but hardly less serious, is man's tendency to forget, through the same obsession, that his roots are also in history. Everything to-day seems to depend on positive sciences ; and there is a danger that we should come to think that nothing now has a parallel in the past, and that nothing in the past is worthy to be allowed to survive into the present. Thus robbed of his past, man will be stunted and imprisoned in what is purely contemporary.

At this point Mr. Reckitt challenges the common opinion that all that technological advances do is to confront us with the moral challenge to use them aright. That is a superficial judgment, because new inventions are never technical and nothing more. They not only tell man what he can do : they also suggest what he should do. Only a society with strong and widely held convictions as to the true purpose of human life can judge of such suggestions and not lose its sense of proportion. At times it may be necessary to resist them. In this connexion reference may be made to the fascination which the prospect of interplanetary travel seems to have for many minds. Is it of the nature of escapism ?

Setting aside the ominous fact that mankind has now the power to destroy itself and the possibility that our civilization is well on the way to exhaust the resources needed for its maintenance, we cannot forget the increasing problems in the sphere of the human and personal which technological achievement brings with it. Added to the strain upon nerves and energy there is the burden involved in the complexity of our civilization. Specialists find it difficult to understand one another as well as to make themselves understood by the public ; while our technocratic and bureaucratic society is making more and more demands upon intelligence at a time when there is reason to suspect that the level of intelligence is falling. The attainment of our social ideals depends in the last resort on the quality of individuals. Education and culture depend on people : so does ' organized religion ' and so, indeed, does scientific research. Moreover, no part of the earth can now insulate itself from the effects of error or malice in any other part. That is vitally important when it is remembered that unification is not unity and contact does not automatically bring comradeship.

Finally, there is the crucial issue for the Christian, whether mankind is not in danger of according to the achievements of the technical side of civilization a devotion which amounts to what the Bible calls idolatry. A Christian understanding of God's purpose in creation yields a scale of priorities, respect for which is essential for the wholesomeness and probably for the persistence of human life on this earth. Civilizations which are defiant or careless of these priorities prepare their own destruction. Whether we have gone so far as that in letting our man-made devices dominate us can only be matter for speculation ; but the possibility cannot be disregarded.

As Mr. Reckitt admits, it is generally easier for the student of contemporary trends to see the elements of weakness in the society around him than the often more hidden sources of its strength. That may be true in his own case. Yet one can hardly deny that it is a part of the duty of every thoughtful man, and especially of every Christian man, to seek to pass beyond the clamant achievements of the day and to grasp the significance of the direction in which they are carrying him, lest things become the master of man and God thereby be set at naught.

[1] Faith Press ; 10s. 6d. net.

# Important and Influential Foreign Books

## Harnack's Das Wesen des Christentums (What is Christianity?)

By the Reverend Geraint Vaughan Jones, M.A., B.Litt., Glasgow

Adolf von Harnack was one of the most distinguished representatives of nineteenth-century liberal Protestantism, and to look back over fifty-four years at the lectures entitled *Das Wesen des Christentums*, published in Leipzig in 1900 [1] and translated into English in the following year as *What is Christianity?* shows how far removed the general tendency of theological studies is from the dominant mood at the end of the nineteenth and the beginning of the twentieth centuries. Harnack's lectures were both a symptom and a source of influence: a symptom of the direction in which liberal Protestantism had been and was still travelling, and the source of an influence which was widely exerted upon liberal theology during the first two decades of the twentieth century. It was a symptom of the humanism (another term of opprobrium) which was to influence liberal and modernist Christology, not only on the Continent but also in Britain, as a study of the writings of Liberals and Modernists, both Anglican and non-Anglican, shows. As Loisy wrote in the introduction to *L'Évangile et l'Église* in 1902, the lectures 'made a considerable stir' in the Protestant world, 'answering without doubt to the needs of many minds' and recording a definite stage in a theological movement which was destined within three decades to suffer almost complete eclipse, and above all in Harnack's own land, where the reaction from it was even more drastic than elsewhere. Dr. Sanday, in a paper read at Oxford in 1901, described their content as 'a reduced Christianity which leaves out much that we have been in the habit of regarding as essential to it [Christianity],' and criticised Harnack for having overlooked the earlier germs present in later New Testament teaching and for omitting what disagreed with his own views. Professor C. C. J. Webb expressed the view [2] that Harnack's work suffered from unfamiliarity with Roman Catholicism from within, though Friedrich Heiler, writing twenty-three years later, described the book as 'the model of an objectively scientific treatment of Catholicism. Of German theologians he above all has studied Catholicism most affectionately and has penetrated into its essence. A warm admiration of Catholicism and a sincere desire to learn from it is expressed in all his work.' [3] Heiler, as a former Catholic, should be in a position to know, and Harnack's strictures on Catholicism, though severe, do not justify Webb's view, and Heiler's own criticisms of the Roman Church support Harnack's.

Harnack's thesis, the development of which falls into two parts, is concerned with the stripping from Christianity of its doctrinal and ecclesiastical accretions until its simplified basic 'essence' is disclosed, namely, the gospel as consisting of belief in the Kingdom of God and its coming, the Fatherhood of God and the infinite value of the individual soul, and the 'higher righteousness' and the commandment of love. This, in Harnack's view, constitutes the substance of Jesus' teaching; or to give a precise example, the Q saying Mt $11^{27}$ and Mt $11^{28}$ ('Come unto me, all ye that labour and are heavy laden') contain the theme 'of all that He taught and did.' The first three Gospels are the only sources of our knowledge of Jesus' teaching, for the Fourth Gospel does not 'emanate or profess to emanate from the Apostle John.' Harnack admits that the Gospels are not historical works in the usual sense; they are 'books composed for the work of evangelization'—a conclusion which is now generally accepted. Sometimes Harnack is inclined to be so lyrical that it is easy to imagine that we are reading Renan's *Vie de Jésus*. In saying that 'his eye rests kindly upon the flowers and the children, on the lily of the field . . . on the birds in the air and the sparrows on the housetop,' Harnack gives us an engaging picture of the Lord as an amiable, sympathetic figure, and so dismisses the eschatological element that the *Enteschatologisierung* is almost complete. For what can be said of the 'dramatic eschatological apparatus' associated with the Kingdom? 'Well,' Harnack tells us, 'every time that a man earnestly, and out of the depths of his own personal experience, points to God and to what is good and holy . . . it has always, so far as history tells us, taken the

[1] An article in The Expository Times, xii. [October, 1900], described it as a 'great book,' 'the most powerful apology for the Christian religion, and for the Protestant conception of it, that has seen the light for many a year.'

[2] *Journal of Theological Studies*, iv. [1903] 298.

[3] *Der Katholizismus* [1923], 10.

form of announcing that the end is at hand. How is that to be explained? The answer is not difficult. Not only is religion a life in and with God, but just because it is that it is also the revelation of the meaning and the responsibility of life.' (Six years were to pass before the publication of that watershed of New Testament studies, Schweitzer's *The Quest of the Historical Jesus*.) The Kingdom is a matter 'of God and the soul, the soul and its God.' It is essentially an affair of religious *Innerlichkeit*. How different this is from Bultmann's incisive interpretation of Jesus' teaching about the Kingdom, with its summons to decision and its announcement of crisis![1] However, the gospel of the Kingdom is proclaimed, though there is nothing ascetic about it. Nor is it programmatic, for it has nothing to do with social reform, though it is a 'social message, solemn and overpowering in its force.' It is 'solidarity and brotherliness,' bound up with the 'recognition of the infinite value of the individual soul.'

Harnack's version of the Christology of the Gospels is, in the light of the change which has come over New Testament studies since 1900, startling in its omissions. Jesus is, of course, the Son of God in so far as He reveals the Father, but it is the Fatherhood of God, not the Sonship of Jesus, which is the theme of the gospel. 'To lay down any "doctrine" about His Person and His dignity outside the purpose of the Gospel was quite outside the sphere of His ideas.' 'Messiah' was a convenient term, a sort of concession to the notions of the age, and only after historical research can we ask whether the term has any significance which survives 'the destruction of the husk' in which it took shape. Jesus is Son of God, not in any Messianic sense, but through His knowledge of God's love. Although He believed Himself to be the Messiah, Harnack does not seem to think that this was of any great importance. God and the soul, the soul and God: these, Harnack repeats, are the two poles in relation to which any Christological idea has to be referred. Indeed, he disregards Christology as of little importance: in any case, Jesus did not bother about it. All that Christology requires is that we shall 'learn to think rightly about Jesus Christ,' and the gospel tells us of the 'value of the human soul, of humility, of mercy, of purity, of the Cross, and the worthlessness of worldly goods' and so on. The only value of the confession of a creed is the doing of the will of God in the certainty that He is the Father. The gospel is simple and beautiful.

In the second part of the book Harnack turns to examine the Church. What has become of the gospel in the Church? What, indeed, has the Church become? The Early Church was a community of brothers awaiting the Parousia, the sphere of religious *Innerlichkeit* and unconcerned with external forms. By about A.D. 200, however, it has evolved towards Catholicism. An ecclesiastical society has become established which has managed not wholly to stifle the gospel. Now only by mediation can man approach God. 'The living faith seems to be transformed into a creed to be believed; devotion to Christ into Christology . . . the ministers of the spirit into clerics.' This 'enormous transformation' occurred in the space of one hundred and twenty years. Enthusiasm has evaporated. The religion of law and form emerges. Orthodoxy, sound doctrine, and a heavy ritualism, the absorption of the gospel by the Greek spirit, characterize Greek Catholicism. In Roman Catholicism the religious element becomes autonomous, not associated, as in the East, with the State, but the gospel is obscured by a theocratic imperialism and by the juridical mind. The gospel of the Kingdom has hardened into an infallible theocracy. What, then, has happened to the gospel? 'Well,' Harnack says, 'the whole outward and visible institution of a church claiming divine dignity has no foundation whatever in the gospel. It is a case not of distortion but of total perversion.' Nevertheless, the gospel has somehow managed to survive ecclesiasticism and the heterogeneous accretion of doctrine and ritual.

Now, it should not be supposed that, because he condemns Catholicism, Harnack exempts Protestantism from criticism, but it *is* an improvement on Catholicism and a 'critical reduction of principles.' Luther emphasized faith and grace —that is, the *Innerlichkeit* of the Christian life. The Reformation protested against authority and priesthood and re-established the Church on the basis of the congregation. It protested against the ritualism and sacramentalism with which the pure gospel had become encrusted. But it was not without its errors. It involved the setting up of State churches and drew too sharp a distinction between faith and works; monasticism, which had its good side, disappeared; there came national churches and a married clergy, 'neither of which looked very stately' in comparison with Catholicism; and Luther, great man though he was, was intellectually behind his time. Still, Harnack's book is a significant piece of Protestant apologetic.

*Das Wesen des Christentums* was animated by a concern for the purity and simplicity of the gospel and by a Protestant disapproval of the heterogeneous accretions of Catholic ecclesiasticism and dogma and by a conviction about the personal character of religion. Unfortunately Harnack

[1] R. Bultmann, *Jesus* [Berlin, 1929].

seems to have failed to realize three things: that his Christology does not do justice to the New Testament, that doctrine is not a static entity, and that an institution is necessary to the preservation of the gospel. If he did realize this (and it is difficult to believe that he did not) he allowed his liberal Protestant antipathy to orthodox Protestantism and to Catholicism to obscure it. For Christology is embedded in the First Gospel (as Loisy was soon to point out); the eschatological element is too conspicuous to be disregarded; and the Kingdom is more than a form of semi-mystical or pietistic *Innerlichkeit*. Indeed, it is hard to imagine how, or why, Jesus, as Harnack represents Him, should have been crucified at all. *What is a minimum Christianity?* would have been an appropriate title of Harnack's book, for the gospel is much more than he admitted, and his attitude towards the Church takes the form of such a radical Protestant interpretation that, had it been normative, Christianity would have dissolved into mere pietism or disappeared altogether. Brunner's criticisms of the Liberals, that they 'confused the rational-ethical and religious humanitarianism of their own ideal of religion with the thought and purpose of Jesus,' [1] and that their Jesus was 'a fantasy conjured up by the liberal outlook of the last century,' contains much truth.

Two years after the publication of *Das Wesen des Christentums* Alfred Loisy wrote his brilliant reply *L'Évangile et l'Église* and dealt devastatingly with the weaknesses of Harnack's arguments. He contended that the 'essence' of a thing was not to be found in its beginnings but in the total picture of what it had become, and he supported Aristotle's idea that the nature of a thing is what it is when the process of its becoming is completed; whereas Harnack, in Loisy's view, thought of a thing not as a growing seed but as what remains of a fruit after it has been denuded as far as the core. So with the gospel and the Church. A critical examination of the Gospels shows that Christology is inseparable from them, that Jesus did much more than preach the Fatherhood of God, and that His conception of the Kingdom was less simple than Harnack supposed, as was its eschatological import. Like Brunner, Loisy asserts that it is his own religion rather than the New Testament that Harnack as a Liberal expounds and defends. 'The full life of the gospel is not in a solitary statement of the doctrine of Jesus, but in the totality of its manifestation, which starts from the personal ministry of Christ, and its development in the history of Christianity.' There is no 'imagined essence' of this gospel.

[1] *The Mediator*, 189. The whole chapter is important.

So with Harnack's view of the Church and its dogma. Loisy, sceptical and eventually agnostic, appeared in his book to justify the Catholic view of the Church and the development of dogma, defending it with a cleverness which, however, did not conceal his pragmatism and the expediency upon which his arguments were based. He believed at this time in the necessity of the Roman Church, but was alive to the extravagant and unhistorical character of its claims. Hence a Catholic but fair-minded critic of Loisy summarized the matter by saying that 'the contentions of *L'Évangile et l'Église* tended neither more nor less than to deny the secure foundation of our most important dogmas.' [2] Yet, in his answer to Harnack, Loisy points out quite rightly that Harnack's assumptions, had they been acted upon, would have led to the eclipse of the Church and that, both practically and pragmatically the developments followed by Catholicism were in every respect justified.[3]

The differences between the Protestant and Catholic conceptions of the evolution of dogma are fundamental, though Loisy in his later writings came near to the Protestant idea which Harnack was espousing. For the Catholic, that which evolves, no matter what its final stage, is merely the becoming explicit of what was implicit at the beginning. In the words of Vincent of Lérins, *crescat igitur . . . sed in eodem sensu*. Harnack was really in agreement with the Catholic Modernists of the beginning of the nineteenth century. 'Those things which we call dogmas,' wrote the Spanish Thomist, Dom F. Marin-Sola, in an exhaustive study of the Roman conception of dogmatic evolution, 'infallible truths and theological conclusions, are not, according to Modernism, a simple development of the apostolic doctrine, but a real transformation, or, better still, a corruption.' [4] This expresses succinctly Harnack's contention *vis-à-vis* the Roman Church; and for Loisy (at any rate in 1902, though his book was condemned) the 'essence' of Christianity is to be found in its full Catholic development.

[2] E. Lepin, *Les Théories de M. Loisy* [Paris, 1908], 39.

[3] Loisy's later apologetic for Catholicism was even more pragmatic. The orthodox doctrine of the origin of the Papacy could be disproved; but, on the other hand, 'la primauté du Pape est voulue du Christ comme l'institution de l'Église. . . . Au point de vue de la foi, le Christ a voulu son développement. The Eucharist was not instituted, but was 'pour la foi; c'est le témoignage que le Christ vivant se rend à lui-même dans l'Église, qui vit par lui' (*Autour d'un Petit Livre* [Paris, 1903], 175, 257).

[4] F. Marín-Sola, *La Evolución Homogénea del Dogma Católico* [Valencia, 1923], 10.

Harnack's thought, as expressed in *Das Wesen des Christentums*, remained substantially unchanged to the end of his life. Thus Karl Barth, in his last conversation with him in 1925, took away the impression that for Harnack there was little basis for an evangelical dogmatics, and that in the 'neo-Protestantism' which he represented, the object of belief was not God in His revelation but a man believing in something Divine (*der an ein Göttliches glaubende Mensch*).[1] His Protestant radicalism was again made clear in his correspondence [2] with Erik Petersen, at that time [1928] Professor at Bonn, and eager for some advice which might have prevented him from going over, as he subsequently did, to the Roman Church. Petersen was disturbed by the complete lack of dogmatic basis in modern Protestantism and even by its lack of its original dialectical relationship to the Roman Church which would have made possible some basis of discussion with it. 'The Church,' Petersen wrote to Harnack, 'ceases to be a visible power when it will not lay claim to a dogmatic position,' and that for the German Evangelical Church all that remained was 'a general message with no binding force'—to which Harnack assented as a description of the 'essence' of neo-Protestantism and a 'logical consequence' of primitive Protestantism. Harnack repeated more or less what he had written twenty-eight years earlier: 'Protestantism must plainly recognize that it does not wish to be and cannot be a church in the Catholic sense, that it rejects all formal authorities, and that it counts exclusively upon the response evoked by a gospel of God and the Father of Jesus Christ, who is our Father,' and refers to his lectures of 1900 as containing a 'scientific expression of the nature of Christianity.' Harnack concluded the correspondence by saying that he welcomed such developments as Quakerism and Congregationalism as leading to 'greater and greater individualism and spiritual communion.' Indeed, one might say that according to Harnack's view there is no such thing as 'Protestantism' or 'Protestant theology': there are only individual Protestantisms and Protestant theologies, for each person has his own 'Protestantism.' Harnack's anti-institutionalism (which means the rejection of the public character of the Church and the repudiation of any official theology) was as decided in 1928 as in 1900. 'The only place for absolutism,' he wrote to Petersen, 'is in the individual soul.' This is pure Quakerism, the 'inner light' with a vengeance; but it is hardly a basis for the survival of the Church.

So with Harnack's Christology, which is so 'reduced' as to be almost non-existent. A quarter of a century before Hoskyns and Davey's *Riddle of the New Testament* Loisy had pointed out that even the earliest Gospel contains a Christology which cannot be detached from it as a doctrinal product of the Early Church, though Loisy would not say that the Christology of the Gospels was *not* such a product. Harnack did notice the eschatological element in the teaching of Jesus, though he underestimated its significance, and he was definitely wrong in assuming that Jesus was concerned exclusively with the Fatherhood of God and not at all with His own Person.[3] Similarly he overlooked, or ignored, the soteriological element in the 'teaching' of Jesus and in the apostolic *kerygma*. Although we may find his definition of the 'essence' of Christianity inadequate, it may have the effect of compelling us to ask what *is* that 'essence' in so far as it can at all be distilled from concepts which, like eschatology, whether 'realized' or 'transmuted' (Dobschütz), belong to a world-view with which the man of subsequent ages has little contact and for which he has equally little understanding.

[1] *Kirchliche Dogmatik*, I. ii. 403–404.

[2] *Theologische Traktate* [Kösel Verlag, 1951].

[3] H. R. Mackintosh pointed out that Harnack was inconsistent here, and quoted a passage from his *History of Dogma* [iii. 69] in which he stated that 'the Gospel can only be grasped and held firm by a believing self-surrender to the Person of Christ. Every relation to God is at the same time a relation to Jesus Christ' (*The Person of Christ*, 347).

# Literature

## *JESUS—MISSION AND ACHIEVEMENT*

THE twelfth volume of the S.C.M.'s 'Studies in Biblical Theology' is the Rev. Reginald H. Fuller's *The Mission and Achievement of Jesus* (S.C.M.; 8s. net). Like a good many other people nowadays, Mr. Fuller is 'after Bultmann's blood.' His aim is, first, to show that Bultmann's account of Jesus and His message (in his 'Theology') is quite inadequate to explain the Church's *kerygma*, and, second, to put something better in its place.

Bultmann depicts Jesus as an eschatological prophet who announced the impending advent of the Reign of God. Mr. Fuller thinks that Bultmann's estimate of Jesus is wrong but that he is right about His message. 'Realised eschatology' rests on bad exegesis, and does no sort of justice to the cruciality of the Cross. So Mr. Fuller

proceeds in his first chapter to confute C. H. Dodd. The eschatology of the Gospels is 'non-realized,' for the Cross is the Event which inaugurates the End.

Our own view is that Mr. Fuller having seized on a good point has made it in the wrong way. Readers of Dodd's 'Parables' are apt to get the impression that the *Eschaton* has fully come in the Ministry of Jesus, and that there is nothing more to come. (Dodd has corrected this in his 'Coming of Christ,' which Mr. Fuller does not mention.) We think a better way of putting the point would be to say that in the Synoptic Gospels the *Basileia* has indeed come but has not yet come 'with power.' The condition of its coming with power is the Cross.

With what Mr. Fuller has to say about 'the Kingdom and the Cross' in his second chapter we find ourselves in general agreement. The Jesus of the Gospels is far more than an eschatological prophet—John the Baptist, according to Jesus Himself, was more than that. Jesus is the Suffering Servant of the Lord whose sacrifice is the decisive Event by which God opens the Kingdom to all believers. In this progress to this conclusion Mr. Fuller makes some excellent points. For example, over against Bultmann, he argues that the prophecies of the Passion contain a pre-Hellenistic stratum wherein Jesus foretells His death partly in general terms and partly in language that comes straight from the Hebrew text of Is 53. (But can *lutron* be the Hebrew *'āshām* ?)

Chapter 3, which is entitled 'The Raw Materials of Christology,' discusses the various titles of Jesus: 'Son of God,' 'Servant,' 'Son of Man,' etc.; and in the epilogue ('The Emergence of the Ecclesia') Mr. Fuller gathers up his conclusions thus: 'It is not therefore possible to drive a wedge between the proclamation of Jesus and the proclamation of the Church. The sole difference between them is that, whereas for Jesus the decisive event is still in the near future, for the Church the decisive event now lies in the past.'

With this Cullmannian conclusion we have no wish to quarrel, though we think it might have been reached without the very hazardous attempt to fault Dodd at point after point of gospel exegesis. This is a careful and learned book, thoroughly abreast of current issues. If it contains some highly speculative interpretation, it is none the less a stimulating study, and takes a worthy place in this excellent S.C.M. series.

A. M. Hunter

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## *SCIENCE AND RELIGION*

At the present the front between science and religion is deceptively quiet. That we are no longer experiencing the violent conflicts of the Victorian era ought not to lull any one into thinking that the scientist is necessarily ready to accept the Christian position. His silence may be due, not to consent, but to an inability to attach any meaning to the statements of the theologian.

In such a situation a book by Dr. Mary B. Hesse, *Science and the Human Imagination* (S.C.M. 12s. 6d. net), is extremely welcome. The author, with a high degree of lucidity, describes to the layman the developments which have made the modern scientist change his outlook on the universe. With a little degree of effort—and it is surely effort which any minister with young science students in his congregation ought to put in—the reader can from this book gain some understanding of the nature and significance of the work of such men as Clerk Maxwell and Einstein. Further, Dr. Hesse has an appreciation of the history of science which not all scientists possess. It is interesting to note that this leads her to put in a good word for Renaissance as against mediæval thinkers and so to reverse a current fashionable judgment. Thus she holds (p. 40 f.) that 'the attitude to nature which eventually won through in the seventeenth century was in some respects much nearer to true Christian insights than that of the Middle Ages.' In linking up the scientific outlook with the Christian belief in Creation, Dr. Hesse is reaching independently conclusions which have already been drawn by Professor Jaspers when he sets out to answer the question why modern science originated in Europe and nowhere else.

In her conclusions as to the effect which modern work in physics and other fields may have on the scientist's religious outlook, Dr. Hesse is wisely balanced. On the one hand, the old dogmatic materialism is gone. On the other hand 'it is fairly clear that the transition to a view which takes account of the limitations of knowledge gained by human scientists with material instruments has something to do with the modern loss of faith in the existence of any transcendent observer, that is, of God' (p. 90).

In the discussion between science and religion there are certain non-scientific philosophical writers who deserve a hearing if the argument is to be fully developed. Perhaps Buber, whom Dr. Hesse mentions at only one point, is one and Husserl, whom she does not mention, is another. But it would be unfair to criticize her on this head. As a lecturer in mathematics her concern is to present the issue from the scientific side. And she has done this quite admirably in a book of a hundred and sixty-four pages. Ian Henderson

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## *NEW LIGHT ON LAUD'S LITURGY*

Important new light has been cast upon the early stages of the compilation of the Prayer Book,

commonly called Laud's Liturgy, which occasioned the Jenny Geddes riot in the Kirk of St. Giles. This has come about through the discovery in the library of the Earl of Haddington of a volume which proves to be the book signed by King Charles in September 1634. On the basis of this new evidence and of the book containing the royal warrant of April 1636, which is now at Christ Church, Oxford, together with some other material, Dr. Gordon Donaldson has framed a coherent narrative of the composition of this famous book which will necessitate the revisal of some accepted ideas—*The Making of the Scottish Prayer Book of 1637* (Edinburgh University Press ; 25s. net).

In the second part of his volume the author prints the Prayer Book except for passages from the Authorised Version of the Bible and certain recurrent phrases : and in the third part he gives an extended collation of the book with the English Prayer Book and the Haddington and other material that contributed to its final form. The reader is thus in a position to follow closely the first part which consists of an excellent account of Scottish worship from the Reformation onwards, a narrative of the attempts at liturgical revision down to 1637 and a commentary on the Prayer Book as it was finally published in that year.

Dr. Donaldson has no difficulty in showing that, as compared with the English Prayer Book, the Scottish one showed quite a number of changes which can be regarded as concessions to Scottish or Puritan views. It is, indeed, possible to affirm that several distinct strands of influence went to the shaping of the book. More important is the evidence that Archbishop Laud had less to do with the whole matter than has commonly been supposed. While he wished to see the English Prayer Book in use in Scotland and while he approved the draft of the 1637 Book, it appears also that the initiative in suggesting all the significant changes in the Communion Service came not from Laud but from Scotland. The extremist there was Wedderburn, Bishop of Dunblane, who, as Dr. Donaldson says, ' had clearly fallen under the spell of the first Prayer Book of Edward VI,' the most conservative of reformed liturgies. On the evidence meantime available it is uncertain how far Wedderburn had the support of the other Scottish bishops in the last series of amendments, and how far he and the King must bear the responsibility for them alone. In any case, by 1637 discontent with the rule of Charles I was such that any prayer book imposed by royal authority would have been rejected by most Scots.

Dr. Donaldson is to be congratulated on a careful piece of detailed research and on his presentation of the results, at once fresh, scholarly, and readable.

STEWART MECHIE

## *THE PURE IN HEART*

*The Pure in Heart : A Study in Christian Sanctity*, by the Rev. W. E. Sangster, M.A., Ph.D. (Epworth Press ; 18s. 6d. net), is a very considerable book. It is the substance of the Cato Lecture for 1954. Dr. Sangster sets out to answer the questions : How did man become aware of the holy, and how did his longing for holiness grow ? What tests have been shaped through the centuries to decide who were heroic in virtue ? What is a saint really like ? How did he become such ? To answer these questions the book is divided into four parts entitled The Development of the Idea of the Holy, How can a Saint be known ?, A Portrait of the Saint, The Path to the Peak. The first section is a scholarly discussion of how the idea of the holy became ethical. We found the third section of great interest. When the Roman Catholic Church sets out to examine a candidate for sainthood it looks, first, for each of the three theological virtues—faith, hope, and charity, and then for each of the moral virtues—prudence, justice, fortitude, and temperance, and for all of them in a heroic degree. But Dr. Sangster takes another test. He tests sainthood against the ninefold fruit of the Spirit.

In order to quicken the search for holiness four things are necessary. (1) We must convince people that it is God's intention that man should be holy. (2) We must convince people of the possibility of holiness. (3) We must hold perfection before people in all its fulness in Jesus. (4) We must always remember that true holiness is not so much an achievement as something that is derived from God. It comes to us in an ' alert passivity.'

The Church cannot do without its saints. (1) The saints are those who, by the loveliness of their own lives, awaken in others the homesickness of the soul. If there is to be revival there must be saints to show what goodness is like. For the sake of the Church, Lacordaire prayed : ' O God, give us some saints.' (2) The saints are the most convincing answer to atheism and agnosticism. They do not answer by arguing but by being what they are. (3) Only an increase of saints can increase the power of the Church in the world. It would be impossible for the world to ignore a Church that was really holy. As things are there is not enough sainthood, not enough difference between the world and the Church. (4) The saints are the chief hope of re-union. Ecclesiastics may argue about which church is the true Church ; the saints cross the barriers and are the possession of all the churches.

This book is very likely to become a standard work, for it combines both interest and scholarship. On p. 101 θιλία should be φιλία.

WILLIAM BARCLAY

### *LIFE IN CHRIST*

A volume of collected essays by the late Théo Preiss, published in French, was reviewed in THE EXPOSITORY TIMES in June, 1953. Of the thirteen essays which appeared in that volume, five have now appeared in English, translated by Harold Knight, in the series ' Studies in Biblical Theology,' under the same title as the French volume—*Life in Christ* (S.C.M. ; 7s. net). The essays here selected for translation are ' Justification in Johannine Thought,' ' Life in Christ and Social Ethics in the Epistle to Philemon ' (which gives its title to the volume), ' The Mystery of the Son of Man,' ' The Vision of History in the New Testament,' and ' Was the Last Supper a Paschal Meal ? ' The first is a valuable contribution to the study of the Fourth Gospel, drawing attention to elements of the thought of the Gospel that are not often emphasized, and likely to be stimulating and suggestive to all readers. The last is a contribution to the oft discussed problem of the Synoptic dating of the Last Supper as against that of the Fourth Gospel. The view here taken is that the Synoptics wrongly give the impression that the Last Supper was a Paschal meal, but that there were Passover motifs in the Supper. In the essay on ' The Vision of History ' the author breaks a lance with Bultmann and Dodd, whom he links together in their ' wish to relegate to the periphery of the New Testament message the myth of the Parousia.' In this Preiss finds a theological and a historical error.

All of the essays will be read with profit, and few readers will fail to lament the early death of the author, who writes with insight and charm, and who might have been expected to contribute so richly to New Testament scholarship. It is to be regretted that no room was found for Roger Mehl's appreciation of the work of the author.

H. H. ROWLEY

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The Rev. Gerald Kennedy, Ph.D., Methodist Bishop of the area of Los Angeles, gives us a stimulating and wise little book in *Who Speaks for God ?* (Abingdon Press ; $2.50). Ministers too often forget this aspect of their vocation. If they would speak for God as they ought, they must speak for Persons, the Spiritual, Freedom, and Hope. Each topic is expounded convincingly, and throughout the book there is abundance of telling illustration.

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Looking forward to 1955, which will see the quater-centenary of the beginning of the persecution of Protestants in England under Mary Tudor, Canon Marcus L. Loane has written a book of commemoration entitled *Masters of the English Reformation* (Church Book Room ; 12s. 6d. net). In form the book consists of biographical studies of five Cambridge men who became martyrs for the reformed faith—Bilney, Tyndale, Latimer, Ridley, and Cranmer. It may almost be said, however, to be a history of the English Reformation down to 1556. The book is intended for the general reader ; but it gives ample evidence of the sound study on which it is based. It is a worthy handling of a great theme and we wish it a wide circulation.

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Dom Gregory Dix was well known as a scholar, but his published work contained no example of purely devotional writing. A series of retreat addresses, however, was found among his papers, and these have been edited by his friend the Abbot of Nashdom and published as *The Image and Likeness of God* (Dacre Press ; 5s. net).

Here in short compass is a warm, devout, and often memorably expressed setting forth of the plan of salvation—the image of God defiled by sin, restored in Christ and burnished by prayer and recollection. The editor has contributed a useful first chapter giving a brief discussion of the Biblical texts dealing with the idea of the image of God. We trust that other material left by Dr. Dix may be found as worthy of publication as this is.

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*An Approach to the New Testament*, by the Rev. Greville P. Lewis, B.A., B.D. (Epworth Press ; 10s. 6d. net), is one of the best introductions to the New Testament that we have seen. It is primarily designed for Methodist Local Preachers, but will be welcomed by many more. It gives competent guidance as to the gap between the two Testaments, the background of New Testament times, the language, formation, and canon of the New Testament writings and our English versions. The generally accepted findings of modern scholarship are clearly set forth. Specially difficult or theologically important passages are treated at length. Guidance is given to the student anxious to pursue scholarly study. It is all clear, interesting, and most helpful.

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Principal Norman H. Snaith's ' Study Notes on Bible Books ' are well known and greatly valued by private students of the Hebrew text. He has now produced one of these little green books dealing with *Notes on the Hebrew Text of 1 Kings xvii–xix and xxi–xxii.* (Epworth Press ; 10s. 6d. net). Every word of the Hebrew text is carefully examined, with the fullest possible grammatical information, so that the merest beginner who has a modicum of knowledge of Hebrew grammar need not be discouraged. There are constant references to the usual text-books, and at the end there is a complete vocabulary of the chapters dealt with. It is to be hoped that the volume will be used not

only by examination candidates who have to read these chapters, but by ministers who wish to extend a slender knowledge of Hebrew. The information given is reliable and accurate, though on p. 66 Dr. Snaith falls into error in saying that the form שִׁבְעַ אֶלֶף is a possible way of saying seven thousand in Hebrew, in accordance with what he has said in $17^{12}$. Its disaccord with what he has said on $17^{12}$ will puzzle the student.

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There are few writers who can write with such a combination of charm and authority as can Professor Edgar Primrose Dickie. *Thou art the Christ : The Witness in the Gospels* (Hodder and Stoughton ; 3s. 6d.), contains a series of meditations upon certain aspects of Jesus' teaching, and on the testimony to the power of Christ of certain of those who knew Jesus when He was upon this earth. Dr. Dickie has a gift for the apt analogy. He speaks of the power of the Holy Spirit to banish the power of temptation. 'As in mid-winter you may see a child trying to scrape the frost off the window-panes but never succeeding, since, as quickly as he clears one pane, another is frosted over again ; so may we visualize the hopeless task of fighting temptations piecemeal ; but the child's mother comes in and kindles a fire in the grate, and in a few minutes all the panes are clear. This is a picture of the holy fire within.' Dr. Dickie has a gift for the apt classical quotation. Aristotle said that 'A slave is a tool that happens to be alive ; and a tool is a slave that is lifeless.' It is to be noted that even in a little book like this Dr. Dickie gives his classical references with meticulous and scholarly accuracy. He has a gift for the apt arrangement of a meditation. In speaking of Zacchæus and of his generous promise to make restitution, Dr. Dickie uses three heads. (1) Behind the giving was misgiving. (2) The misgiving vanished in thanksgiving. (3) His giving was only the natural consequence of self-giving. Dr. Dickie has the gift for the discovery of fresh and vital illustrations. 'There have been three stages in the attitude of India to Christianity. At the first stage the Indian people have said : "Christianity is not true" ; at the second they have asserted the claims of their own ancient and all-embracing philosophies and have declared : "Christianity is not new" ; and now at the third stage they are saying : "Christianity is not *you*." '

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The subject and purpose of a little book by Dr. D. Martyn Lloyd-Jones are well indicated by its title—*From Fear to Faith : Studies in the Book of Habakkuk* (Inter-Varsity Fellowship ; 2s. 6d. net). The author seeks to help his readers to face 'the problem of history,' which he believes is the great theme of Holy Scripture as well as the most urgent problem of our time. Communism to-day is as much a perplexity to Christians as the Chaldeans were to Habakkuk. Indeed, our situation is strikingly similar to that which faced the Hebrews in the age of the prophets, who saw Divine instruments in what were cruel and godless powers. The Assyrians in Isaiah's time, and the Babylonian-Chaldeans in Habakkuk's, Jeremiah's, and Ezekiel's had their place in God's purpose. Even Cyrus did not know the God whose instrument he was. What Dr. Lloyd-Jones gives us is a homiletical and devotional commentary, simple and direct, as we should expect from one who can handle large mixed congregations. We do not need to despair. Man's freedom, even to destroy himself, is not absolute. The last word is with God.

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*The Only Hope of the World* (Mowbray ; 5s. net) consists of Broadcast Talks on the life and teaching of Jesus by the Bishop of Croydon, the Very Rev. Canon Matthew McNarney, the Rev. F. Townley Lord, and the Rev. Tom Allan. There is a Foreword by the Bishop of Barking, and an introductory talk by the Rev. Richard Tatlock. The great interest of this book is that it has been written by a combination of an Anglican Bishop, a Roman Catholic Canon, a Baptist Minister, and a Minister of the Church of Scotland. In seventeen sections it takes the life and teaching of Jesus and relates and expounds them with simplicity and cogency. The Rev. Tom Allan begins one of his talks like this : 'Let me begin by telling you about a fascinating experiment which the editor of a Canadian daily paper recently carried out. He wanted to know whether any one was reading the reports about the war in Korea, so he ran the same dispatch from Korea on the front page for three days in a row. The same dispatch ! And what happened ? Nothing. Not one of the paper's half-a-million readers phoned to check the "error." Apparently not a soul noticed it. And yet, the editor points out, whenever a comic strip is dropped the switchboard is deluged with phone calls from angry readers, and the office is flooded with vehement letters of protest ! That story reminds us of the extraordinary gift which you and I have for by-passing the really important things, and getting all tied up with the trivial.' These Broadcast Talks must have wrenched many a mind from the trivial to the important, and it is good now to have them in permanent form.

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*The Word of God in the Life of Man* (Mowbray ; 9s. 6d. net) is a volume of 'Sermon Outlines, with Related Studies' for the period Advent to Trinity.

The sermons—more than outlines as generally understood—have been prepared by a distinguished team which includes the Bishops of Colchester and Woolwich, Canon E. F. Carpenter, Professor C. F. D. Moule and Canon Lindsay Dewar. One of the sermons—shortened—we have printed this month in 'The Christian Year.'

The distinctive feature of the book is the combination with the sermons of a study scheme. But while the idea is excellent it is worrying to find that the basic scheme of reading consists substantially of E. J. Bicknell's 'Theological Introduction to the Thirty-nine Articles' and Gore's 'Reconstruction of Belief' and assumes only two and a half hours reading a week. We hasten to add, however, that a much better scheme is added for those who are willing to do further study.

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This is a very old book on Sanctification which even to-day no student of, or writer on, that topic should neglect. It was published in 1692 after the death of its author, Walter Marshall, under the title, *The Gospel Mystery of Sanctification*. Down to 1887 over a dozen editions appeared, and now we have one more, edited by Mr. Percy O. Rouff (Oliphants; 17s. 6d. net). This contains the best text of Marshall obtainable, with interesting additional matter giving a sketch of Marshall's life, appreciations by contemporaries, James Harvey's suggested improvements, the poet Cowper's estimate, and an appreciation by Thomas Chalmers. Also included is Marshall's sermon on 'Justification.'

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The Middle East to-day is a region of bitter tensions, deep suspicions, and violent unrest. So perplexing is the situation that most of us have given up hope of understanding it. Any who are in that position and yet long to understand and help should read *Middle East Survey*, by the Rev. S. A. Morrison (S.C.M.; 12s. 6d. net). The author spent thirty years in Egypt as a C.M.S. missionary, and he had exceptional opportunities of seeing other parts of the region during his service with the Department of the World Council of Churches on Inter-Church Aid and Service to Refugees. He presents here a factual survey of the political, social, and religious factors involved, with special regard to the Arab-Jewish tension. The final chapter on the Christian churches concludes with mention of certain responsibilities which seem to be specially laid upon the churches of the West. With its wide scope, solid information and selected bibliography this is a valuable book which fills a gap for the general reader and should give content to the intercessions of the Christian.

The American Press gave the Second Assembly of the World Council of Churches greater coverage than was given to any other convention ever held, with the single exception of the Republican National Convention of 1952. All who wish to know what was done at that Assembly held at Evanston in August last and what it had to say to Christians everywhere should acquire two little books published by the S.C.M.—*Looking at Evanston*, by Canon H. G. G. Herklots (3s. 6d. net) and *Evanston Speaks* (2s. 6d. net). The first is journalism of the best type, well informed and interesting; the second contains the message and the resolutions officially adopted by the Assembly as a whole, together with the six sectional reports received by the Assembly and commended to the churches for study and appropriate action.

For that study it would be well to have at hand also the six ecumenical surveys on the same subjects which were issued in preparation for the Assembly. While these resolutions and reports claim no ecclesiastical authority and are not binding on any church or church member, their origin gives them high moral authority. If anyone asks where the non-Roman churches stand, here is the nearest approach possible to a definite answer.

Those who have not time or inclination to study the official documents, but who nevertheless wish to have an impression of the significance of Evanston, may be recommended to turn to *Evanston World Assembly*, by the Rev. Cecil Northcott (Lutterworth Press; 2s. net).

The writer was present at Evanston and in this little book offers a concise interpretation of it. Taking up the most important topics and quoting both from reports and speeches, he frankly records differences of opinion but sets them in the context of unity in Christian loyalty, and even contrives to suggest what the outcome should be for the attitudes and actions of the individual Christian as well as the churches. A good piece of work.

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A monograph, beautifully printed and bound and priced at $2.75, has come to hand from Charles C. Thomas, Publisher, Springfield, Illinois. The author is Professor Jean Héring, D.D., of the Protestant Theological Faculty, the University of Strasbourg. Its title is *A Good and a Bad Government*, and it provides a stimulating discussion of New Testament texts bearing upon the functions of the State, particularly the famous passage in Ro 13. One interesting conclusion is that it is not Communism that is condemned by the Bible, but Totalitarianism, and that a State becomes totalitarian when it substitutes itself for God, and thus ceases to be a 'minister of God.'

# The Origin of the Book of Amos

By the Reverend John D. W. Watts, Th.D., Baptist Theological Seminary, Rüschlikon-Zürich

Three main types of literature are to be found in the prophetic books of the Old Testament.[1] All three of these are represented in the Book of Amos: oracles found throughout the Book, autobiographical accounts of visions in $7^{1-9}$ $8^{1-3}$ and $9^{1-6}$, and biographical narrative in $7^{10-17}$.

Indications of this complex of literary forms may be noted in the superscription of the Book. 'The words of Amos' are, strictly speaking, his oracles or messages. Autobiographic visions are represented in the second relative clause, 'which he saw.' And a connexion with the biographic narrative is formed by the first relative clause, 'who was one of the herdsmen of Tekoa.' It has long been recognized that this superscription is not a unity.[2] This very variety in the superscription, when interpreted according to the arrangement and composition of the Book itself, gives valuable indications concerning the formative process of the Book.

'The words of Amos' has been taken to be the original superscription.[3] This wording is unique, being found only here and in Jer $1^1$. These two prophets were not nearly enough related to explain this similarity, but transmission of the two books through common channels is explanation enough.

'Word' properly designates the prophetic oracle or message. Amos 1–6 is composed exclusively of such 'words,' while more 'words' are to be found in chs. 8 and 9 with still another imbedded in the narrative of $7^{16-17}$. These last in chs. 7–9 are presented in closest connexion with the visions and narrative which precede them. If we are to assume that 'the words of Amos' once stood alone as a heading for a book, it must have been a book of 'words.'[4] That is exactly what Am 1–6 is. It contains 'words of Amos' delivered against Israel in Samaria and Bethel.

These 'words' must have been remembered, repeated, and finally reduced to writing by some in the prophetic circles of Bethel. After the fall of the northern kingdom they found their way into Judah along with other sacred writings (for example, the basic material of Deuteronomy). Perhaps they were brought by refugee prophets or priests who found refuge among their colleagues at some southern sanctuary. There, in the circles which later produced Deuteronomy and a Jeremiah, these writings were carefully preserved and studied. This may account for an occasional 'Deuteronomic' gloss (like $2^{4-5}$) in this part of the Book. It may further account for the similarity in the superscriptions of Amos and Jeremiah. But its most important significance is in explaining the sharp difference in the two parts of the Book of Amos.

The clause 'which he saw concerning Israel' would ordinarily require as an antecedent 'the vision of Amos' (cf. Is $1^1$, Ob 1, Nah $1^1$, and Hab $1^1$), and points to quite a different editorial circle. It refers undoubtedly to the second half of the Book which is built around the five visions of Amos, and it may at one time have formed a part of the superscription of that section as an independent work.[5]

The form of the visionary accounts is autobiographical. Such autobiographical style may also be found in Is 6, Jeremiah, Ezekiel, and Zechariah and is often connected with the description of visions or object lessons through which the prophet received his message. In Amos they reflect real spiritual experiences[6] which were determinative factors marking the successive phases of his ministry. These visions form a remarkable autobiography of Amos' prophetic ministry.

The first three visions stand without accompanying or resulting 'words.' To the third of these accounts is joined the biographical account of Amos' ejection from Bethel. It is obviously inserted here to indicate the relevance of this third vision with its proclamation of judgment upon sanctuary and king to Amos' ministry in Bethel. There is every reason to agree that it is properly placed.[7]

These first three visions characterize the ministry in Israel from the beginning to its end in his appearance in Bethel. This explains why

[1] S. Mowinckel, *Zur Komposition des Buches Jeremia* [Kristiana, 1914].

[2] K. Budde, 'Wellhausen Festschrift' in *BZAW*, xxvii. [1914], 65 f., and others.

[3] V. Maag, *Text, Wortschatz und Begriffswelt des Buches Amos* [Leiden, 1951], 2.

[4] A. Weiser, 'Die Profetie des Amos' in *BZAW*, liii, speaks of '*die Spruchsammlung*.'

[5] *Ib.*, '*die Visionsschrift*.'

[6] *Ib.*, 295 f.

[7] With Budde, Maag, and others against Marti.

these accounts are not followed by the 'words' spoken during these phases of his ministry. The messages of these three periods are contained in the 'Book of Words' collected in the northern kingdom, while these autobiographical accounts look back upon his ministry and must have been repeated later by the prophet as he is at home in Judah in explanation and justification of his prophetic ministry to the northern kingdom. Their *Sitz im Leben* is to be sought in a prophetic circle where it was customary to recount those great experiences which formed the basis of the prophetic message. Isaiah refers to such a group in $8^{16}$ and the elders to whom Ezekiel so frequently refers may be understood in the same way.

There seems to be no account of Amos' call to a prophetic ministry aside from the statement in $7^{14-15}$. The first vision ($7^{1-3}$) describes Amos' early impression of what his message must be, his shock at its implications, his intercession on behalf of Israel, and God's gracious response to his intercession. This experience may have filled a considerable period during which he preached the warning against the judgments of God represented in catastrophes of Nature like that of the plague of locusts. We have no way of knowing how long he acted as a prophet, preaching this message of repentance which must have been a rather common one among good prophets, between the time he left Tekoa and the moment of his dramatic series of messages in Samaria.[1] It seems likely to have been a considerable period in which Amos prophesied the implications of Israel's sin and the graciousness of her God who would respect the intercession of His prophet and certainly would forgive a repentant people. But it is equally clear that we have no example of his preaching from this period. Perhaps some idea of this period may be gained from the view in retrospect found in $4^{6-11}$, but this only emphasizes the point that no 'word' of this period has survived.

The second period of Amos' prophetic ministry is described in the second vision ($7^{4-6}$). The judgment here foreseen is one of cosmic and supernatural proportions characterized by a strange fire which appears unexpectedly and devours everything in its path. It is just this means of judgment which appears over and over again in Amos' great pronouncement of judgment upon the nations (chs. 1 and 2). But in this great experience also intercession is allowed and effective. The way to repentance and forgiveness was still open. Speeches from this period seem to form the principal content of chs. 1–3. Repentance could even yet form a basis for hope in the northern kingdom. With that in view the prophet's intercession is met with a promise of reprieve. The threat of total cosmic disaster is withdrawn.

The third period of Amos' ministry is described in the third vision ($7^{7-9}$). Amos sees that God's judgment is based on a careful testing of the guilty. God's test indicates that the centres of corruption are to be found in the royal house and in the royally sponsored places of worship, primarily Bethel. God is determined to destroy these centres of infectious sin with the hope of saving the people. Chapters 4–6 present the speeches of this period which proclaim destruction upon the kingdom but plead with the people to forsake the king and his sanctuary in seeking earnestly to find Jahweh.

Surely the narrative account ($7^{10-17}$) is correct in placing the climax of this period at Bethel, and there seems no good reason for rejecting the date which Morgenstern suggests, New Year's Day, the fifteenth of the seventh month, 752 B.C.[2] On this auspicious occasion Amos pronounced his message of doom upon Jeroboam and Bethel. Perhaps it is due to the intervention of Amaziah, the high priest, that no plea of intercession follows. But it seems to be more likely that Amos' conviction of impending doom upon the royal structure of the kingdom and the ritual had become fixed to an extent which permitted no reversal.

[1] Cf. E. Wuerthwein, 'Amos Studien,' in *ZAW*, xii. [1950], 10 f.

[2] In 'Amos Studies, i.' in *HUCA*, xi. [1936] 140. This is dependent upon the dating of the rise of Jotham to regent in the place of his leprous father, Uzziah. But this part of the chronology of the kingdoms is the most uncertain of all. Morgenstern equates this date with the earthquake referred to in Am $1^{1}$ and $9^{1}$. Amos' appearance in Bethel would then have been two years earlier. He accepts 750–749 as representing the date accepted by the majority of scholars. Begrich, *Chronologie der Könige von Israel und Judah* [1929], 155, presents alternative possibilities: either 758–757 or 747–746. *The Westminster Historical Atlas to the Bible*, ed. Wright and Filson [1946], follows Begrich's earlier dating, while Albright, in *BASOR*, c. [Dec. 1945] dates it at 750. Montgomery and Gehman, *Kings*, in *ICC* [1951], lists it as 751. Thiele, *The Mysterious Numbers of the Hebrew Kings* [1951], has Jotham's regency beginning in 750 but throws all the reckoning in regard to Amos out of joint by insisting that Jeroboam II died in 753. Snaith, *Mercy and Sacrifice* [1953], suggests the latest date of all by saying (p. 12) that this date should be 744 with the date of Amos' ejection from Bethel 746 and the rise of Tiglath-pileser III to the throne of Assyria falling between these two dates. We follow Albright, Montgomery, and Thiele in placing the beginning of Jotham's regency in 750, thus making the date of Amos' appearance in Bethel 752 B.C.

The only hope now was to try to save a remnant. This dramatic episode marks the end of Amos' ministry *in* the northern kingdom. It certainly does not mark the end of his prophecy *concerning* the people of Israel and their kingdom. This continuation of his ministry is recorded in the last two chapters of the book.

The fourth vision ($8^{1-3}$) describes a fixation and confirmation of the judgment which the previous vision had revealed. This judgment is sure upon Israel. The time in which judgment could be delayed by relying upon the gracious patience of God is gone. The whole people must face the 'end' of everything as they had known it. Neither to the northern kingdom nor its people may one look further for the hope that in them God's election will be fulfilled.

The speeches reported in the rest of this chapter are expressions of this deep conviction which the vision had produced. If one is correct in thinking that Amos had to leave the northern kingdom after his experience in Bethel, these must have been spoken in Judah in a gathering at one of the smaller sanctuaries. The experience may be reconstructed by thinking of Amos making his way toward a pilgrimage sanctuary on the anniversary of his return to Judah. His friends and colleagues would expect some account of his work in Israel. Perhaps questions or discouragement were in his mind because a year had passed without his prophecies being fulfilled. This vision comes to confirm his earlier prophecies. When he appears in the festival crowd, his ministry is recounted through the three visions of ch. 7 which he recites as he had perhaps done before. But now he goes on directly to this fourth vision. From these he continues into the additional speeches of judgment which follow in the chapter.

The final vision ($9^{1-6}$) does not follow the pattern familiar in the other four. It is a form known in other accounts (cf. Is $6^{1}$), but it is less a symbol upon which a prophecy is based than an account of seeing the Lord already at work in bringing judgment upon Israel. What God orders is apparently an earthquake which crushes the pillars upon the heads of the people. This is the earthquake which Morgenstern has dated in 750 B.C. Amos sees in this earthquake both the actual beginning of God's judgment and the symbol of the crumbling of the kingdom which will lead to its final destruction. The end is indeed sure and the disintegration of the northern kingdom will proceed rapidly from there on.

Amos saw, then, in this event the fulfilment of his prophecies of judgment. He therefore repeated the Divine decree that it must be a thorough destruction ($9^{1-6}$). But then he had to turn to consideration of a reconciliation of the eternal purposes of God with Israel as he knew them and the fact of destructive judgment. The final speeches in the Book stand in Amos[1] in the same position as the latter prophecies of Ezekiel and Jeremiah. His attention is still upon Israel. His concern is still to understand and proclaim God's purpose with Israel. But his turn to positive consideration of the hope for Israel is due to the fact that he stands beyond the judgment which it had been his duty to proclaim. The speeches, as was emphasized above, must not necessarily have been spoken immediately after the vision which forms the basis for them. These speeches may even have come from the lips of Amos after the siege of Samaria in 722 B.C., although it is not necessary to put them so late. The point is that Amos saw the fulfilment of the promised judgment and had to ask, 'What now?'

His answer to this question turns on a distinction between the 'kingdom' and the 'people.' The 'sinful kingdom' must be utterly destroyed. Not so the people. They will be sifted. The hope of realizing God's purpose lies in a sifted remnant. And the hope of that remnant lies in the restoration of the davidic kingdom. The complete destruction of the northern kingdom was a necessary step toward the accomplishment of this restoration. Both judgment and restoration would be accomplished by Jahweh's acts on 'that day.' The final speech ($9^{13-15}$) is general enough for almost any prophet to have spoken it. Amos had never denied that such bliss would be the part of the remnant which survived the judgment of the Day of Jahweh. He *had* denied that Israel as a whole might be identified with that remnant. Having now defined that remnant, these verses may still have been used by Amos to describe their lot.

Within prophetic circles in Judah this compact collection of autobiographical glimpses into the intimate prophetic experiences of revelation was treasured and preserved through the years. It is possible that they were transmitted orally for a time, repeated in the prophetic circles and on great festival occasions, or taught as a basis for prophetic tradition. But there is no reason to suppose that they were not written down fairly soon. There is likewise no reason to suppose this material to be anything other than authentic, the biographical account ($7^{10-17}$) being recounted by a witness of the events themselves.

In the Book of Amos three collections of prophecies may be distinguished. Each is characterized by a distinctive form. The first is a 'book of words' composed exclusively of prophetic

[1] These verses are accepted as basically authentic by Sellin, Koehler, and Maag.

messages (1–6). The second is a ' book of visions ' characterized by the autobiographical descriptions of revelatory experiences with a sprinkling of messages from Amos' Judean ministry (7–9). The third is the lone biographical account of Amos' clash with the priest of Bethel (10–17).

This narrative has been quite properly introduced after the third of the visions. This fusion may well have occurred before the end of the eighth century.

The incorporation of the two Books of Amos under one superscription may well hang together with the formation of the Book of the Twelve Prophets. This points to a post-exilic date for this step, which an occasional Deuteronomic gloss in the first section would seem to confirm. Thus it must have been that two quite authentic books of the prophet Amos travelled their separate ways toward their common goal under one heading in the collection of the Twelve Prophets.

# Existentialism and Christian Faith—I

By the Reverend Bernard M. G. Reardon, M.A., Rector of Kelly, Devon

Existentialism is a word difficult to define.[1] It certainly cannot be referred to one self-consistent doctrine. Rather does it indicate a body of ideas ' in the air ' of our epoch and might hence be described as an intellectual atmosphere. The true existentialist *lives* his beliefs: to philosophical analysis, classification, and system-making he is instinctively opposed. Moreover, *quot homines tot sententiæ*: it would hardly be an exaggeration to say that these beliefs themselves are as diverse as their exemplars are numerous. But they have a sufficient degree of resemblance and affinity to give them a distinctive character and an undeniable coherence. It may therefore be of service to attempt, even within the limits of a short article, to specify what in the main these are, with the particular purpose of suggesting their relevance to a philosophy of the Christian religion. For that existentialism is of importance for Christian philosophy I am convinced. Certainly it merits a more sympathetic attention from Christian thinkers in this country than so far it has received.

The existentialists fall, as is well known, into two groups, according to their affirmation or denial of the Transcendent. Karl Jaspers and Gabriel Marcel are theists, the latter indeed a Roman Catholic; Martin Heidegger and Jean-Paul Sartre are atheists. M. Louis Lavelle, who also may be counted among them, is a Christian. Mlle. Simone de Beauvoir and MM. Merleau-Ponty and Albert Camus are nearer Sartre. The distinction between existentialism in its Christian and non-Christian forms is fundamental, and to pass a collective judgment upon them regardless of it is not really possible. Both groups, however, have in their approach to the problems of philosophy so much in common that there is ample justification for classing them together. It should be remembered nevertheless that modern existentialism is Christian in origin.

Since the days of Plato it has been usual among philosophers to conceive the nature or essence of a thing outside the dimension of time. The fact that it exists *now* and not *then*, whether in the past or the future, is not thought of as contributing anything further to the determination of its character. Thus a ' real ' object is only the actualization of an essence: certain properties or attributes *plus* the fact of existing. Existence therefore becomes of secondary and perhaps negligible importance. That a geometrical figure does not actually exist is for the mathematician of no consequence.

Existentialism, on the other hand, is a philosophy which emphasizes *time* as an indispensable factor in the determination of the real. Its view of things is not static but dynamic; process, change, becoming are primary. Above all are they vital for man, to whom by virtue of his freedom belongs the power of *self*-determination. Herein lies the interpretation of the existentialist maxim, that ' existence precedes essence ': what counts is not a man's ' essence,' in the wide sense of his humanity, but his ever-changing, unique particularity, that individual essence which is consequent upon his existence and which he himself has the liberty either to enrich or to impoverish.

Thus existence, in the existentialist vocabulary, is not merely a reflexion or shadow of some ideal reality. Rather is it a progressive creativity. The cardinal error of the idealist metaphysics is in supposing that man can possess the eye of God, is capable of seeing things not simply in their human focus but *sub specie æternitatis*. This in the sight of Kierkegaard was the imposture of Hegel. ' Man,' says Sartre, ' is the being who plans to be God.'

[1] The phrase ' philosophy of existence ' is, I think, to be preferred. Neither Heidegger nor Jaspers favours ' existentialism ' as a designation of his own mode of thought, and each in fact explicitly disclaims the term.

Obviously to erect a logical opposition between essence and existence is absurd. Essence without existence is no more than an abstraction of the intellect—the defect of all rationalisms. But an existence without an essence is inconceivable and meaningless. The two are indissolubly wedded; save that the thinkers we are considering so far react from the methods of the past as to bring the existence-factor into the foreground of their picture. The world, after all, consists not of concepts but of beings, of 'existants.' To think of existence merely as such is to repeat the rationalist error. Existentialism, which suggests not a new theory of reality but an attitude to be adopted in face of reality, is a philosophy of *existants*. 'For my part,' says Gabriel Marcel, 'I am inclined to deny the properly philosophical quality to every work in which one fails to detect what I have called "the bite of the real."'[1]

It has been observed that the scientist and the traditional metaphysician have between them contrived to empty the world of man's presence. What both seek in things is an objectivity which may be examined, described, and classified apart (theoretically at least) from the intrusive 'subject.' But is not the percipient himself a part of reality? Is not his very subjectivity a factor in the apprehension of truth? The existentialist maintains that man's place in the order of the real is such that a true philosophy must of necessity be a humanism. Of what value is an ontology which is not first of all an anthropology, as though we could approach the problem of being from any other angle than the human? Why waste time in describing the universe when the riddle of man's own destiny is consistently ignored? Life unfortunately has business more urgent than the mere evolving of concepts.

This whole point of view—a new Socratic revolution—is a decisive break with predominant ways of thought, in the past and in the present. Clearly, of course, it has its dangers. Man must start from the human, and everything which enters the field of his experience must be referable, to a greater or lesser degree, to human standards and human requirements. But the doctrine may—and in Sartre it certainly does—drag us back into the vicious circle of anthropocentrism. Man becomes lost in the maze of his own inexplicable impulses and desires. Yet we cannot get rid of the fact that even though we are neither the whole universe nor the centre of it, we have always to set out from the fixed point of our individual humanity. We may possibly argue that in this sense we *are* at the centre of things. Chronologically the question of God comes later, and upon it, as we have seen, the existentialists themselves give very different answers.

But here again this philosophy shows itself as a philosophy of the particular and concrete. Its preoccupation is not with man *qua* man. Sartre, indeed, goes to the length of denying that what we call human nature is anything other than fictional. Existentialism is a doctrine of human beings—singular, diverse, and irreplaceable—and of their relations with each other.

Our understanding, moreover, is not infinite, it is limited. It is not open to the philosopher to traverse the whole realm of being in the noonday light of rationality. Everywhere are the shadows of the non- or the meta-rational. *Omnia exeunt in mysteria*. The idealist who puts himself in the seat of God may suppose that all reality is transparent to reason. But the world of the existentialist is a very different affair: its light is fitful and the mind can only grope. The classical philosophies have been too easily satisfied that knowledge is exhausted by their facile classification, as if to classify an object were to reach to the heart of its being. In fact existentialism of the Sartrean kind exults in the irrational. Life is a perpetual encounter with the 'absurd.' Man himself—*une passion inutile*—shares this absurdity. Our 'free' choice is absurd, for being beyond all reason it cannot be rationally motivated.[2] This, however, is paradox run wild. It is reasonable enough to hold that all things do not appear reasonable. Sartre believes that he can best settle with rationalism by standing it on its head.

But it may be objected that if reason is one of the human values for the conservation of which existentialism professes so strong a wish—is in truth the highest of those values—why then belittle it? In any case would not the renunciation of reason invalidate philosophy itself? A rational attempt to establish irrationalism creates an *impasse* for thought. But existentialism, in its Christian forms at all events, does not renounce reason and indeed counter-charges rationalism itself with discrediting reason by the persistent exaggeration of its powers. Rationalism accords to reason a primacy over reality and thus succeeds in conforming the latter to some coherent and logical pattern. But by what right do we limit the real to the horizon of man's intellect? Reason is a part only of reality, and it is the real *as a whole* which enjoys the primacy. And this a philosophy of existence will recognize. Insistence on the limitations of reason is simply a manner of submission to reality, and a reminder, in an age still dominated by rationalist presuppositions, that logic and existence are not necessarily coextensive.

[1] *Du refus à l'invocation*, 89.

[2] '(L'acte libre) est absurde comme étant par delà toutes les raisons' (*L'être et le néant*, 559).

The intellect demands unity, but experience of the real is experience of multiformity. The existentialist philosophy does not evade the problem of matter. Why try to reduce the physical and the spiritual to a single principle? The attempt invariably ends in the dismissal of one or the other as the less 'real.' Matter, however, is a fact, as mind also is a fact, and in a human being they unite. A man's body is a delimiting, constitutive element in his individual existence.[1] A sound philosophy—which bare materialism cannot be—will not deny it as being ultimately an illusion. Matter belongs to time, and time is real. Body and soul, though commonly represented as in some sense antithetical principles, are, as life itself demonstrates, a balance or harmony through which our personal being is progressively established.

If we press the existentialist to give one or other of the traditional designations to his metaphysic and declare himself a monist or a dualist, he will probably answer that our terms simply beg the question, but, if he must assume a label, he is a pluralist, seeing no reason why being should be confined to not more than two ontological principles. The primacy belongs to the *real* and not to the definable. What signifies is not any abstract determination of the 'nature' of existence but the origin and direction of its process and movement.

Existentialism has acquired the reputation of novelty, but it does not profess to offer any new theory of being. Its originality lies in its shifted emphasis: what, as I have remarked, we have is a new *attitude* to the real. Reality is not in the 'type' but in the concrete particular instance; we apprehend it by means of, and not by eliminating, our subjectivity. Again, as rational beings we cannot fully grasp the non-rationality ever latent in existence, whose multiplicity defies the cramping schematization of traditional metaphysics. A chastening rebuff to the arrogance of rationalism, in logic or in science!

The effect, however, of this fresh approach to the problems of philosophy is also pessimistic. The existentialists talk much of modern man's anxiety. 'One cannot do what one wants, yet one is responsible for what one is.' So Sartre. But the way out of his dilemma is surely in what he himself rejects—the recognition of the Divine. Existentialism is a doctrine of man's impotence.[2] Those who—like Marcel or even Jaspers—discover the ultimate explanation of personal existence in the transcendent reality of God can resolve this profound moral difficulty.[3] The alternative—for the existentialist puts no trust in political and social panaceas—may well be total despair.[4]

In a following article we shall select for study certain themes characteristic of existential thinking which seem to me to be directly relevant to the Christian interpretation of human experience.

[1] 'Lorsque j'affirme qu'une chose existe, c'est toujours que je considère cette chose comme raccordée à mon corps, comme susceptible d'être mise en contact avec lui, si indirectement que ce puisse être. . . . Le caractère à la fois mystérieux et intime de la liaison entre moi et mon corps . . . colore en realité tout jugement existentiel' (G. Marcel, *Être et avoir*, 9).

[2] Cf. Sartre, *op. cit.*, 'La réalité humaine est souffrante dans son être parce qu'elle surgit à l'être comme perpetuellement hantée par une totalité qu'elle est sans pouvoir l'être. . . . Elle est donc par nature conscience malheureuse, sans dépassement de l'état de malheur' (p. 134).

[3] M. Marcel's sense of *angoisse* is much more evident in his dramatic works than in his philosopical writings. He believes nevertheless that despair is a 'donnée centrale pour la métaphysique.' His conversion to Christianity, however, was apparently unaccompanied by any great emotional crisis: 'La foi est née chez moi dans un moment où j'étais dans un état d'équilibre moral, et où je me sentais même exceptionnellement heureux' (*Être et avoir*, 303).

[4] 'Tout existant naît sans raison, se prolonge par faiblesse, meurt par rencontre' (J.-P. Sartre, *La nausée*, 170).

# In the Study

## Virginibus Puerisque

### The Chocolate Judge

By the Reverend Edgar Jones, M.A., B.D., Ph.D., Swansea

'Eye for eye, tooth for tooth.'—Ex $21^{24}$.

'Whosoever shall smite thee on thy right cheek, turn to him the other also.'—Mt $5^{39}$.

Over two thousand years before Jesus was born a very famous and wise king called Hammurabi of Babylon drew up a code of laws. One of them read like this: 'If in a man's house a fire has been kindled and a man who has come to extinguish the fire has lifted up his eyes to the property of the owner of the house and has taken the property of the owner of the house, that man shall be thrown into that fire.' To-day we would think that cruel, but it was an early attempt to connect the punishment with the wrong done.

Even in the laws of Moses we have the words:

'Eye for eye, tooth for tooth.' The same idea is behind it—to relate the wrong done and the punishment given.

But what about the Chocolate Judge? Well, there really is such a person! I heard about him a few weeks ago in listening to a wireless programme. He is Judge Holzschuh of Darmstadt in Germany. He has charge of the Court to which young people are brought when they have done wrong, and since he has had charge the number of offences has decreased by sixty per cent. and not one of the offenders has come up before him a second time. The reason for this is that he sentences them in a new way—still relating their wrong and their punishment!

Two boys were brought before him because they had stolen a motor-bike. Their sentence was that they had to deliver newspapers once a week to the local prison, with the reminder that if they repeated their offence the gates would close behind them!

A little girl was accused of stealing chocolate and her punishment was that every Saturday she had to buy some chocolate and distribute it to the children of the local orphanage! Since then Judge Holzschuh has been called the Chocolate Judge!

I am sure you see what he is doing—trying to get rid of evil by doing good!

Jesus goes even further. He says instead of 'An eye for an eye, and a tooth for a tooth . . . I say unto you . . . whosoever shall smite thee on thy right cheek, turn to him the other also.' Not only must we do good instead of evil ourselves, we must do good to those who do evil, harmful things to us.

With the same hands we can steal or serve, with the same lips we can curse and swear or pray to God. Let us use all our powers for good, for service and helpfulness even when we feel hurt and injured. The Chocolate Judge goes beyond Hammurabi and Moses but Jesus takes us all the way!

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## Which is Best

By the Reverend Thomas Dick, M.A., Irvine

James has been going to school for quite a few years now. Every day he is learning new things, and he is very proud of all his knowledge! The other day, in his grammar lesson, he learned genders. Now, James doesn't believe in 'hiding his light under a bushel,' so, as soon as he reached home, he greeted his little sister—a sweet little five-year-old, who is still in the 'penny' class, as Primary I used to be called in my schooldays—with the question: 'Ally'—that's short for Allison—'are you masculine or feminine?' Of course these big words were quite beyond her, but Ally is not so easily beaten! She pondered for a minute and then replied: 'Which is best?' I think that was rather a good answer, don't you? Of course she ought to have said, 'Which is better?'—but genders come before degrees, and, though the knowledgeable big brother knew all about masculines and feminines, even he didn't know about comparatives and superlatives! But I still think it was a good answer—'Which is best?'

Genders are easy in English. If it talks incessantly, and wears a skirt—it's feminine! If it's clever and good and obedient, and wears trousers—it's masculine! If it's neither, it's neuter—it's easy! But, in French, the cup, the saucer, and the chair are feminine; while the wall, the ceiling and the tea are masculine. Or is it the other way round? Oh, what a mix up!

But little Ally applied to her problem a rule far more important than grammar. She didn't mind which side she was on provided it was the best. It is something we should all be repeating to ourselves many times a day—just as often as we have problems to solve, and decisions to make.

Not, which is the easier?
Not, which is the more profitable?
Not, which do I want?
But, which is best?

To be the best that I can be,
. . . .
Lord of my life, I come.

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## The Christian Year

Third Sunday after Epiphany

### Christian Healing [1]

'I will come and heal him.'—Mt $8^7$.

In our country, medicine is confronting a new sort of crisis. The extension of insured health facilities after the War meant that many people can now use both doctors and hospitals; and the strain upon the medical services has greatly increased. More hospitals and more doctors, which means more scholarships for doctors in training, are elementary needs, and all Christian people must at all times support this extension. We must never forget that parable of judgment: 'I was an hungred, and ye gave me no meat . . . naked, and ye clothed me not: sick, and in prison,

[1] *The Word of God in the Life of Man*, 73 (reviewed in 'Literature').

and ye visited me not. . . . Depart from me, ye cursed. . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me.'

But there is another problem connected with healing which goes far deeper than this one of shortages. Gradually it is coming to be realized that you cannot always treat something wrong with the arm by looking at the arm alone. All parts of the body are a part of the whole and are interdependent. A skin disease is often the result, not of a local infection, but of a nervous disorder. Equally, we are just beginning to realize that the patient who has to be cured is not just a body, not just what doctors so often call a 'case,' but a person, a living human being, who thinks and feels and dreams and hopes and prays. If these things go wrong, if his thought becomes embittered, if his feelings become dammed up and thwarted or misdirected, if his dreams are perverted or his hopes denied, if his prayer dries up and withers, all this can react upon his physical body. The increasing realization of the interrelationship between the physical and the spiritual aspects is, of course, something which we must always foster and support, because it is something which Christians have for so long known to be true.

We should perhaps reflect more than we do on the striking fact of the stories of healing in the Gospels. The problems that faced Jesus were enormous and were of universal importance and significance. Yet always, when somebody was ill, when somebody was afflicted, He had the time to turn aside and heal.

How did Jesus heal? The answer to this is simply that He healed because He was Himself. He was a human being with no unsolved internal conflict, He was completely whole, completely one, and those, who had faith only as a grain of mustard seed and could see this, responded to the wholeness and were healed. It was the appeal and challenge of a fully integrated personality, of One who, because He could say 'thy sins be forgiven thee,' could also say 'arise and walk.'

Neither the individual nor humanity as a whole can arise and walk for very long unless their sins are forgiven. The depravity which arises from a false direction of living is something which fouls the whole of life; it fouls our thinking, our politics, our church life, our personal life—it goes right into our inmost being. It produces war and poverty, as well as insecurity and disordered stomachs. It is something which rages like the wild beast and has no limit.

It is important that we realize that the Word of God can lead us to healing in a specific medical sense. The more we grow to the stature of real men and women because we are 'in Christ,' fellow-workers unto the Kingdom of God, the less we can become a prey to the neuroses of our day. The more our living reflects the life of God, the very vitality of our living will make us less prone to fall victim to the infections spread by bacteria and viruses. 'I came,' said our Master, 'that ye might have life, and that ye might have it in abundance.' It is abundant life that is the ultimate answer to disease.

The life-giving Word of God, with its message of hope and love, comes to us through many ways, and penetrates to those hidden sources of fear and hatred which are the causes of much illness. It comes to us not only through prayer and Bible-reading and the eloquence of the preacher, it comes to us through the ordered worship of the Church. Here, in the blending together of sense and significance in a satisfying whole, the worshipper can find the harmony which eludes him so often in the troubles of work and home. A peace descends, which is not an anaesthetic, but a food and a tonic. Music and colour and order directed to one end by noble meaning are powerful instruments of healing—life-giving words of God.

In every age the Christian Church has brought to men the ministry of the Sacraments as well as of the Word. Grace has been conveyed to them through outward and visible signs; and it has brought healing to body and mind as well as love and peace to the spirit. We are reminded of this when we go to the altar, by the words of administration—'The Body, the Blood of our Lord Jesus Christ preserve thy body and soul unto everlasting life.' Our Lord Himself, who healed with word or sign, gave His disciples authority and power to heal the sick: and we know that from the first the Church used this sign, and the sign of anointing, for this purpose. If in some ages, and in some parts of the Church, the Lord's command has been forgotten or perverted, we must be glad to see how in our own communion (and in all schools of thought in it) a revival of obedience to Christ in this matter has met with interest and approval.

The conveyance of grace through outward and visible signs, and the healing of body and mind in such ways, is not only a proclamation that God cares for mind and body as well as for the spirit of man. It is also a prophecy of the ultimate transfiguration of matter—a foreshadowing of the mystery of the resurrection of the body, of that final harmony between the inward and the outward which sin has marred and broken, but which still sounds clear whenever outward things are used as God designed, and whenever through such right uses the discords of body and mind are resolved.

FOURTH SUNDAY AFTER EPIPHANY

## Fearfulness

BY PROFESSOR HAROLD ROBERTS, PH.D.,
RICHMOND, SURREY

'Why are ye fearful, O ye of little faith?'—Mt $8^{26}$.

Fear may be man's friend. The presence of fear may warn us of oncoming danger and induce us almost automatically to rally our resources to meet its challenge. Controlled fear is an indispensable element in the equipment of all who have not become careless of their own life or of the lives of others. The captain of a ship may never have experienced panic but he knows what fear is, as his actions when there is a rising storm clearly show. If a competent surgeon appears to be calm and confident as he performs an operation with perilous possibilities, it is not because he is devoid of fear. His knowledge of the risk involved heightens his sensibility and gives him that alertness of touch and observation upon which a human life may depend. Day by day, in our homes and in the streets, fear plays a beneficent part. It may be that more accidents are caused in our homes than on the roads. In both places, a fearless man is a misfit and is not likely to survive. Wisdom, wherever we may be, is shown by knowing when and of what to be afraid.

Fear may also be creative. It may enable us to meet dangers of different kinds in a constructive fashion. We do well to fear ignorance since if it is true that man cannot be saved by knowledge, he cannot be saved without it. Behind the growth of education, medicine, industry lies the fear of ignorance, disease, and poverty. The quest for international peace, should, it is true, be mainly inspired by the conviction that war is an offence against God and man. But there is a wholesome fear of war that should be encouraged since it may become a powerful motive in the war against war. And what of our relation to God and to one another? 'There is forgiveness with thee, that thou mayest be feared.' God is to be feared not because He is merciless and arbitrary in His dealings with us but because He meets our rebellion with compassion, and our misdeeds with forgiveness. Perfect love casts out fear by sublimating it into reverence and awe. The fear of offending God is, however, made more intense when we realize that He is perfect love and nothing else. Is it also not true that the most intimate human relationships are touched with fear—the fear of saying or doing anything that might cause pain or sorrow or disappointment? In these ways fear ministers to our loyalty and love; it may serve as a tower of strength in the day of trial.

Nevertheless, fear may easily be converted into fearfulness with its crippling and depressing effects. In spite of the constructive uses to which fear has been put in the partial elimination of ignorance, disease, and poverty, new anxieties have arisen which education, medicine, and the Welfare State are powerless to remove. In addition to the fears of our remote ancestors which we have inherited, there has emerged an army of what we sometimes describe as imaginary fears which operate above and below the surface of our minds, causing conflict and strife, and incapacitating us for the battle with the things which ought to be feared. Once fear in the sense of fearfulness takes control, happiness disappears and peace of mind is known no more. The mind is in a state of civil war and energies that should be directed towards high and handsome purposes are drained by the unequal battle with our fears.

Leaving aside cases of abnormal anxiety, fearfulness may be traced to three sources—life, ourselves, and society. There are many who feel that they are living in an alien universe and they find little to suggest that the stars in their courses are fighting for them. We often refer to the fear of death. No doubt the thought of death is a common cause of fear. It explains in part the terror which even a minor illness strikes into the hearts of otherwise normal individuals as well as the panic so often occasioned by the occurrence of pain. And yet, it is probable that life is feared more than death and those who fear life sometimes come to regard death as a friend. Life for them is devoid of meaning. It is careless of the individual with his problems and perplexities, his trials and sorrows. The universe, said a man who was about to lose the sight of both eyes, may have a mind but has it a heart? He and others, with far less justification, believe that they are somehow in the hands of non-moral forces which are completely indifferent to the fate of individual men and women whose wishes and purposes seem to be treated with utter contempt. Further the good that is accomplished so easily becomes the occasion for evil and we find ourselves in situations which we certainly did not intend or plan.

There are those who become fearful as they look within themselves. They are harassed by their past and they cannot accept the fact of forgiveness, human or Divine. Their imagination allows them to see nothing except the consequences which they are not free to arrest. Or, again, they may be haunted by the fear of failure or by a chronic sense of inferiority that deprives life of its sap and moisture, and drives them back even more securely upon themselves. The personality is thus torn apart and as we sometimes say goes to pieces.

Then our fears may sometimes be traced to the fear of others—what they expect of us, what

they say about us and what deep down they think about us. Self-consciousness, which is for some an acute affliction, is the result of fear of our fellows and where it is dominant prevents us from being ourselves and from giving ourselves to others. Those who are paralysed by the fear of others can never know the joy of friendship and what is even more disastrous, they develop an abnormal sensitiveness which makes them the victims of needless misunderstanding and pain.

Jesus who Himself knew the meaning of fear and who was Himself set in the midst of so many dangers, confronts us with the question which He put to His disciples in the raging storm: 'Why are ye fearful, O ye of little faith?' He traces their fearfulness to lack of faith, and what is faith but confidence in the love of God and His unceasing care? By that confidence our Lord Himself lived and in that confidence He died. The boat, we read, was covered with the waves but He was asleep. Whether waking or sleeping, He believed Himself to be in the Father's hands. Faith and faith alone can give us the assurance that this is God's world and that nothing within it can separate us from His love. It is faith not in ourselves but in God, who has set His love upon us, that enables us to recover confidence in ourselves, to deal with our past and to weave even its consequences into the pattern of His purpose. His faith in us awakens our faith in Him and then in ourselves. It is faith in God that sets us in a right relationship to others. Fearfulness gives place to love and we learn to love others with the love which knows no barriers except those which it exists to remove.

It is well that we should reach the point when we cry: Save, Lord, we perish. We have no power in ourselves to help ourselves as many fear-ridden people know. The prayer of the disciples has been answered by the coming of God into our life in Jesus Christ, who, fully realizing the consequences of His decision, set His face towards Jerusalem in the sure confidence that nothing in this world is inevitable except the will of a loving Father. By constant companionship with the victorious and risen Christ in worship, prayer and service, we shall grow in faith and His peace and power will possess our souls.

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SEPTUAGESIMA

## Always to Pray and not to Faint

BY THE REVEREND D. H. C. READ, M.A., B.D., EDINBURGH

'And he spake a parable unto them to this end, that men ought always to pray, and not to faint.'—Lk $18^{1}$.

This is the fainting season. The long pull of the winter begins to seem endless. New resolutions are now beginning to look a little soiled. Clubs, guilds, and fellowships that began with a bang in October and restarted with keenness after Christmas are now thinning out.

If there is a fainting season in the course of every year, there is also a fainting season in every man's life. When Bernard Shaw declared in his provocative way that 'every man over forty is a scoundrel,' I think he had in mind that defeatist mood that can so easily overtake us in middle age. We begin to accept the fact that we'll never read all those books we ought to read; that we'll never be great pianists, or artists, or golfers (though for many this is the last illusion to perish). That is all very well, but with this realism there may come also a fatal tendency to imagine that there is nothing more we can do about our habits, our bad temper, our self-indulgence, our pride or touchiness, our prejudices.

But such a fainting season is not confined, of course, to any one time of the year, or period in life. Our Lord knew well that this fainting can overtake us at any time, and a surprising amount in the New Testament is directed precisely to this situation. There has been a tendency to speak as if the gospel were simply concerned with dramatic decisions, and overwhelming invasions of the Divine. The call of Matthew the publican, the transformation of Zacchaeus, the conviction of Thomas the doubter, the conversion of Saul the persecutor—these are the stories on which we rightly dwell as examples of the boundless transforming power of Christ our Lord. But Christian experience is not all on this level, and the Gospels have a great deal to say that is concerned with that long, steady, unending struggle on which we are all engaged—that is, all of us who take seriously the claim of Christ upon our lives.

Jesus was born into a fainting world; it was to an Empire whose officials had grown cynical and whose philosophy was jaded; to a Jewry who had grown weary of waiting for the promised Kingdom; to a people who were like sheep without a shepherd that the angel-songs rang out, and the message broke: 'God hath visited and redeemed his people.' Wherever He went in His Galilaean campaign, whether preaching in the synagogue at Nazareth or on the hill-side, or visiting the towns and villages, His presence was a disturbance, a call to awake, to live not in torpor but in expectation, not in drab acceptance of the *status quo*, but in the endless possibilities of the new Kingdom. The stories He told are nearly all about men and women who decided not to faint, but to act—the widow who pestered the judge instead of sitting down under injustice, the man who disturbed a whole family in the middle of the night to get bread for a friend, the rascally steward

who took drastic action to secure his position before he was dismissed, the peasant who sold up his entire possessions in order to buy the corner of the field where the treasure was hidden. So it was as He met the men and women of His day. He loved the man who was trying to keep all the Commandments and was still concerned to know what he had to do to have eternal life; and the enthusiasts who smashed up a roof in order to let their crippled friend down in his bed into the presence of Jesus. *Not to faint.* That is the motto of the whole campaign.

What, then, is the answer to fainting? How do we get hold of this energy, this recreative power of which Jesus speaks, and which He embodied in His life? Let us have a look at the words, 'Men ought always to pray,' and try to see into them and beyond them to a source of life and strength for every day.

It is very clear that we are not dealing here with emergency measures. A sudden crisis wrings from us—sometimes even from the unbeliever—a cry for help, and such a prayer, I believe, is heard. But what we are thinking about here is rather the tired and listless feeling on the long straight. 'He spake a parable unto them that men ought *always* to pray, and not to faint.' That cannot mean twenty-four hours a day on our knees. It must refer to an attitude of mind and heart.

Christians are often accused by the world of being narrow-minded. And how true it is. Our minds are narrowed into the routines of convention and second-hand opinion. Our minds are narrowed by the tyranny of our own past experience. And our minds are narrowed by a capitulation to the current assumption that the only real things are the things we can see and count and measure. We profess our belief in things unseen—but do we really believe that what we do in church is as important, as practical, as the work of the office or the home? When we turn our minds to the future is God and His grace a real factor in our calculations? You see the world has got us wrong: we are not narrow-minded because we have a religion, but because we don't have enough, or have the wrong kind. If we really knew and used the privileges that are ours, we would not waste words in a futile condemning of others for their habits—their gambling or Sunday amusements. We should be so obviously living in a fuller and more satisfying world that no one in his senses could imagine that a morning in bed with the more squalid news of the past week was more exhilarating than joining in the worship of a living God, throwing open the windows of our minds to His truth, touching the hem of the world invisible. This is to have a life open to prayer. It is here and now in this corner of time and space to be citizens of the Kingdom of Heaven.

This is the Kingdom we enter as little children, and in which we must live as children. Not because we are indulging in fairy-tales, or being simple-minded, but because the child teaches us the two great lessons of *trust* and *wonder*. Always to pray means a trustful attitude to this exciting, dangerous, and often terrifying world.

> See! the streams of living waters,
> Springing from eternal love,
> Well supply thy sons and daughters,
> And all fear of want remove.
> *Who can faint* while such a river
> Ever flows their thirst to assuage,—
> Grace, which, like the Lord the Giver,
> Never fails from age to age?

All the life open to prayer has the quality, the child-like quality, of *wonder*. One of the most important answers to our problem of fainting, this dullness of our spirit, is to catch the spirit of the child for whom each new day is a brave new world waiting on the door-step. I sometimes think that we Scots have made too much of a virtue of expecting the worst. I remember a member of my first congregation whose favourite remark was 'There's aye something.' Yes, there's aye something, but why must we assume that it will be bad? A life open to prayer is a life renewed every morning; for it is a life that has been touched with the glory and wonder of Almighty God.

'And he spake a parable unto them to this end, that men ought always to pray, and not to faint.' If anyone was tempted to faint, to give up because of the trials and rough places, it was Jesus Himself. The temptations in the wilderness are simply a concentrated expression of temptation that was always with Him—the voices that whispered 'Give up this lonely path of love, this unrewarding, painful, desperate winning of an unresponsive world.' Right to the end they followed Him—and what was His only weapon? A life open to God—so completely open that He could say: 'I and the Father are one.' Always to pray meant for Him not just the prayer for rescue in the wilderness or in Gethsemane, but the steady obedience, the trust that was absolute, the wonder that lit each new day and each new face, however drab and stained, with the radiance of the Father. He knew what lay ahead. With sure knowledge of the foes lying in wait up in the capital, the Cross already being hewn to receive Him, He 'set his face to go to Jerusalem.' This was for Him 'always to pray, and not to faint.'

This, then, is the Lord who passes on His secret and His strength—One who knows how tough the going can be, how easy it is to be discouraged, and One who says to us as He said to Peter: 'Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not.' He is the Lord of the life open to prayer. He introduces us to this way of trust and wonder that can be new every morning. Therefore if we are wise we shall make a new resolution—one that must not fade with the years—to set ourselves daily consciously morning and evening in His presence. For to be near Him is to pray: and to be away from Him is to faint.

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SEXAGESIMA

## Faith: Fact, and Experience

BY THE REVEREND STUART W. McWILLIAM, M.A., S.T.M., ABERDEEN

'That thou mightest know the certainty of those things, wherein thou hast been instructed.'—Lk $1^4$.

Why does a person write a book? Sometimes we may well wonder. But we are not left in any doubt about Luke's reason for writing his Gospel. He makes it quite plain in the foreword. He says to his friend Theophilus 'This book is for you. That thou mightest know the certainty of those things, wherein thou hast been instructed.'

I was listening one night not long ago to one of those wireless programmes in which a group of distinguished men and women is presented with a series of questions, both grave and gay, and each question ended with the phrase, 'What, in the opinion of the team, is the answer to this?' And suddenly it struck me, as I listened, that this is somehow characteristic of our age. It is an age of many opinions and few convictions. Again and again, in railway compartments, on the tops of buses, in hotel lounges, in the most extraordinary and unlikely places, I have found myself drawn into some discussion on a matter touching the Christian faith. Often the discussion becomes quite heated and usually it ends with someone saying in that soothing syrupy kind of tone of voice that is used to quieten a recalcitrant child, 'Well, that is your opinion of course and you are entitled to it. Every man has the right to his own opinion.' Surely! And there are many things about which we can only have opinions, because of our lack of sufficient knowledge, or because they are the kind of unimportant things that only warrant opinions. But a man ought also to have some convictions. For life is built upon, and actions issue out of, not opinions but convictions, the things about which we are quite certain.

Dr. Yellowlees, the psychiatrist who is a convinced Christian, once asked a young man who had come to him for treatment, 'Do you believe in God?' 'Yes!' he said. Then Dr. Yellowlees said, 'A great part of the trouble to-day is that many of the people who sit in that chair say they believe in God in exactly the same way as they would say they believe in Singapore.' In other words, it isn't a real burning conviction, it's just a vague kind of opinion about something that doesn't really affect them, doesn't in fact matter very much. The trouble is that this century has made it plain that there is no certainty about so many of the things wherein we were instructed. How many of the things in which we were instructed—in history, in science, in politics, in economics, even in geography—have been proved to be false. How many of the things we took for granted as quite certain have been shaken or utterly destroyed. The Pax Britannica, the British Empire as the strongest power in the world—where is it now? The map of the world has been changed several times in the past thirty-five years. The economic teaching of Adam Smith, gone with the wind. The scientific theory that matter is indestructible, solid, lasting, eternal, vanished like a puff of smoke through the discoveries of modern physicists. The whole widely accepted and firmly held belief that the doctrine of evolution could be applied to human progress and to the realm of morality. What has happened to this conception? It has gone up in smoke, quite literally in the smoke of gunfire and burning cities and scorched earth, in the beautiful and terrifying plume of smoke that rose heavenwards after the explosion of the first atomic bomb. And because so many of these certainties have been shaken or destroyed, religion too has seemed less certain. Yet it must be a matter of conviction, of certainty, or it is nothing. Someone looking at one of the old cathedrals said, 'Why can we not build cathedrals to-day?' And the answer was, 'These were built in an age of faith, by men with convictions. These are the expression of their convictions.' But how to get this certainty. That is the crux of the matter, 'that thou mightest know the certainty of those things, wherein thou hast been instructed.' And here is Luke's answer.

1. *Here are the facts.* He tells the story of the life and teaching and death and rising again of Jesus Christ, Son of man and Son of God. Take it, read it, study it, test it. These things happened. These things were done. These are the facts, the historical facts. And to-day we say, 'Here is the gospel.' It will stand up to the test. Is there anything in His teaching that is out-of-date? Nothing. Is there anything that we could add

to His character that would be an improvement? There is nothing. Would the world not be a wonderful place if men accepted His authority and really tried to be like Him? Whether men accept it or not, whether men obey it or not, the gospel is a certainty. When people outside the Church argue with me, as they sometimes do, about some really central doctrine of the Christian faith, such, for example, as the doctrine of life after death, I don't mind. Why should I mind? But when they say, as they sometimes do, that is your opinion, I do mind very much. It is not my opinion. What right have I to go to men and women who know the bitterness of sorrow and the fear of death and try to comfort them with an opinion? It is not my opinion. It is the teaching of the gospel. It is His Word. It is a fact as certain as the fact of death itself.

2. *Secondly, says Luke, this Gospel is for You.* All these things I am telling you about, O Theophilus, happened for you. Agnes Keith, in that wonderful book of hers, *Three Came Home*, tells how when the Australians landed in Borneo at the end of the War, they came to the prison camp where she was. And these men and women who had suffered so much wept when they saw their deliverers. An Australian Captain, Jennings, addressed them. And this is what he said. 'To-day is my first experience of this sort. It is worth many a battle, and many a long, hard night on the sea. This is what we have been fighting for. "You are free!"'

And this is why all those things happened of which we read in the Gospel. That we might be free, free from the guilt of sin, free from the horror of life without meaning and purpose, free from the power of death. That is the great certainty.

3. *Certainty comes through Experience.* How do we reach certainty? Here, says Luke, are the facts, study them and test them. Secondly, realize that this gospel is for you. And the third thing is implicit in the ending of Luke's story where he gives the commission of the Risen Christ to the disciples—'Ye are witnesses of these things.' As we go forward trusting in Christ the assurance becomes doubly sure. When Sir Leonard Woolley, the archaeologist was digging in the Middle East a piece of glazed pottery was found. And there was astonishment because, according to all previous theories, glazed pottery was not known at the stage which they were then investigating. Some time later papyrus was found which purported to contain instructions for the making of glazed pottery. If indeed these instructions were correct then obviously their former theories were false and glazed pottery was known. So they took the papyrus and in a laboratory they followed out the instructions, and they made glazed pottery. You take Christ's Word. You obey it and you find that it works. The certainty grows with experience.

God grant that we may know the certainty of the things wherein we have been instructed. For faith is not a matter of opinion but of conviction, and only men and women of convictions can build cathedrals in the world, in society, in their own lives.

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QUINQUAGESIMA

## Temple and Town

BY THE REVEREND J. ITHEL JONES, M.A., LONDON

'(Abram) pitched his tent, having Beth-el on the west, and Ai on the east.'—Gn $12^{8}$ (R.V.).

And that is something we all have to do. We have to live between Bethel and Ai, between the House of God and the Canaanite city. And, if we take our religion seriously, we must know something of the tension of such a position.

No doubt some of us would like to squat in Bethel and turn our back on Ai altogether. We would like to nurse our religion and have nothing to do with the world at all.

It would be unfair to say that this is what gave rise to monasticism. Behind that movement is something much more positive. The devotees retire from the world in order to give themselves the more completely to the practice of contemplation and the ministry of prayer. But this very retirement points to the tension. Their ministry can only be exercised away from the distractions of the world. Bethel's ladder, they feel, is more easily seen away from the noise of Ai.

There may be room for such a calling in the economy of God. But most of us ordinary people have to live with Bethel on the west and Ai to the east; the Church on our left and the city on our right.

1. *We must realize that that is how God intended it to be.* The background against which the teachings of Christ are to be practised is that of a sinful and difficult world. Apart from a world which rejects Christianity, there is little meaning to the teaching of Christ as we find it, for example, in the Sermon on the Mount. That Sermon was not addressed to people who live secluded lives in a congenial atmosphere.

That is one of the essential differences between the so-called teachings of the Kingdom of God and the teachings of Plato's *Republic*. When Plato set out to construct his ideal State, what he envisaged was a favourable environment, worthy laws, and a perfect training for the guardians of the State. Then, when he had all that ready, the citizens would be allowed to enter the ideal State

and begin to live the ideal life. But that sort of thing is at the very opposite pole from the life of the citizens of the Kingdom of God. Some of us seem to think that in the Sermon on the Mount Christ sets out the laws which will prevail 'when the Kingdom of God is an accomplished fact,' as we like to put it. But when the Kingdom of God is an accomplished fact, the Sermon on the Mount will be out of date. Because the principles Jesus enunciated in that Sermon are not the principles of an ideal State called the Kingdom of God.

Listen to them. 'Blessed are they that are persecuted for righteousness' sake.' When the Kingdom of God is an accomplished fact, nobody will be persecuted for righteousness' sake. 'Blessed are ye when men shall revile you. . . .' But in the perfected Kingdom of God there will be no such thing as reviling. In other words, Jesus intended the Christian life to be lived in a world that was not a bit sympathetic. 'It is so hard to be a Christian in the world to-day!' we complain. Of course it is; but it is the only world in which Christ expected us to be Christian.

If we live at Bethel and intend to keep away from the sight of Ai altogether; if our life is so secluded that we associate only with Christian folk and manage to avoid the tension of the world, we cannot begin to live out the teachings of Christ because they presuppose a world in which Christianity is not popular.

And so, if we find that the tension is very great and that it takes every ounce of moral and spiritual energy we possess to practise Christian virtues in the job we have to do or in the society in which we have to turn, let us take comfort at least in this fact—that it is to such as we are that Jesus offers His teaching and, above all, His power.

2. *Having Bethel on the west should make a difference to Ai on the east.* Church should make a difference to city. There are, of course some Christians who are nervous of the implications of a statement of that kind. They think that, apart from saving individual citizens, the Church should not interfere with the life of the city. It should not seek to Christianize the world in any direct way. Any Christian influence brought to bear upon the world should be a by-product of evangelical religion rather than something brought about by the preaching of a social gospel. And doubtless much could be said in favour of such a standpoint.

In my boyhood days the story persisted of an old Welsh dissenting preacher who ruled as a spiritual lord in the village in which he ministered. On one occasion, the more 'worldly' element in the village decided to organize a dog race on a Saturday afternoon. Roberts, the minister, was immediately informed. But to everyone's astonishment no mention was made by him of the forthcoming attraction either from the pulpit or in the more intimate Monday-night Prayer Meeting. Saturday afternoon came and a great crowd had gathered for the race. Among the crowd were some of the less ardent members of Roberts' congregation, evidently emboldened to attend by the minister's complete silence. Fifteen minutes before the race was due to begin, who should appear on the scene but Roberts himself. In his hand were the notes of his sermon for the following day. He went right into the arena and for half-an-hour walked around the track reading his sermon and not even raising his eyes. And the race was abandoned.

No one would deny that this almost fantastic story points to the ideal way. The sheer force of Christian character is the greatest weapon God's army possesses in its fight against the world's evil. But there comes a point where this influence has to be supplemented by direct and sometimes drastic action. When the Christian conscience has been rudely awakened on any issue, it is surely time then for Christians to strike. To wait until the indirect influence of Christian character is strong enough to remove the evil may be equivalent to selling the pass. William Knibb did not wait until the influence of Christian character made itself felt on the British public before doing anything about slavery in Jamaica. He came home and demanded that the British Parliament do away with this ugly thing without delay. And Knibb's method was every bit as enlightened as Pastor Roberts'. The Church should make a difference to the world in Knibb's way. Bethel must interfere in the life of Ai.

We are forced back in the end to say that supremely the shadow of Bethel should fall on Ai in our very behaviour and deportment as we move among its inhabitants. Is there a difference between a Christian businessman and a non-Christian? There can be and there should be. Is there a difference between a Christian factory worker and his non-Christian counterpart? Thank God that in many cases there is and that note is increasingly being taken of it. There can be a difference between a Christian doctor and another. I know which I would choose, other things being equal. And this is a principle that can be carried through the whole range of activities in which Christians are engaged. Its working out is the most important and urgent item on the Church's agenda.

Abram pitched his tent between Bethel and Ai. And so do all of us. It is to be hoped that the sounds of Bethel are not smothered each time we move eastward to Ai, but rather that the vows and prayers of Bethel issue in a health-giving integrity wherever our paths lead.

# Religious Education

## The Content of Form Teaching in a State-aided Grammar School

By Agnes Humphreys, M.A., Dudley

The Agreed Syllabus[1] leaves teachers free to devise their own schemes of work from the material suggested. 'Son of Man, can these bones live?' The bones will remain very dry if we leave religion out, and emphasize 'Instruction.' This means that our primary aim must be theological, *i.e.*, to bring the children face to face with the activity of God in His work of Redemption and Revelation. The teachers' task is prophetic, to teach remembering St. Paul's warning, 'For other foundation can no man lay than that which is laid, which is Jesus Christ' (1 Co $3^{11}$). We plant, others will water but the harvest belongs to God. The bones of an Agreed Syllabus will become living flesh only in so far as 'Instruction' is the fruit of sacrificial self-giving: 'For their sakes I sanctify myself' (Jn $17^{19}$). Example is far better than spiritual buttonholing!

The main core of form teaching will be a thorough and honest study of the Bible. The Old Testament will have its place in the course, because the work of Christ and the true nature of Christianity can best be understood when contrasted with that which it develops and supersedes. Against fundamentalism, we must take our stand with the chronological order now generally determined by competent Old Testament scholarship. Our approach will be that we are dealing with a whole library of books, written by people who were mediating their experience of God to the men and women of their own age and generation. The destruction of Jericho and the quarrel between Saul and Samuel make sense if they are treated as the actions of people who had not received the Christian revelation. It removes difficulties like reconciling the varied creation myths and the two places of worship in the wilderness. The New Testament will be given the chief place because this is the only time when young people can be given a systematic and scholarly picture of a whole Gospel, or can freely discuss how Christian principles relate to daily life. We can make them familiar with the idea that Palestine was a real country and that the Christian faith grew up within a real Empire, by wise use of both geographical and historical background. All children should have a Revised Version of the Bible as well as a good Scripture atlas as the normal part of their equipment.

The main core of Biblical study will have other additions according to the time given to form Scripture. At the very minimum children should be brought into contact with the expansion of the Church in recent times, so that they are clear that the Holy Spirit did not disappear after Pentecost! All children should receive some idea of the main outlines of Christian belief so that they can form their own opinion about the many 'deviations' which they are bound to meet in the adult life which lies before them.

The following is offered as an example of one scheme of work based on an Agreed Syllabus—and of what is happening in one particular State-aided grammar school. The time allotted is in this case one period a week, and is always distinct, from the Upper V onwards, from the courses which aim at the General Certificate of Education (ordinary and advanced). A large number of the General VI form have their own course of three periods a week, but this is not included in the form Scripture Scheme.

First Year (11–12).

*God and His People: From Abraham to Solomon*

The main purpose is to bring out the story of the People of God down to the Division of the Kingdom covering Early Traditions of the Hebrews, the Early Heroes; the Age of Slavery

[1] It was not made clear in my first article how an Agreed Syllabus is compiled (top of column 2 of that article requires amendment). The Fifth Schedule of the 1944 Act lays down that the L.E.A. must bring together a Conference, composed of four committees, representing respectively the Authority, the Teachers' Organizations, the Church of England, and other Churches in the Authority's area. Each group has one vote and their recommendations must be unanimous. This is the only body empowered to recommend a Syllabus to the Authority for official adoption. Standing Advisory Councils are the subject of Clause 29 of the Act which suggests that L.E.A.s should appoint such bodies. The Act indicates only in a general way what the Councils might do, specifically mentioning advice to the Authority on matters connected with the instruction to be given in accordance with an agreed syllabus and, in particular, as to methods of teaching, the choice of books, and the provision of lectures for teachers. Dr. Basil Yeaxlee's pamphlet, *Religion in the Nation's Schools*, published by the Religious Education Press Ltd. at 1s. might usefully be consulted.

and Liberation; problems of Settlement in the New Country, and the work of the First Kings. Care is taken to read selections from the Early Traditions in the Pentateuch though we don't go into the details of Higher Criticism. The course fits in with, but is not correlated with, the Ancient History Course of the History Department.

Second Year (12–13).

*Introduction to the Life of Jesus*

1. How John the Baptist paved the way for the Messiah.
2. How Jesus accepted His vocation (Baptism and Temptation).
3. Stories of people Jesus helped in Galilee.
4. Parables of the Kingdom—Jesus' teaching about the character and purposes of God.
5. How Jesus chose His special friends and began to train them.
6. The enemies of Jesus.
7. The Passion and Resurrection.
8. The formation of the New Israel (Ac 1, 2).

Passages are taken from the three Synoptic Gospels, and care is taken to bring out 'The Suffering Servant' Messiah over and against the Warrior Hero.

Third Year (13–14).

*First Half Year. The Growth and Expansion of the Church*

1. The Spirit Filled Society (Ac 2). Practices of the Early Church.
2. Conflicts with the Jews.
3. Expansion to Samaria.
4. Expansion to Great Centres (Antioch, South Galatia, Corinth, Athens).
5. Problems of expansion to the Greek World.
6. St. Paul in Rome.
7. Some modern missionaries. Emphasis upon work in Africa and India.

*Equipment.* Bible; The Westminster Smaller Bible Atlas; P. Garlick, *Pioneers of the Kingdom*, Vol. III.; Biographies from the Edinburgh House Press of Schweitzer and other important people; Pamphlets from various Missionary Societies.

*Second Half Year. God and His People: the Early Prophets*

Survey of leading prophets like Elijah, Amos, Isaiah I, and Jeremiah, bringing out their distinctive ideas about God and the Messianic Hope in Isaiah I. As much personal detail about them as possible.

*Equipment.* Bible; E. G. and J. Gray, *A Dramatised Bible Reader*, Book 2, Part 3: The Prophets.

Fourth Year (14–15).

*First Term. God and His People: the Later Prophets.*

Emphasis mainly on the Messianic Hope.

*Second Two Terms. St. Luke's Portrait of Jesus*

A brief introduction to the Synoptic Problem; sketch of the historical and religious situation in Palestine in the time of Christ. Otherwise the Gospel is treated as a Gospel.

Fifth Year (15–16).

*Term* I. The Life and Teaching of St. Paul.
II. 1 Corinthians.
III. Christian Faith and Life.

Phillips, *Letters to Young Churches.*

Sixth Year (16–17).

1. The Fourth Gospel. Themes of Revelation and Redemption.
2. Lives of great Christians.

Seventh Year (17–18).

1. 'I Believe'—Detailed study of the clauses of the Apostles' Creed.
2. The making of the Bible.
3. *Christian Faith and the Social Order* [S.P.C.K. Pamphlet].

# Contributions and Comments

## Colossians i. 15

The example (2 Kingdoms $19^{43}$) cited by the Rev. A. W. Argyle (The Expository Times, lxvi. [November, 1954] 61 f.) in support of his rendering 'born before all creation' hardly proves his point that πρωτότοκος, followed by the comparative construction, means 'born before.' The natural rendering of πρωτότοκος ἐγὼ ἢ σύ is: 'I am the first-born rather than you,' μᾶλλον being implied before ἤ (for the omission of μᾶλλον in such locutions see Gn $49^{12}$, Mk $9^{43}$, Lk $15^{7}$, etc.). Moreover it is not certain that the genitive in Col $1^{15}$ (πάσης κτίσεως) is one of comparison, though T. K.

Abbott (*Colossians*, 212) takes it so. Lightfoot (*Colossians*, 146) points out that this connecting of the genitive with the first part of the compound (πρωτότοκος) alone 'unduly strains the grammar.' Peake's note (*The Expositor's Greek Testament*, iii. 103) is worth consulting. If the dominant idea in πρωτότοκος is not temporal priority but headship or sovereignty (cf. $1^{18}$, Rev $1^{5}$), the genitive may be interpreted normally. The latest commentator C. Masson (*L'Épître de Saint Paul aux Colossiens*, 99) accepts W. Michaelis' view that πρωτότοκος in this passage, as indeed elsewhere in the New Testament, denotes rank or preeminence.

H. G. Meecham

*Rhos-on-Sea*

## But God Only is Great

When I read (with appreciation) Dr. E. L. Allen's suggestive sermon on 'God in the Silence' in your October issue, and his reference to the effects of the words 'But God only is great' in a funeral sermon supposed to have been preached by Bishop Bossuet, the reference struck some familiar chords of memory. But the preacher was Jean Baptiste Massillon (1663–1742), not Bossuet; the funeral sermon was that of Louis XIV himself, not of one of the royal princes; and the church in which the sermon was preached was that of Notre Dame. Confirmation will be found in E. C. Dargan's *History of Preaching*, ii. 114 f. 'The preacher reverently announced his well-chosen text, Ecclesiastes $1^{16}$, after the Vulgate: "I spoke in my heart, saying, Behold, I have become great, and have advanced in wisdom beyond all who were before me in Jerusalem." Pausing for a moment, to let the text make its own solemn impression, while he looked with quiet dignity over the scene, and the audience became awed to breathless silence, Massillon said: "God only is great, my brethren, and above all in those last moments when He presides at the death of the kings of the earth. The more their glory and their power have shone forth, the more in vanishing then do they render homage to His supreme greatness; God then appears all that He is, and man is no more than all that which he believed himself to be."'

E. W. Price Evans

*Pontypool,*
*Monmouthshire*

## St. Mark v. 39

May I thank Mr. Powell for the courtesy of his note in the November number [lxvi. 61]? If we are shut up to the more generally accepted interpretations, then I think his view is at least as arguable as any other. But the core of my difficulty is Mark's use of καθεύδω. I cannot easily be persuaded that he uses that verb as a metaphor of death. Who else does? So far as I know, the best examples are two passages in the LXX—Ps $87^{5}$, and Dn $12^{2}$. I am quite unconvinced about 1 Th $5^{10}$. Surely that passage would give very good sense, if 'waking' and 'sleeping' referred merely to day and night. Eph $5^{14}$ is equally doubtful. John $11^{11}$ uses κοιμάομαι, the normal verb. So also does Paul in 1 Co 15. We must not complain about some rather strange Greek in the LXX. But if Mark really followed those two bad examples, and used καθεύδω of death, I find it surprising that neither Matthew nor Luke corrected him into κοιμάομαι. Moreover, if our Lord was merely using sleep as a metaphor of death, why did His audience laugh?

R. E. Ker

*Belfast*

## Pesher in the Habakkuk Scroll

In the recently discovered Habakkuk Scroll, each section of commentary on the text is introduced by the phrase פִּשְׁרוֹ עַל or פֵּשֶׁר הַדָּבָר. The use of √פשר in this connexion has called for some comment as it is used in the Aramaic of Daniel with regard to the interpretation of dreams, as is its equivalent √פתר in the Hebrew of the Old Testament. In this the only place where פשר occurs is in Ec $8^{1}$; where it is generally considered to be a loan word from Aramaic. The Targum on this verse is interesting; it reads:

מן הוא חכים דיכול לְמקם כל קביל חוכמתא
דיהוה ולמדע פשר מליא בנבייא

'Who is as wise as to be able to stand before the wisdom of God, and to know the interpretation of the words of the prophets?' Here then is a Jewish tradition which knows *pesher* in the sense in which it is used in the Scroll—the interpretation of the words of the prophets. Unfortunately, we cannot date this Targum, although some of the material may be quite early: the earliest reference to a Targum on the Megilloth comes from Nathan b. Jehiel of Rome in his *Talmudic Dictionary* which was completed in A.D. 1101. This interpretation of *pesher* does not appear in the Midrash on Ecclesiastes, a work which in view of its apparent dependence on other midrashim, and its reference to post Talmudic tractates is usually held to be a late compilation, and from the seventh century.

J. R. Brown

*Oxford*

# Recent Foreign Theology

**Journals New and Old.** An Australian Fellowship for Biblical Studies has been formed with its headquarters in the University of Melbourne and issuing a journal, *Australian Biblical Review*, twice a year with the aid of a subvention from the University. The issues for the first two years, 1951 and 1952, are priced 5s. each, or 3s. for members, and consist of about seventy-two pages of duplicated typescript each. To these Professor Goldman contributes articles on the Dead Sea Scrolls Isaiah MSS., on humour in the Old Testament, lexicographical notes, and two articles on the Book of Jeremiah. In one of these he maintains that Jeremiah was married and that his wife was an adulteress, and in the other that Jer $31^{1-21}$ dates from shortly after the fall of Samaria and *vv.* 22–34 from after the fall of Jerusalem, the first section being certainly non-Jeremianic and the second probably so. Other articles are by E. C. Burleigh on the Influence of the Wisdom Literature on Early Christian doctrine, by C. D. Nalty on the Roman Catholic Concept of the Mystical Body of Christ, by H. D. Morris on the Modern Roman Catholic Conception of Inspiration, by J. D. A. Macnicol on 'Word and Deed in the New Testament,' by H. Maclean on 'Biblical Interpretation,' two articles on archaeology by J. A. Thompson—in one of which he argues that the Book of the Covenant is part of a larger Code issued by Moses—and two articles by S. B. Gurewicz, the Secretary of the Fellowship. It may be hoped that this brave venture will stimulate Biblical studies in the Commonwealth.

The old established Swiss journal, *Revue de Théologie et de Philosophie*, begun in 1868, continues on its way, and the last three of the four issues for 1953 maintain the high standard it has long had. There are articles on Christian liberty, by R. Mehl; on the theology of the Incarnation in English thought in the nineteenth century by J. Pucelle; and on the Sermon on the Mount, by P. Bonnard. Other articles deal with pre-Socratic philosophy, by A. Rivier; with Berkeley, by M. Guéroult; and with Leonardo da Vinci, by D. Vouga. In addition there are many review articles of varying length. The field covered by this journal is very wide, and it keeps its readers acquainted with what is happening in a broad range of disciplines. One of the articles of most interest to the reviewer is by S. Amsler, on prophecy and typology, arguing that a form of typology is found in the Old Testament itself. The author thinks that Daniélou and Coppens exaggerate the importance of typology, while Pidoux underestimates it. This is, of course, a very living issue in Biblical interpretation, and not merely among French writers. To the reviewer typology is fu of dangers, and its issue is almost invariabl eisegesis.

The Swiss German periodical, *Theologisch Zeitschrift*, which was started just at the end c the War, has now completed its ninth volume The last two issues of this volume contain a fe major articles, a large number of reviews, an several brief notes. Of the major articles mentio may be made of one on eschatological elements i the Divine sayings in the Elisha legends, b W. Reiser; one on the mysticism of Gregory o Nyssa, by W. Völker; one on problems of th doctrine of the Trinity reflected in some recen works, by E. Buess; a long article on Luke an Euripides, by A. Vögeli; and one on the questio of unity or diversity in the Theology of the Ne Testament, by Bo Reicke. Professor Reicke ha recently left Uppsala for a Chair in Basel, and thi is probably his first publication since he entere on his new appointment. The problem with whic he deals is one that confronts the Old Testamen theologian even more acutely than his colleagu who deals with the New Testament. For unity and diversity are both clearly to be recognized Professor Reicke finds that the Synoptics, the Johannine writings, and Paul deal with a singl Saviour and *Heilsgeschichte*, but with a variety o perspective. Their unity is real; but it is not a theological identity.

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**The Jerusalem Bible.** Two further volumes of the Jerusalem Bible, containing Ezra-Nehemiah and the Gospel and Epistles of John have appeared.[1] The new translation, based on the Hebrew of the Old Testament and the Greek of the New, is accompanied by brief textual notes and a short commentary, together with short, judicious introductions. The volume on Ezra-Nehemiah by Father Gelin offers an original view on the much discussed question of the relation of Ezra's work to Nehemiah's. It places the first mission of Nehemiah in the years 445–435 B.C., and his second mission in 424 B.C., and assigns to the work of Ezra a single year between these dates, perhaps 427–426 B.C. The editing of the book is assigned to a date in the latter half of the fourth century B.C. The Fourth Gospel is attributed by Father Mollat to the disciple John, and the ascription to John the Presbyter is rejected, together with the theory

[1] A. Gelin, *Le Livre de Esdras et Néhémie* [1953] Fr. 390. D. Mollat and F.-M. Braun, *L'Évangile et les Épitres de Saint Jean* [1953]; Fr. 765. Les Éditions du Cerf, Paris.

of the early martyrdom of John. The historical value of the Gospel is defended. More attention is given in the Introduction, however, to the thought and teaching of the Gospel, which is seen to be less a biographical work than kerygma. The genuineness of the Epistles is maintained by Father Braun.

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**The Old Latin Gospels.** Dr. H. J. Vogels has speedily followed his edition of the text of the Paris Codex Colbertinus with the volume containing the fruits of his researches on it.[1] This contains a short introduction, giving a description of the MS. and its characteristics, together with a study of the marks of Vulgate influence which it shows. That it should show such influence is not surprising, since the MS. itself is dated in the second half of the twelfth century. Nevertheless it is of unique importance as a witness to the Old Latin text, and the great bulk of the present volume is devoted to a catalogue of its readings and omissions of textual significance, together with the list of Greek and Latin MSS. and of other versions with which it is in agreement. The amount of patient labour which has gone into this work is vast and impressive, and future textual critics will consult it with gratitude. Many of the variants are of little importance, and the work of the textual critic may seem to many who are charged with the preaching of the Word remote and unrewarding, but the foundations of exact scholarship are found in such studies, and the establishment of the text is basic to its right exposition.

H. H. ROWLEY
*Manchester University*

[1] *Evangelium Colbertinum*, ii.: *Untersuchungen* [1953] (Bonner Biblische Beiträge, No. 5). Hanstein, Bonn; DM. 23.

# Entre Nous

### A Portrait and Interpretation of Jesus

Mr. Upton Sinclair is one of those popular novelists and writers who think that their success in their own field entitles them to write with assurance about the thorny problems of Gospel Origins and the life and ministry of Jesus. He confesses as much in his book, *A Personal Jesus* (Allen and Unwin; 12s. 6d. net), when he says, 'Having written forty novels and a dozen plays, I have had practice in the delineation of character, and this constitutes a special kind of training for the study of controverted texts. I have ventured to say, "This is what Jesus would have said"; and again, "This is an interpolation; he never would have said it."' This confusion of assets with liabilities would be pardonable in a writer who had set himself to study the literature which has gathered round Jesus-research, but apart from references to Schweitzer and Eisler, by whom he has been deeply influenced, Mr. Sinclair shows little evidence of disciplined investigation.

The first part of his study of the personality of Jesus, which is entitled 'Youth', is the best, and here imagination has enabled Mr. Sinclair to write a vivid story, spoilt to some extent by dependence on Eisler's suggestion that Jesus, or Yeshu, belonged to a Rechabite group and by the conjecture that He suffered from a distortion of the spine due to malnutrition and overstrain. Among a number of luminous passages the following may be instanced: 'A little boy had his duties assigned. He would help to unload the asses, and then he would lead them out to where there was pasture on the mountain side; he would hobble them with cords so that they could not wander too far, and then he would sit and watch. This left him plenty of time to look at the land of Judaea, new and strange to him. It lay farther to the south and was warmer. Now in the springtime there were showers, and the boy would find what shelter he could under a tree.' It is significant that Mr. Sinclair assigns fifty-seven pages to this part of his task, but only forty-nine to Book 2 in which he discusses the Mission of Jesus, mainly on the basis of congenial sayings, and seventy-eight to Book 3, in which the theme is 'Spirit', and treats the influence of Jesus upon succeeding generations of Christian and secular history.

Jesus, it is implied, was no more than a very remarkable man and a prophet and teacher; His resurrection is to be explained on psychic principles. It must be added, however, that Mr. Sinclair is more anxious to make positive than negative statements, and he does admit that to-day there are millions of devoted and heroic souls who have absorbed the true spirit of Jesus, who labour to live according to His teaching and are the mainstays of our civilization. Unfortunately, hasty generalizations about the Church and the history of Christian doctrine prevent what might have been a useful guide to the interested outsider from fulfilling its purpose, and may easily foster the growth of further prejudices and misunderstandings.

VINCENT TAYLOR

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### The Bible

Of the making of books about the Bible there is no end and it is well that it should be so. There is no possible doubt that *The Rediscovery of the Bible*, by the Rev. William Neil, B.D., Ph.D. (Hodder and Stoughton; 12s. 6d. net), will prove

an extremely useful book. Dr. Neil sees quite clearly that the Bible is a difficult book. 'Colonel Spencer Chapman records in *The Jungle is Neutral* how on one occasion in Malaya during the last War, while concealed from the Japanese by guerillas for some months with nothing whatever to do, he attempted to take in hand a task which he had promised himself many times to fulfil, given leisure and opportunity, namely, to read the New Testament. But when it came to the point of making a start, he and his companions found that they could make nothing of it. They read the thousand pages of the Oxford Dictionary —almost their only other reading material—but not the Bible.' This book is written to help people who wish to make that attempt. Dr. Neil is well aware that, apart from those who would like to read the Bible and who cannot, there are those who are actively opposed to the Bible. In Moscow there is the Anti-God Museum. 'There, among other exhibits, was a display-cabinet containing relics of religious superstition, which all progressive people would immediately recognize as the opium which capitalistic imperialism had used to deaden the normal urge and aspiration of the proletariat towards economic freedom and well-being. Side by side with the accoutrements of the medicine-man and witch-doctors, charms, parchment incantations, and the like, lay a chalice, a crucifix, and a Bible.' There is need to commend the Bible to-day both to those who have laid it aside because they can make nothing of it, and to those who have laid it aside because they think it a relic of an outworn past.

Dr. Neil places his finger on the spot when he says: 'One of the most disconcerting features in any branch of knowledge is the time-lag between the promulgation of new ideas in the scholar's study and the assimilation of these ideas by the man in the street.' There is no doubt whatever that there has been far too little of a teaching ministry through which the discoveries of scholars could be brought to lay people. It is true that new knowledge is often suspect and resented. But Dr. Neil reminds us of the words of Erasmus: 'By identifying the new learning with heresy we make orthodoxy synonymous with ignorance.' It is also true that the 'new learning' has often been presented with a certain arrogant destructiveness which did antagonize simple people, but that is a fault from which Dr. Neil is completely free.

In this book Dr. Neil does two great things. First, he brings to the ordinary reader the results of up-to-date scholarship and he brings them always in a positive form. He is not concerned so much to contradict and belittle the old, as he is to inculcate the new. Second, he gives us a wide, sweeping view of the Bible story and purpose. The trouble about detailed study of the Bible is that very often it prevents the student from seeing the Bible as a whole. Dr. Neil gives the Bible reader a key and scheme which enables him to see the Bible as a whole. 'In one sense it [the Bible] may be described as a divine-drama, in which are set forth the acts of God in history seen against a backcloth of eternity. There are a prologue (Genesis 1–2), an epilogue (the Book of Revelation), and three acts. The first act tells of the Call and Failure of Israel, the second act records the Coming of Christ, and the third act the Foundation of the Christian Church.' If a man set out to read the Bible like that, it would open out like a drama before him. Dr. Neil well reminds us that 'In ancient times people were not concerned as we are to-day about any story of this kind: Is it true? Did it really happen? They rather asked: What is the point of the story? What is it meant to teach?' It may fitly be said that Dr. Neil's book enables us better to understand *the point of the Bible*. In the Bible we find that 'Word from Beyond for our human predicament.' That is why we read it.

WILLIAM BARCLAY

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### Is It Wise?

'Ezra' asked this question a few months ago in his column in *The Methodist Recorder*. He wrote: 'I often wonder, when I see the children being taken out of church before the sermon, whether it is wise. When I was little that was not the custom, and because I was in church to hear the junior minister of the circuit preach I determined during the sermon that thereafter I would be on the Lord's side. I was eight; just the same age as was Griffith John, the famous missionary to China, when, as the result of the preaching he had heard, and on confession of faith, he was accepted into church membership.

'Jonathan Edwards, probably the greatest of all American preachers, and certainly his land's most influential evangelist, was a year younger when he was converted.

'Dr. Isaac Watts was converted when he was nine. Matthew Henry, whose commentary on the Scriptures still lives, was eleven when he decided for Christ; and Robert Hall, the prince of Baptist preachers, was just a year older, when at twelve he gave himself to the Lord he so signally served.'

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THE EXPOSITORY TIMES

# Notes of Recent Exposition

We have had occasion before to draw our readers' attention to the work of Professor John Knox of Union Theological Seminary, New York. Apart from the excellent name he bears, Dr. Knox writes exceedingly well; he has an acute and original mind, and he generally contrives to produce a new slant on old problems. His latest book, *Chapters in a Life of Paul* [1]—published four years ago in the United States—is a case in point. It has both exasperated and delighted us. Reading his first five chapters, we found ourselves disfiguring the margins with question-marks and other *sigla* of dissent. But when we came to the last four, disagreement gave place to delight, and queries to *encomia*.

The subject of the first five chapters is chronology—Pauline chronology. Long ago Thomas Fuller warned chronologers: 'Chronology is a surly, churlish cur and hath bit many a man's fingers. Blame me not therefore if wishing to keep my own hands whole.' Dr. Knox, boldly disregarding this warning, proceeds to show where we all have gone wrong in the chronology of Paul's life. Luke has led us astray. Our principal error has been a naïve confidence in this tendentious writer—especially in his account of Paul's contacts with Jerusalem. (But surely it is hyperscepticism to doubt, as Knox does, that Paul ever studied under Gamaliel?) In these matters the only really reliable guide is Paul's letters themselves—what we need is 'a Letters Chronology,' *i.e.* one founded on the data supplied by Paul himself in such letters as Galatians, 1 Corinthians, and Romans. Let us see what this involves.

St. Luke tells us in Acts that Paul visited Jerusalem *five* times after his conversion. (Here let us say that we have great difficulty in discovering a Jerusalem visit recorded in Ac $18^{22}$: 'When he landed at Caesarea, he went up and greeted the church, and then went down to Antioch.' As Lake observes, 'There is in the text no word about Jerusalem; the "church" mentioned would naturally be the church in Caesarea; "going up" means going from the port to the city.') Paul, however, in his letters mentions only *three* visits to Jerusalem (Gal 1, Gal 2, and Ro 15). *Ergo*, there were only three. Dr. Knox, assuming that Gal $2^{1ff.}$ and Ac 15 refer to the same event, namely, the Conference Visit (though some of us would demur to this) argues that Paul's promise to 'remember the poor' in Gal $2^{10}$ refers to the collection for the Mother Church in Jerusalem which Paul was about to complete when he wrote Ro $15^{25ff.}$. We cannot (Knox says) imagine more than two or three years separating the promise from the successful conclusion of the undertaking. Thus, counting seventeen years from Paul's conversion in 34, we get the year 51 for the Conference Visit to Jerusalem and the year 53 (or 54) for the final Visit to Jerusalem with the collection, when he was arrested. In between the year 37 (the first visit to Jerusalem mentioned in Galatians) and the year 51 we have therefore to insert all the travelling and evangelistic work which we normally associate with the well-known three missionary journeys.

This, briefly, is the new 'Letters Chronology.' Of course, it totally upsets all our accepted notions—if it is true. But is it? We do not think it is. To take only three points among many: the theory involves, first of all, the assumption that Luke, St. Paul's companion, knew a great deal less about his famous friend's movements than an American Professor. (Of course, the Lucan authorship of Acts may be denied. Dr. Knox does not expressly deny it. If he did, we should have to write for 'Luke' 'the tradition of the Church in the last two decades of the first century.') If it is a matter of reckoning the odds as to which of these authorities is likely to be right, most of us will make up our minds pretty quickly. Secondly, a chronology which brings Paul to Corinth not later than A.D. 45 (as Knox admits his does) runs slap up against the one really firm landmark in this confused and darkling field, namely, the Delphi Inscription which proves that

[1] Black; 12s. 6d. net.

Gallio was proconsul of Achaia (of which Corinth was the capital) in A.D. 52. And Paul according to Luke was in Corinth at that time. What does KNOX make of this very formidable snag? The best he can do is to suggest that Luke made an egregious error in saying that Paul ever appeared before Gallio. This seems to us the Achilles heel of the whole theory; but it is not all. For, thirdly, a chronology which dates Paul's Jerusalem arrest to the year 53 lands him in Rome in 55 or 56 and leaves him to cool his heels there until the Neronian persecution in 64–65 when, in the judgment of many competent scholars, Paul was martyred.

We hope this summary and critique are not unfair to Dr. KNOX whose ingenuity commands our complete admiration. But we must confess ourselves wholly unconvinced by his new chronological conclusions; and though we do not believe 'dear doctor' Luke was infallible, we do not think he made the major errors Dr. KNOX attributes to him.

With ch. 5 of Dr. KNOX's book our exasperation ends, and our appreciation begins. What he has to say in the next chapter about the man Paul is excellent. We are shown one who 'was greatly loved and greatly hated'—as he still is: not a fanatic or a 'bonny fighter' (as some suppose) but a man normally patient and courteous whose indignation could blaze out on occasion: a man subject to moods of great elation and deep depression, possessing not only something of the ecstatic's temperament but 'an amazing capacity for sound and sober judgment.' He had his limitations, of course. 'We look in vain for any sign of humour. He would have been happier and wiser if he could sometimes have laughed at and with himself and at and with others; perhaps he did, but surely not often enough, since in that case at least an occasional chuckle would have found its way into his letters.'

The last three chapters which deal with Paul's conversion and the new life in Christ are the best in the book. We have space only for three quotations; but they may serve to whet the reader's appetite for more.

The question has often been asked, 'How did St. Paul recognise the Risen Christ when he saw Him on the Damascus Road?' Some have answered, basing themselves on 2 Co $5^{18}$ (which is quite ambiguous), 'Because he had once seen Jesus in the days of His flesh.' Dr. KNOX takes another view. Paul recognised Jesus because of 'the presence in the community of believers of *a living memory* of Jesus'—a shared remembrance, alive and growing, a memory that was quite unique because it is memory not of One who was, but *is*; for, as he says, 'when the Spirit came, not only was the Risen Christ known as an indubitable present reality, but the memory of the man Jesus came alive with a new vitality and meaning.'

What does Paul mean when he calls himself 'a man in Christ?' Dr. KNOX answers: 'He refers to the fact that he has, by God's grace, been made a part of that ultimate eschatological order, that divine community of love, which in the Gospels is called the Kingdom of God, and which is already proleptically and partially present among us as "the Church" whose "spirit" authenticates itself as the Spirit of God and as the continuing reality and presence of Christ.'

The last paragraph of the book sums up the achievement of the Apostle in these memorable terms: 'As apostle he carried the Gospel across half the ancient world and, almost single-handed, laid the foundations of Gentile Christianity; as interpreter he set the lines which Christian theology was to follow, through Mark, to John, and beyond; and at many points he spoke himself what has proved to be the final word. The marks of human frailty can be discerned in his work, but to the really discerning they serve only to make more clear the supreme greatness of his achievement—or rather the supreme greatness of what God wrought through him.'

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While there is agreement within the circle of Christian belief as to the finality of the Christian religion, there is considerable diversity of view as to its relation to non-Christian faiths. Are we to claim that there is a complete antithesis between Christianity and all other religions, or should we recognise some measure of approximation between non-Christian and Christian belief? The question is of importance not merely for theologians but for missionaries and evangelists and all who are engaged in work which brings them into contact with followers of other faiths. The solution of what is, from one point of view, a theoretical issue may have far-reaching consequences for the world-mission of the Church. The first series of Professor H. H. FARMER'S Gifford Lectures, given in the University of Glasgow in 1950—*Revelation and Religion* [1]—deals with this topic and has, therefore, a practical relevance which not all Gifford Lectures can claim, as well as a philosophical and theological insight worthy of a place in so distinguished a series.

[1] Nisbet; 17s. 6d. net.

Dr. FARMER has rightly discerned the lack of an explicitly held philosophical or theological principle in general treatments of comparative religion, and, equally, the absence of a careful and thorough interpretation of the general religious life of mankind from the work of Christian theologians. His own approach from within the Christian faith, particularly the truth of the Incarnation, seeks to supply the first *desideratum*. His subsequent examination of the wide variety of religious experience in relation to these normative conceptions is an endeavour to provide the second. As we should expect from Dr. FARMER'S earlier books, the argument is built up on massive lines. It is always clear in its arrangement, well informed in its factual statements, reflective of a wide range of thought and comprehensive in its scope.

The opening chapters introduce the problem, and lay down the lines for its treatment. There are interesting comments on contemporary opinions, including Emil Brunner's view, against which Dr. FARMER, following logical principles laid down by R. G. Collingwood, argues that Christianity is *both* in a class by itself *and* one of the general class of religions at the same time. The 'normative concept of religion' is then examined and defined in the light of Christian worship. It is found to include some half-dozen basic elements 'in a co-ordinate balance and unity with one another.' This analysis of Christian worship, with the insights which it reveals, is well worth careful study for its own sake. It is essential, moreover, for Dr. FARMER'S purpose, since it is in the light of the basic elements of religion thus discerned that an evaluation of non-Christian faiths can be attempted. Briefly stated, the thesis is that varied forms of religion exhibit now over-emphasis on one basic element and now an almost complete neglect of another. Apart from primitive animistic faiths and the like, which are held to lack the genuine qualities of religion, there come for examination five main types, each with its own varieties, which tend to exaggerate one element which, in its proper perspective, is essential to a true faith. The religion of absolute dependence is illustrated from Taoism and Islam; the religion of ideal values traced back to its Platonic origin; the religion of introversion discussed; and, finally, there is a characteristically impressive treatment of the religion of obligation, with its over-emphasis on God's absolute demand, and the religion of eudaemonism which lays corresponding stress on the Divine succour as final and complete.

An important part of the argument, particularly salutary in the contemporary situation, is that incomplete recognition of the basic essentials of religion, or their distortion and perversion, are to be found in many forms of empirical Christianity, as well as in non-Christian systems. Dr. FARMER does well thus to remind us of the disparity between Christianity as Religion with a capital R, and many commonly professed and practised forms of Christian belief. This theme is further developed in the concluding portion of the book. Professor A. A. Bowman's distinction between 'substantival' and 'adjectival' elements in religion is used to introduce a study of subjective factors in faith comparable to the earlier discussion of its objective reference. Only the basic elements already discerned in Christian belief can safeguard faith from the danger of confusing the essential and the non-essential. Here again certain types of empirical Christianity may produce perversions of the truth comparable to those found in other religions. Such danger is noted particularly in social or corporate expressions of religion, and in the desire for power as a measure of vitality, as well as in the yearning for escape or withdrawal from the world contrasted with the desire for a this-worldly fulfilment. The treatment ends with a chapter on the element of unification in religion and the problem of rightly apprehending the one and the manifold, which includes an interesting discussion of various forms of mystic experience.

Enough has been said to show both the range and the depth of Dr. FARMER'S thinking. He himself would be the first to agree that further enquiry along the lines he has laid down remains an urgent task. In particular one would wish to pursue the investigation, suggested in these lectures but not fully developed, as to how far the wide varieties of religious experience here discussed can be traced back to a Divine self-revelation, and whence came the perversions and distortions which mar the true pattern of faith. These themes, presumably, and other kindred issues will occupy a significant place in the second series of these Gifford Lectures, which will be awaited with more than ordinary interest by all who have found their study of Dr. FARMER'S penetrating thought and practical wisdom well-rewarding.

# Existentialism and Christian Faith—II

By the Reverend Bernard M. G. Reardon, M.A., Rector of Kelly, Devon

Existentialism, howsoever we may judge it, has established its place in the thought of our time. It cannot be dismissed as an audacious but merely ephemeral novelty. It is therefore, in any case, a factor in the present cultural situation of which the Christian theologian must needs take account. It has however, as I have said, a particular relevance for Christian philosophy. Existential thinking is not concerned simply to propound new solutions to old questions; rather is it interested in asking new questions—in finding, that is, a fresh approach to reality and especially to human reality. I say a *fresh* approach; but it is not new. It is the approach which Christian faith—at least when true to its Biblical heritage—has ever inculcated. It stresses individuality and uniqueness. It values personal encounters and relations above all else. It faces, in terms of concrete issues, the problems of decision, suffering, love, and belief.[1] Its field of study is *existence*, in the Kierkegaardian sense: for *to exist*, authentically, is far more than merely 'to be,' 'to be there,' like the objects on one's table. To exist implies a task to be accomplished, an achievement to be won. At every point decision and choice are intimately involved. Whatever their differences and disagreements existentialists are at one in concluding that the purely descriptive or phenomenological method cannot yield the knowledge of life which man vitally needs. We do not only *look at* reality, we are wholly implicated in it—*engagés*. But our *engagement* can be understood, its problems in some measure elucidated, by right thinking, which includes the attempt at a really searching personal clarification. The meaning of humanity is to be found only in the depths of personal consciousness, and 'Know thyself' may indeed be the beginning of wisdom.

But let us turn now to certain characteristic themes and examine them in a little more detail.

The first of these, and the most continuously present in all forms of existentialist thought, is that of freedom. Human existence is distinguished by the capability of *choice*. Mere things cannot choose. Man can, and by doing so 'creates' himself; for what he is depends on his choosing: his options are formative of his existence. *L'homme n'est rien d'autre que ce qu'il se fait.*[2] But unlike other philosophies which teach man's freedom, existentialism makes no formal attempt to prove its doctrine. The problem of free-will and determinism, therefore, has no immediacy for it, since it is only when man is looked at *ab extra* that that classic issue arises. Man exists always as subject and so is directly aware of his freedom; what matters for him is the use to which he puts it, and upon this the argumentation of both determinists and their opponents has no bearing. One inescapable consequence is the anxiety (*Angst*) to which the awakening sense of responsibility gives rise; for freedom entails responsibility[3] and choice is difficult, often painful. Anxiety besets us when we have to decide of our own volition—which is what adult, purposive living requires of us. The crux of our difficulty is that before the environing world of brute fact—*le monde en soi*—that peremptorily 'given' element in our experience—we seem to be impotent; while reflexion on the significance and outcome of our decisions is hardly less intimidating. 'Choose well,' it has been said, 'your choice is brief yet endless.'

But existentialist writers are notoriously at odds with one another as to the real meaning of freedom. What exactly is a free act, as distinct from a merely gratuitous or aimless gesture? Freedom, we may say, is the quality of a decision unconstrained by habit or false motive, a decision, accordingly, which is 'inward' and expressive of a consistent purpose. Such purposiveness creates in us a sense of *vocation*, and this in turn relates to the total meaning we assign to life, our basic aim in living at all. It is at this point, of course, that the existentialists differ so widely. If God is dead, says Sartre—after Dostoievsky—all things are permissible. But God *is* dead, and our freedom thus is boundless: any choice is

[1] Hence the existentialists' preference for the forms of imaginative literature. 'Si la description de l'essence relève de la philosophie proprement dite, seul le roman permettra d'évoquer dans sa réalité complète, singulière, temporelle, le jaillissement originel de l'existence' (Simone de Beauvoir, 'Littérature et métaphysique,' in *Temps modernes* [April 1, 1946]).

[2] J.-P. Sartre, *L'existentialisme est un humanisme*, 22.

[3] La première démarche de l'existentialisme est de mettre tout homme en possession de ce qu'il est et de faire reposer sur lui la responsabilité totale de son existence' (*ib.*, 24).

authentic. That from another point of view freedom is only an empty delusion—*le néant*—Sartre himself is ready to admit.[1] Something, however, must be found to take God's place. When we ask what, Sartre has recourse to a variety of expedients, but the freedom which his doctrine concedes is, it would seem, both burdensome and futile. Nevertheless even this paradoxical idea forces upon us the question how it is that the service of God is also our perfect liberty. Is the man of faith living 'authentically?' Or is his obedience only fear—fear of responsibility and thus a retreat from his proper autonomy?

Freedom, hence, is something to be realized in experience, by free actions. And it is not irresponsible; it is not, that is to say, incompatible with an allegiance to persons or principles; rather, it is precisely such allegiance which supplies the motivation of a truly free act. Our assent to what we believe to be the will of God, and obedience to it, are alike a freely rendered submission whereby we learn how to fulfil the 'law' of our being. Yet, although this choice is rightly called 'free'—for in moral matters we can either accept God's rule and law or reject it—we should be wrong in thinking of it as a pure option, for the simple reason that we cannot properly, as rational beings, deny Reality once we see it as such. No man is free, save on pain of self-contradiction, to reject the truth. Thus although our life is a continuous succession of options there are no grounds for the Sartrean doctrine—with which, unfortunately, existentialism is still, too commonly, exclusively identified—that any decision is as justifiable morally as another. The essence of freedom is not in unfettered choice but in making the right response to one's life-situation. It is emphatically not arbitrary volition. On the contrary, a human act, as the expression of purpose, implies a scale of values. These it is which give to action its meaning and weight. We usually describe them abstractly as truth, justice, liberty, etc., but are they not, rather, to be apprehended as functions of personality—of, indeed, a supreme Person? At any rate it is notable that those thinkers who are most keenly aware of the necessary bond between freedom and value, and who also are most concerned to interpret values not merely abstractly but as manifested in the concrete circumstances of life, are they who, like Kierkegaard or Marcel, have been taught by Christianity that our freedom is not self-originating nor self-sufficient, but is essentially an aspect of the dependence of the creature upon the Creator.

[1] A free act, he tells us, is absurd 'comme étant par delà toutes les raisons' (*L'être et le néant*, 559). But then, being itself is 'sans raison, sans cause et sans nécessité (*ib.*, 713).

Our second theme, also of great importance, is the counterpart of the first: that of the Limiting Situation. Man, it insists, is embodied, incarnated, 'placed' in time and circumstance; a physical being inseparable from the conditions of his life-context, which is not chosen by him.[2] He cannot will them, he must accept them. They are his primary datum, his inevitable starting-point in the task of self-determination. He is accustomed, however, to think of his body simply as an object and to regard the true self, the *ego*, as only accidentally related thereto. I am not, I feel, in any essential way my body, nor am I merely part of its world—the *not-me* from which I sharply distinguish myself. Yet the fact is that I am in the world precisely *because* of my body,[3] since only by my body can I know it.[4] My personal existence is not a luminous principle living and moving in shining contrast to the opacity around me. My psycho-physical reality is itself part of that opacity.

Existentialism does not attempt to evade the facts of suffering and death: one's own suffering, one's own death. The problem of evil is an actuality to be faced. Certainly the optimism of detachment is unrealistic. If we stand, as it were, far enough away from life all things appear to cohere in an orderly design:

> Discord is harmony not understood;
> All partial evil, universal good.

Shadow is thus the necessary counterpart of light. But no man can maintain this Olympian pose. None can, in fact, withdraw from the only form of existence which he knows, his spatio-temporal being, and project himself into a gloriously intelligible world of pure concepts. A day's experience of this supposed cosmos of ours disallows any such hope. In the last resort evil is inexplicable, for each man's suffering is something unique and incommunicable. He cannot co-ordinate it with the data of an external world objectively conceived: it remains an 'absolute,' irreducible and absurd.[5]

[2] 'L'homme n'est qu'une situation. . . . Totalement conditionné par sa classe, son salaire, la nature de son travail, conditionné jusqu'à ses sentiments, jusqu'à ses pensées' (J.-P. Sartre in *Temps modernes* [October 1, 1945]).

[3] 'Noyau de ma situation concrète' (G. Marcel).

[4] 'Lorsque j'affirme qu'une chose existe, c'est toujours que je considère cette chose comme raccordée à mon corps, comme susceptible d'être mise en contact avec lui, si indirectement que ce puisse être' (G. Marcel, *Etre et avoir*, 9).

[5] 'Le fait qu'elle (life) peut m'apparaître comme littéralement dénuée de sens fait partie intégrante de sa structure' (G. Marcel, *Etre et avoir*, 132).

The irrational core of human experience can, then, only be accepted as such. If God is dead, irrationality is ultimate, and man is the creature of chance, in his going hence as in his coming hither.[1] His very freedom is an enigma. Yet the Sartrean denial that life is rational is not, I venture to think, an assertion which the Christian must feel himself obliged simply to repel, at once and utterly. He should, in particular, refrain from the attempt — a fault of all classical philosophies, including those of Christian inspiration—to explain more than is explicable. Experience is too complex, too obscure to admit of the generalizations of a facile rationalism. Life is existence, not theory. Job in his sufferings is contemptuously impatient of the reasonings of his comforters, and Christ Himself did not waste time and opportunity upon logical explanations.

The truth is that evil is not a mere defect to be accounted for but a power to be overcome—a power in wrestling with which man grows in spiritual and moral strength. Life, therefore, is a tragedy in which *we* (not 'they') are the actors. Every man who suffers—and who in this world does not? — is in the place of Job; but the Divine Voice in the whirlwind gave the patriarch no reason why: only an assurance of God's presence and continuing providence, and of His promise unbroken. 'I have heard of thee by the hearing of the ear: but now mine eye seeth thee.'

Thirdly, there is the problem of communication, of a man's relation to his fellow. My being, so real to me, is unintelligible apart from the equally real being of others. Even when alone I am not alone, for others having made me, in a multitude of ways, what I am, they are ever with me. Their existence, so far from being alien to mine, has entered into and become part of me. My every emotion is connected, directly or indirectly, with some other personal existence. My longing for communion proves my dependence.[2] This condition of relatedness is inevitable and indissoluble.

We have here a field of investigation which the classical systems have seldom even envisaged. In choosing to disregard the world of the particular as an irrelevancy they have thought of the *ego* in unitary isolation and of the reason as an impersonal principle. With human groupings they have only an 'objective' concern, studying them in their abstract relations rather than in terms of their concrete meaning for the individual subjects who in fact compose them. But such questions must surely arise as: What exactly do I mean by 'him' and 'you'? What is language and how far is it an effective means of communication? Are 'you' ever really intelligible to 'me'? What is meant concretely by living in community? These enquiries are of the stuff of fiction and drama, but philosophy, whose profession it is to explore reality, is usually content to ignore them.

Existentialists are agreed in emphasizing the peculiar difficulties and frustrations involved in communication. The *malentendu* figures repeatedly in the plays of Sartre, Camus, and Marcel. Our inability to cross the gulf of 'otherness' which separates 'me' from 'you'—*la malédiction d'être autre*, in Sartre's phrase—accounts for much of the tragedy of existence. If only we could really penetrate to that interior reality, that original spring of conscious being, by which and in which another lives, even as *I* also live! Our failure to do so, alas! is in the nature of things. Enclosed within our own finite and circumscribed being, we cannot really understand others any more than we can make ourselves understood of them. For Sartre this is a condition which cannot be overcome. The curse of otherness must always remain to afflict us. We are centres of existence absolutely discontinuous one with another, with no possible bond of union; when we confront each other it is only as subject and object: you are an 'object' to me, as I in turn am an 'object' to you; we alike struggle to affirm and assert our subjectivity. In this Marcel agrees with Sartre up to a point: we are not capable of that self-giving in which a true mutual recognition and understanding might be attainable. But, unlike Sartre, he has come to feel that behind the plurality of finite existences there lies a common origin, in the creative 'Fatherhood' of God, in whom alone the curse of otherness is at last removed.[3]

The Christian will, I think, find much in this view to win his assent. Christian experience does not itself encourage belief in easy solutions and reconciliations of the problems and disharmonies

[1] 'La plus petite différence dans la suite dont je suis le terme: au lieu de *moi* avide d'être moi, il n'y aurait qu'un autre, il n'y aurait quant à moi que néant comme si j'étais mort' (Georges Bataille, *L'expérience intérieure*, 109).

[2] Such dependence is, indeed, what M. Sartre calls our *chute originelle*. Its shame lies not in the fact that I have committed this or that wrong, 'mais simplement du fait que je suis "tombé" dans le monde, au milieu des choses, *et que j'ai besoin de la médiation d'autrui pour être ce que je suis*' (*L'être et le néant*, 349). (Italics ours.)

[3] Marcel's thought, as we already have noted, is to some extent clouded by the pessimism characteristic of all existentialists, but his final word is one of confident optimism: 'L'âme n'est que par l'espérance; l'espérance est peut-être l'étoffe même dont notre âme est faite' (*Etre et avoir*, 117).

of life. Mutual adjustment by individuals, or by the individual and the community, is very often painful and uncertain. In fact true self-realization in community is unachieved save in the blessedness of the communion of saints hereafter. Life in a brotherhood of utter selflessness and perfect mutual sympathy is an ideal only, a moving point upon the horizon of our spiritual vision: in this life we do not, and never shall, possess it. And with Marcel we should agree that love of one's neighbour, and the knowledge which love alone renders possible, are not in the long run a human acquisition but a Divine gift.

It is thus evident that existentialism is a way of thought which, of its very nature, inevitably broaches the question of religion. What above all else matters for a man is not the truth of such abstract ideas or opinions as he may happen to entertain, but the rightness of his basic choices—his orientation of mind and will, the form of his action, the degree of his self-committal in the actual situations of life. He is bound therefore to face the ultimate issue of his salvation or perdition. To this perception of 'existential' truth those nineteenth-century prophets, unhonoured in their generation — Kierkegaard and Nietzsche — have, as we now see, contributed immeasurably; though it is a curious and paradoxical fact that the Christian Kierkegaard has been a source of inspiration to non-theists, while Nietzsche the atheist has exercised an increasing influence upon the contemporary Christian outlook. Moreover, existentialism presents, I believe, the problem of faith and reason in a new and more satisfactory light. It denies that reason is a merely 'neutral' faculty suspending judgment upon the deepest issues of religion. How can reason be neutral when confronted, not with logical propositions but with a life for which 'faith' is the dominant principle? Existential thought, however, does not call for any such polite evasions: the facts of freedom, of bodily limitation, of death, of history, of the reality and significance of other personal existences, are those precisely concerning which reason, as a function of the 'whole man,' must accept its full responsibilities in the determination of one's life-attitude.

But the existentialist literature is not simply an armoury of weapons for the modern apologist, seeking here a telling defence of the faith, there an awful warning of what ensues when faith is rejected. On the contrary, Sartre will prove no less instructive to the Christian than Marcel. Both will prompt him to reconsider his faith not only in its external implications but in its internal character. Neither Sartre nor Nietzsche before him is indifferent to Christianity; their whole mode of thinking shapes itself in accordance with the position which each consciously assumes in relation to the Christian standpoint, both in doctrine and morals. Sartre wishes us to take full account of man's responsibilities (as well as his limitations) in default of a God who no longer exists. Karl Jaspers, on the other hand, suggests a transformation of what he calls 'Biblical religion.'[1] Marcel's own thought moves within the orbit of the major Christian theological affirmations. But it would be merely superficial to pit Marcel against Sartre, with Jaspers, perhaps, as umpire.

Christian existentialism is the philosophical counterpart of the contemporary rediscovery of Biblical theology. Biblical doctrine is imparted in terms of historic situations and of personal relationships, and in every attempt to disengage it, for dogmatic purposes, from its living matrix something perforce is lost. The Bible shows us man with, and under, God; Sartre what man is, and must be, *without* God. The former brings to our understanding of man another dimension—that of *sin*, by which the conflict and 'absurdity' of human existence are seen in a new perspective. Sin, however, is not the object of a Christian's faith: he believes, not in it but in redemption; yet without recognition of the fact of sin as a universal human condition redemption can have no meaning. The atheism of Sartre demonstrates how 'the death of God,' in the Nietzschean sense, must inevitably entail the death of man. Against such nihilism Christianity offers mankind a promise: of a true freedom of the spirit attainable not through hesitant and anxious choice but in spontaneous response to the Spirit of Christ within us; a promise, moreover, of 'significance' in place of 'absurdity,' and of self-fulfilment in community in place of isolation, frustration, and enmity.

The Christian faith has its roots in the tragic and shuns complacency and shallow optimism: we need not, accordingly, deny the truth of the existentialist description of the anguish, folly and vacuity of life as commonly lived. Indeed it is a description which the Christian is bound to endorse. The tension between the life of man in this world, under the *dis*order of sin, and the Divine promise of salvation and peace, remains and will remain. On the one hand, the misery of man without God, and on the other, the saving gospel of Christ, are the setting within which the Christian drama is enacted.

[1] 'Nur unbestimmt lässt sich sagen: Bibel und Antike in der Gestalt, wie sie bisher für uns sind, genügen nicht. Beide müssen in neuer Aneignung verwandelt werden. Die Metamorphose der biblischen Religion ist die Lebensfrage der kommenden Zeit' (*Europa der Gegenwart*, 51).

# Church Extension in Scotland in the Last Two Centuries

By the Reverend Stewart Mechie, M.A., Glasgow

The first church extension movements in modern Scotland were not known by that name and did not have that intention. They were known as secessions. The law provided for only one church in each parish, and one church it was in the first decades of the eighteenth century, apart from the meeting-houses of the dissenting groups—Roman Catholics, Episcopalians, Cameronians, Quakers. Buildings erected by these groups were few, however, compared with those that came into existence through the secessions from the Church of Scotland in 1733 and 1761. In 1765 when an overture on schism was presented to the General Assembly it was stated that there were then in Scotland a hundred and twenty meeting-houses attended by more than a hundred thousand persons. When the main branches of the First Secession reunited in 1820 three hundred and twenty-five congregations had been formed in Britain, exclusive of those in Ireland and America. Between 1820 and 1847 United Secession congregations to the number of a hundred and twenty-eight were added, bringing the total to four hundred and fifty-three. Similarly the original three congregations of the Second Secession or Relief Synod had become by 1847 no less than a hundred and thirty-six. Not all the congregations so formed found their way into the United Presbyterian Church in 1847, but that Church began with five hundred and eighteen congregations, of which four hundred came from the United Secession side and a hundred and eighteen from the Relief, the vast majority being in Scotland, though the total probably includes a few churches in England. This was a very considerable contribution to the churching of the people of Scotland.

Deliberate church extension, as opposed to this incidental kind, did not emerge until the eighteenth century had advanced into its second half. By that time it appeared that many of the people of Edinburgh could not obtain seats in the parish churches of the city, though the unkind allegation was made that many wished rather to rent seats than to use them. The poor, it was said, could scarcely find room to stand. This situation appealed to that earnest evangelical lady, Viscountess Glenorchy, who set about having a chapel built capable of holding two thousand persons. It was opened in 1774. By this time it was not only in Edinburgh that the population had outgrown the church accommodation. Many places were in the same situation as the century drew to a close, and the method adopted to cope with it was similar — the erection of 'chapels-of-ease,' designed to ease the pressure of population on the parish churches. The Moderate Party in the Church was prejudiced against such chapels, partly because they were generally sponsored by Evangelicals, and partly because it seemed that in some cases the chapel was intended not primarily to meet an increasing population, but to afford means of escape from an unpopular parish minister. Differences of opinion thus arose as to the circumstances in which a chapel should be sanctioned, and it became a matter of importance which court of the Church should have the power of decision. So long as chapels were few, presbyteries acted on their own judgment; but near the end of the century the general question was brought before the supreme court and after some years of controversy an act was passed by the General Assembly of 1798 which embodied the Moderate Party's view that, while the presbytery should inquire into the particulars of any application for the erection of a chapel, the final decision should lie with the General Assembly.

So the matter rested for about a generation, but the continued increase of population made it certain that ere long the matter would have to be faced afresh and a method discovered of equipping the Church to deal with the new situation arising through the progress of the industrial revolution. In the early decades of the nineteenth century the fact became obvious that the parish churches of Scotland could no longer hold the inhabitants, supposing they should desire to worship in them. Many had no such desire, for it was reckoned that something like a sixth of the population had no connexion with any church. Lack of pastoral care was inevitable in places where parishes which had once contained fifteen hundred to two thousand persons were now crowded with thousands or tens of thousands. A sub-division of parishes, together with the building and endowing of new churches, was essential in many industrial districts, if there was to be a territorial ministry with a manageable population allocated to each minister and parish church.

To such desirable church extension there were many obstacles. For one thing, there was the

difficulty of creating new parishes. At the time of the Union of the Parliaments in 1707 the Court of Session was made the Court of Teinds and for the Plantation of Kirks. Thus the erection of a new parish required a complicated and expensive legal process. Moreover it required the consent of heritors possessing at least three-quarters of the valued rent of the parish. Under these conditions the creation of a new parish, though theoretically possible, was virtually impossible. Further, the law required the heritors to provide accommodation for a certain proportion of the population only when the church was so ruinous that it must be taken down and rebuilt. In that case the heritors were under obligation to make the new building sufficiently large ; but as long as the old church was standing, however inadequate its size, they were not required to build another, and, if even one heritor objected, nothing could be done.

That meant in practice that the chapel-of-ease method was the only one available ; but even with it there were difficulties. One has already been mentioned, the Act of Assembly of 1798 which provided that only the General Assembly could sanction a chapel. In the next twenty-three years, while the population was increasing by half a million, only six chapels were built. One of the first steps taken by the Evangelical Party when it gained a majority in the Assembly was to rescind the Act of 1798 in regard to licensing of chapels-of-ease. Another difficulty was the inferior status of such chapels and their ministers. The chapel minister was regarded by the law of the Church as no more than an assistant to the parish minister. He had no separate kirk-session, no right to administer sealing ordinances except by arrangement with the minister and session of the parish, no right to sit in the Presbytery or the higher courts of the Church. Further, there was some uncertainty as to whether the patron of the parish might not assert a claim to present to the chapel as well as to the parish. This point was taken up by some friends of the Church in Parliament and an Act was passed in 1834 providing that new churches built by voluntary contributions should be completely exempt from the law of patronage.

The difficulties of church extension were thus formidable but not insuperable, particularly if the alliance of Church and State could continue to be applied to this increasingly urgent problem. In 1824 the State had been persuaded to make a small contribution to its solution in the shape of the building and endowing of some forty churches in remote parts of the Highlands and Islands. These were called the Parliamentary churches, and in 1833 the General Assembly passed an Act erecting the districts in which they were set into parishes *quoad sacra*, giving their ministers a seat in the Church Courts—they already had kirk-sessions—and declaring them possessed of all the powers and privileges of parish ministers. By this time, as we have seen, private liberality had also been building chapels-of-ease to meet the needs of the increased population, and in 1834 the Assembly passed the Chapel Act giving them the same privileges—a parish *quoad sacra*, a kirk-session, which they had lacked before, and a seat for their ministers in the Church Courts with all the status of a regular parish minister.

The passing of the Chapel Act was an essential part of the valiant church extension effort of the pre-Disruption Church of Scotland. The Evangelicals, now dominant in the Assembly, had a twofold object in view. First, they wished to raise a large sum for church building, and second, to secure an endowment from the State for the new churches to be built. Thomas Chalmers was appointed Convener of the Church Extension Committee at the Assembly of 1834, but even before the Assembly of that year met, steps had been taken for church extension in Glasgow in line with Chalmers' wishes and plans.

When Chalmers came to Glasgow in 1815 he found only nine parish churches. Shocked at this inadequacy he urged on the magistrates and town council the duty of adding to the church accommodation, and so far succeeded that they were moved to build St. John's and purchase St. James's. Early in 1834, by which time the population was over two hundred thousand, Chalmers' friend and publisher, William Collins, promoted a scheme to build twenty new churches in Glasgow. By the autumn of that year he had raised over £20,000, and within seven years he had the satisfaction of seeing his twenty churches erected. In the meantime Chalmers was prosecuting a similar design on a larger scale, and with an enthusiastic advocacy which speedily evoked a bountiful response. When he retired from the Convenership of the Committee in 1840 he could intimate that in six years nearly £290,000 had been raised and two hundred and sixteen church buildings had been added to the Church's equipment. An extract from the New Statistical Account of the Parish of Kilsyth shows the process at work : ' Now, however, a very neat church has been erected at Banton . . . which will accommodate upwards of 400, and when a gallery is needed, nearly 600. The means of erecting this church were obtained by subscription and a grant from the General Assembly's Church Extension Committee. The population adjacent amounts to about 900. . . . The new church is nearly three miles east from the parish church of Kilsyth, and nearly as far distant from any other place of worship. Yet the population is not such

as to afford any reasonable prospect of a sufficient support to a minister. An endowment is, therefore, imperatively called for.'

As soon as it became clear that new churches would be forthcoming by voluntary effort the Committee prepared its appeal to the Government for endowments for them. Chalmers considered some endowment essential for the sixty-six chapels admitted by the Act of 1834 and for the new churches being built. They were for the most part in industrial areas where the submerged masses congregated, many of whom were little likely to desire facilities for worship and, in any case, were probably too poor to pay for them. If the minister was to devote time and strength to the people around his church, instead of spreading his efforts over a scattered congregation of better-off seatholders, an endowment was indispensable. For a time there was a faint hope that the endowments might be got by the goodwill of Parliament from some public source—unexhausted teinds or bishops' teinds now drawn by the Crown—but the opposition of the Voluntaries in Scotland and the Dissenters in England frustrated that plan. Then the Church received another blow. In January 1843 the Stewarton case was decided against it. The Chapel Act, according to the Courts, was *ultra vires*. The Church had no right to erect parishes *quoad sacra* or to admit their ministers to its courts. Such was the legal position at the time of the Disruption; but it did not long remain so, for next year Parliament passed an Act to facilitate the erection of parishes *quoad sacra*. It made legal what the Church had sought to do in the Chapel Act by sole authority of the General Assembly, for it provided that when an annual income of £120 was secured as endowment the chapel and district might be recognized as a parish *quoad sacra*. Thus once again the question of endowment came to the fore. If Chalmers had considered voluntary endowment impossible in the pre-Disruption Church of Scotland, was it to be supposed that the post-Disruption Church could provide a capital sum of £600,000 to endow two hundred chapels with £120 a year each? To raise this large sum became the object of the Endowment Scheme which will always be associated with the name of Professor James Robertson, better known by his pre-Disruption name, Robertson of Ellon. He became Convener of the Endowment Committee in 1846 and devoted to his task notable energy, earnestness, and persistence. He wrote innumerable letters, interviewed landed proprietors and city merchants, addressed meetings all over the country and made frequent visits to London to enlist the help of wealthy Scots there. Worn out by his exertions for the scheme, he died in December 1860. By that time he had gathered some £400,000, and that, together with local contributions for particular chapels, made the total raised for endowment during his convenership a sum of not less than half a million pounds. At the time of his death there had been erected sixty new parishes and forty others were well on the way to getting the endowment necessary to bring them to the same position.

The work of endowment did not cease with Robertson's passing, and in 1874 it received new resources through the munificent gift of half a million pounds from James Baird of Cambusdoon. The Baird Trust gave a strong and continuing impetus to church extension on the basis of permanently endowed territorial work. Moreover, the spirit of James Robertson had deeply penetrated the heart of the Established Church, with the result that between 1843 and 1929 something like five hundred parishes *quoad sacra* were erected. To take only one local example—Matthew Leishman of Govan, writing in 1867, says: 'Add Hillhead, this will make twelve chapels, now *quoad sacra* Parish Churches, built since I came.'

The Free Church was itself a vast church extension effort, the most active period, of course, being the years immediately following the Disruption. Between 1843 and 1845 places of worship to the number of five hundred were opened and a sum of £320,000 was subscribed for their construction. By the Assembly of 1848 over seven hundred were reported as finished. No doubt through the Free Church policy of planting a church in every parish, there was for many years unwholesome competition and overlapping of agencies. It must be remembered, however, that the countryside of Scotland was not so depopulated as it has become now, and there were parishes in those days where there was room for two Presbyterian churches or even more, though in our day they can well be served by one. Moreover in many city areas there was ample scope for all the new churches that all the denominations cared to build.

In the decade after the Disruption twenty-eight Free Churches were built in Glasgow and district at a cost of over £100,000; and upon that there followed the most notable church extension effort of the Free Church—the tackling of that most needy district of Glasgow known as the Wynds. The Free Tron Church under the leadership of Robert Buchanan had conducted mission work in this district from the autumn of the Disruption year. In the beginning of 1850 a full-time missionary was appointed by the Free Tron session, and in January 1851, Buchanan brought the whole matter of the destitution of the Glasgow masses before his Presbytery. In December 1851 a new Church Building Society was instituted, and its first task, before it broke ground in other parts of

the city and district, was to find a site for a church in the Wynds. In 1854 the church, seating nearly six hundred, was opened with Dugald Maccoll as minister and a membership of one hundred and one, the fruit of the previous mission work. In 1860 Maccoll with the greater part of his congregation removed to the new Bridgegate Church, his place in the Wynd Church being taken by Robert Howie. In less than four years the Wynd Church was full again, and in 1864 Howie removed to a new church, called Trinity, taking the majority of his congregation with him. James Wells came to replace him at the Wynd, and soon provision had to be made for yet another hiving-off. The Barony Free Church was built and Wells moved there in 1867. Next year John Riddell came to be minister of the Wynd and in 1872 he too moved on to a church called Augustine and then in 1875 to Paisley Road to found another new congregation. These extraordinary developments were largely due to the influence of the Revival which made itself felt from 1859 onwards. It is on record that the four ministers above mentioned, during their ministries in the Wynd Church and its four daughter churches down to the year 1875, admitted to church membership over nine thousand persons, of whom over five thousand were admitted for the first time. The warm religious atmosphere of the Revival period attracted the people in crowds, and the power of the gospel was evident in social betterment as well as spiritual transformation. Ere long the extension of business premises and the operations of the City Improvement Trust led to a decline of population in the Wynds and the congregation in 1886 removed elsewhere. It should be noted, however, not only that it started the four congregations mentioned, but that each of these offshoots of the Wynd in turn founded other churches, so that by 1900 it was reckoned that either directly or through its daughter congregations some twenty-three congregations in Glasgow could trace their origin to the original Wynd Church.

The United Presbyterian Church, having no pretensions to be a national church, had no policy to cover the land with its agencies. Congregations were begun when and where they were desired by local people, and their planting and growth was more fully dependent on local resources than in the case of the Established and Free Churches. One example may suffice. In February 1853 a number of United Presbyterian members in Glasgow formed themselves into an Association for Church Extension, as a result of which between 1854 and 1872 at least twenty churches were added to the United Presbyterian strength in Glasgow and district.

Very briefly let us survey the further progress of Church Extension down to our own day. In the last twenty years of last century—1879 to 1899—the three great Presbyterian Churches added to their strength two hundred and twenty-five congregations. Of these one hundred and ten were Church of Scotland, sixty-eight Free Church, and forty-seven United Presbyterian Church.

Again, in the present century down to the end of the First World War, the Church of Scotland erected ninety-three new parishes *quoad sacra* and at the same time the United Free Church, formed through the union of the United Presbyterian and the Free Churches in 1900, started thirty-six new congregations—a total of one hundred and twenty-nine new charges, representing twenty-five Presbyteries.

In the decade from the end of the First World War to the Union of the Church of Scotland and the United Free Church in 1929 there was definite co-operation and allocation of areas between the two Churches for their respective building programmes. In that decade the Church of Scotland established fifteen parishes *quoad sacra* and the United Free Church formed seven congregations—a total of twenty-two, or an average of two new charges every year.

In the light of the foregoing survey it is clear that Church extension is not a problem of the post-war epoch, or of the twentieth century. It has been going on in Scotland during the past two hundred years, sometimes more zealously, sometimes less. If the burden laid upon the present generation is heavy, it differs from that laid upon our predecessors simply in urgency and extent.

# In the Study

## Virginibus Puerisque

### A Boy's Picture

By the Reverend Wilfrid J. Doidge, B.A., B.D., Carshalton, Surrey

'Christians . . . reflect . . . the glory of the Lord.'—2 Co $3^{15}$ (Phillips).

What would you say if someone asked you 'What is a Christian?' I expect we should all give different answers, though probably we should all be trying to say the same thing. I read a story recently which helped me to see one answer to the question.

It was about a Spanish boy called Bartholomew Murillo. He always seemed to have a paper and pencil with him, for he loved drawing. Most of his time was spent in sketching and painting, even when he ought to have been doing other lessons.

Now, in his home there was a picture of Jesus as a shepherd boy. Perhaps you have seen pictures like it—the boy Jesus was drawn with a halo round His head, His face looked sad, and a little lamb stood very quietly at His side. Bartholomew used to look at the picture and say to himself, 'I wish Jesus had been like other boys.'

One day Bartholomew's mother went to church, leaving him at home by himself. He looked at the picture; he could not resist the temptation. Climbing on to the table he began to draw and paint—a few strokes here, a little colour there, some more lines. So excited was he that he forgot how time was passing. At last he jumped off the table and standing against the wall opposite he gazed at his picture. 'That is what I think Jesus looked like,' he said to himself. Then his mother came home; she looked in amazement. What did she see? The boy Jesus had become a merry-faced little lad, just ready to laugh. Around His head was not a halo but a big yellow, floppy straw hat, and at His feet not a little lamb, but the happiest, brightest-eyed little puppy you could ever wish to see. At first his mother and all the grown-ups were angry until a wise friend said, 'He is a clever artist. Why not have him trained?' His father and mother forgave him and sent him to a teacher of painting. And Bartholomew Murillo became one of the greatest artists of Spain, indeed of the whole world. But he never forgot that as a boy he had his own picture of Jesus and painted it for others to see.

I think that one of the answers to our question, 'What is a Christian?' might well be 'One who has his own picture of Jesus and draws it for others to see'—not, of course, with pencil and paints, but in words and deeds in his whole life. There is a verse of a hymn written by Charles Wesley which would make a grand prayer for us all:

> I shall then show forth Thy praise,
> Serve Thee all my happy days;
> Then the world shall always see
> Christ, the Holy Child, in me.

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## Three 'Thinks'

By the Reverend Charles M. Hepburn, B.D., Crieff

'. . . think on these things.'—Ph $4^8$.

Lately in a newspaper it was announced that one of the television chiefs was to go off on three months 'thinking' leave. Lucky man indeed. In this 'thinking' connexion a Glasgow lady told a story about a friend's little girl aged five. Daddy came home one afternoon to find she had been naughty, wouldn't say she was sorry, that she had had her toys taken from her and been sent to bed. So he went upstairs to see her and said he was sure, if she would only say she was sorry, Mummy would let her have some supper and give her back her toys; but the small girl looked up and said with a determined air, 'Daddy, they've taken away my toys, and they've taken away my supper, but they can't take away my thinks!' I haven't any idea what her 'thinks' were, but Sunday, for instance, this one day in seven, is one we are free to use for 'thinking.' Actually, I believe, Girl Guides specially set one day annually apart in February (the twenty-second) for 'thinking.' Anyhow I'll suggest three 'thinks.'

1. One is a familiar saying, 'Think and Thank.' So often we take things for granted. Instead of which, were we to 'think' how many blessings we have, we would be moved to give thanks. One small child, Elizabeth June was her name, she was just six or seven, whose experiences her Mother wrote about, used to 'think' a lot, and consequently used to thank a lot, too. One day she saw a frog leaping about in the garden, and this was the way she thanked God at night for it: 'Thank Him for that little hopping thing.' Another time she put this in her nightly prayer, 'Thank Him for putting the pink in the daisies.'

2. 'Think on these things.' What ones? Well, the ones St. Paul has a special list of—'whatsoever things' are just and lovely, honest and pure, and so on. Jesus said, 'As a man thinketh in his heart, so he is.' Once, when addressing the students at Aberdeen, Mr. Asquith, who was then Prime Minister, gave them this advice: 'Keep always the company of great thoughts,' because our character is shaped by what we 'think.' So it matters very much what 'things' we 'think on.'

3. Now one more 'think,' which we mustn't miss out. Our Saviour asked on one occasion—'What think ye of Christ?' Well, some never seem to have any thoughts of Him at all. At one of the Oxford colleges some years ago the chief speaker one night on a special subject was a young man. Someone who was present afterwards thanked him and asked him to supper. After supper they started talking and this man said:

'But, my dear fellow, you left out one thing.'

'Oh, what was that?' the student asked.

'You left out Christ.'

'But I wasn't dealing with Christ!' the young man declared.

So the older man laid his hand on the young man's shoulder and said, 'My dear fellow, you can't leave Christ out of anything.'

No more you can. You must 'think' about Him in one way or other. If you 'think' about Him and how wonderful He is, then you will follow Him. If you don't 'think' much of Him, then you won't do anything about Him and so miss the loveliest things in life.

## The Christian Year

FIRST SUNDAY IN LENT

### The Word of God

BY THE REVEREND DOUGLAS STEWART, M.A., PINNER

'Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.'—Am $8^{11}$.

'Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'—Mt $4^{4}$.

1. We live in a time of famine. A famine of the kind prophesied by Amos. Our famine is so widespread, so long-lasting, that men are no longer sure of what we are talking about when we speak of the Word of God. The very desire for food and drink has died.

Every famine begins as a fast. And a fast, especially if you have been over-eating before it, is felt to be a release. It creates a sense of lightness and exhilaration. Mr. C. S. Lewis, in an unscripted radio discussion, once described his feeling of emancipation when, at the age of seventeen, he threw off the religon of his parents and of his school. He was speaking for a whole generation; and he was perhaps describing a phase in the experience of each generation. How splendid to rise on a Sunday morning with the whole day in front of me—free! Better still is the thought that I can now do what I will with my own life, without transcendental reference.

I am the master of my fate.
I am the captain of my soul.

In the early stages, before the fast deepens into famine, it is a grand feeling! The great modern famine began that way. It was felt to be an emancipation.

In the Preface to a most valuable and illuminating composite work—*The Science of Life*—H. G. Wells pays a tribute to his own *Outline of History*. In particular he points out its superiority to the Bible. 'For modern needs a history which opened with barbaric myths, which concerned itself mainly with the tribal affairs of the Jews, which disregarded the past of nearly all the world except Syria and Egypt, and ended 2000 years ago had become insufficient. Little by little a vaster Genesis had been written by science, and unobtrusively, detail by detail, the scholarly excavators had opened up a mightier Chronicles and pieced together a more splendid roll of Kings. A broader world had grown in human experience and now altogether dwarfs the fortunes of Palestine and the jurisdiction of the Caesars. . . . For all its faults, its compiled quality, its pedestrian if unpretentious prose, and much incidental sketchiness, *The Outline of History* brought something of the greatness of these vistas before the minds of many for the first time.'

We must admit the justice of the claim. Wells' work, and many another in allied fields, did open new vistas to the human imagination. The famine began as a fast, and the fast created its own exhilaration. But a long-continued fast becomes a famine, and a famine is not exhilarating.

The free Sunday, without religious obligation, which opened up such opportunities for interest and pleasure, has become an immense boredom to be padded out with the lowest kind of journalism. The souls of men are so empty that even substitutes for the Word of God are scarcely needed. They are near the apathy which is the prelude to death. We might express the three stages in terms of three generations. A Bible-reading grandfather was succeeded by an H. G. Wells-reading father who is succeeded by a strip-cartoon-reading son. Food disgusts the famine-stricken. Appetite itself is dead. Again and again during the mission to the R.A.F. men told us that the Church was failing because she didn't present the Bible stories in strip-cartoon form. The literacy of Europe is a consequence of the urgent desire of men from the sixteenth century onwards to read the Word of God. Now that that desire has gone, many men have no motive for literacy, and in fact will make no effort to read any word, human or Divine.

The underlying problem in modern history is the spiritual famine in the masses of men.

2. 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Christ was fasting in the wilderness when He spoke these words. And on this first Sunday in Lent we remember that fast. It was a fast of the body but a feast of the spirit. Therefore a true celebration of Lent is an antidote to that feast of the body and famine of the spirit which is the malaise of our time. Man needs the Word of God.

What Wells simply does not understand in the passage quoted is that the Bible, whatever its historic limitations, is the Word of God, and that therefore it is vitally necessary for the health of mankind, and no man can possibly produce a substitute. He says that it contains barbaric myths and is mainly concerned with the tribal affairs of the Jews. Certainly the Bible in parts speaks to men on a very primitive cultural level. Certainly the Old Testament lies within the orbit of the Jewish people. But the real question is, Who is speaking to these primitive people and to the Jewish race? That is far more important than the question to whom the Bible first speaks. God is speaking. He is speaking to man in his primitive innocence

and in his primeval sin. He is speaking to His chosen people throughout the long years in which He prepares for His full revelation.

The Bible is the record of God's mighty acts in Creation, Providence, and Redemption. God is the subject, not the Jews. God is its ultimate author even although each of its parts was written by a man. And the mystery of the Bible lies in the unity which transcends all the human differences of its many scribes. From Genesis to Revelation it moves with the sweep of the Divine purpose to reveal and to redeem the whole creation. Its soul and centre is in Christ.

Is Jesus Christ one of the 'barbaric myths?' Is His life and death and resurrection a 'tribal affair of the Jews?' Does the work which revealed to men 'a mightier Chronicles' and 'pieced together a more splendid roll of Kings' also supply us with a gospel more glorious than the one we read of in the New Testament? One sentence from *The Outline of History*, quoted out of context, has indeed achieved a notoriety perhaps unexpected by its author? 'Jesus was a penniless teacher, who wandered about the dusty sun-bit country of Judea, living upon casual gifts of food.' That might seem an all-time record in under-statement, and even in its context, where Wells is discussing the unrealism of Christian art, it remains strangely irrelevant even to the historic fact of Christ. This unawareness of the meaning of Christ is in itself a sign of that famine which grips the souls of modern men, who wander in the dusty sun-bit country of modern enlightenment, living upon casual gifts of food.

'Man shall not live by bread alone.' The starvation of the spirit is slow death both to the individual and to the race. We often think of Jesus as having some secret method of communion with God not available to us. On the New Testament evidence we are wrong. The two foundations of His spiritual life were the Scriptures and prayer. If He had some secret method of communication why did He study and quote the Scriptures and why did He pray? If He possessed some esoteric knowledge why did He here in the hour of temptation fortify His soul by falling back upon the Book of Deuteronomy? His life of spiritual obedience from His boyhood in the Temple to His cry of dereliction upon the Cross rested upon the Scriptures and on prayer.

The arrogance of a spirituality which would be emancipated from the Bible is that it seeks to be more spiritual than Christ.

Word of the ever-living God,
  Will of His glorious Son,
Without thee how could earth be trod,
  Or heaven itself be won?

All this points to the practical duty both of the Church and of the individual Christian, both throughout Lent and beyond it. In a world dying for want of the Word of God we have a plain duty to read, to study, to live by, and to preach, that Word.

In his biography of John Knox, Lord Eustace Percy indicates that the Reformation controversy in practice developed into a struggle between the Mass and the Sermon. The Reformers believed that in the sermon, which was for them the exposition of the Word of God, they had found the incorruptible sacrament. The souls of the faithful would always be fed by the Word. They never envisaged a time when the Sermon might be divorced from the Word. The whole Protestant world needs to lay this to heart to-day. Are we offering a hungering humanity the word of man or the Word of God? The Mass, in Roman Catholic dogma and practice, is always conceived as the act and being of God. Is the sermon in our usage always the Word of God? And, if so, why is it considered important who preaches the sermon? A little pulpit anonymity might be a healthy Lenten discipline for all of us.

As individual Christians the lesson to be learned is exactly the same. The Christian life is based upon the dull discipline of Bible reading and regular prayer. Mr. Graham Greene tells of a Roman Catholic priest finding a Bible in a hotel room and being astonished by an inscription pasted inside the cover. 'If you are in trouble read Psalm 34. If trade is poor, Psalm 37. If very prosperous, 1 Cor. 10 v. 2. If overcome and backsliding, James 1, Hosea 14 v. 4–9. If you desire peace, power and plenty, John 14. If you are lonesome and discouraged, Psalm 23 or 27. If you are losing confidence in men, 1 Cor. 13. If you desire peaceful slumbers, Psalm 121.' Why was the priest perplexed? Why is Mr. Greene scornful? That inscription is saying something quite simple and uncontrovertible. In every possible circumstance God has His Word for me. In that Word is my strength. 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

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SECOND SUNDAY IN LENT

## The Guerdon of Faith

BY THE REVEREND R. LEONARD SMALL, M.A., CRAMOND

'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'—Is $26^3$.

Whatever may be the difficulties regarding the exact meaning of this famous and familiar text—and Moffatt translates it, 'Thou dost protect and

prosper steadfast souls, for they rely on thee,' which suggests no essential difference of meaning—there are in it three words or phrases which may be underlined in turn. By so doing we become aware of the greatness of this text, both as a confident statement of faith and an expression of the quiet conviction and calm certainty which are the reward and guerdon of real faith.

Underline, first, the word 'keep.' That one short word is like a diamond of many facets, but it carries two main shades of meaning. It expresses the idea of protection, an idea that runs through and through the Psalms. It conjures up a picture of a Border keep, to which in the days of raids from either side the folk of the countryside could run for safety. 'The name of the Lord is a strong tower; the righteous runneth into it, and is safe.' It brings to memory the reason why Edinburgh grew up along the Royal Mile—all because of the Castle at the head of the slope, offering security. 'The Lord is my rock, and my fortress.' Another Psalmist adds a new shade of meaning. 'In the time of trouble he shall hide me in his pavilion.' The weary fugitive, keeping just ahead of his pursuers, has staggered over the threshold of the chief's tent, and by the ancient laws of hospitality has found sanctuary. Thus we come to the thought, not merely of stout walls, but of personal protection, and so to the sentries on the walls of Jerusalem, and the protection of Him who, keeping watch, neither slumbers nor sleeps. Turn to the New Testament, and Paul carries this thought infinitely higher, with his 'peace of God that passeth all understanding,' keeping guard like a sentry over our minds and hearts. The trouble just is that all this seems so blatantly untrue, for we are not guarded, but wide open to attack, tragically vulnerable from every quarter, and at every level of our nature. We are vulnerable physically, as personal experience and scientific discovery constantly remind us. We are vulnerable in our minds, open to the wounds of falsehood, criticism, doubt, and the worry which like an infection in the blood-stream soon affects everything. Morally, too, we are highly vulnerable, so that the character and ideals built up through the years may come tumbling down under sudden fierce temptation, or the wearing down of resistance by repeated pressure on some weak spot in the defences. Spiritually, not least, we are vulnerable, so that the faith which looked strong and resilient may develop some queer kind of 'metal fatigue' and like the Comet come crashing down. Yet, in spite of all this, which is common experience, faith maintains that we are protected, only we cannot realize it. It is like the condition of a child who has been badly frightened but is now perfectly safe, wakening in the night and crying out in terror, of a former P.O.W. long since home, and settled, and secure, enduring a nightmare of being recaptured. We *are* kept, protected, though it seems hard to believe.

But there is a positive side as well. Protection might mean no more than that afforded to the Honours of Scotland, the Crown and Sword, and the rest, buried in Kinneff Kirk to save them from being carried off, stored away for more than a century in a great lockfast chest for safe custody. You cannot ever do merely that with something that is alive. When Roy Rogers and his wife say they want to 'keep' the little Scots girl who is their guest they do not mean merely that they want to have her 'for keeps,' to be their very own. They want her not only 'to have and to hold,' but far more 'to love and to cherish,' to give her the best possible chance to become the best she has it in her to be. Even so, all the powers and possibilities that are in each of us, all that goes to make you 'you' is kept, cherished by the power of God. Truly 'Thou dost protect and prosper.'

Next, underline the phrase 'perfect peace.' This is an obvious Hebraism. The actual expression is 'peace peace' which might be translated 'peace which really *is* peace.' The best commentary on the meaning of this phrase is in the lovely words of Jesus on the last night of His earthly life, 'Peace I leave with you; my peace I give unto you.' Did He, in fact, possess this kind of peace, for which so many of us long? There can be no doubt that as we watch Him in the pages of the Gospels we gain the impression of a poised, whole, integrated personality, in command of Himself. We think inevitably of one of Moffatt's 'steadfast souls,' standing like a rock amid all the lies and hatred and violence, with a central keep of peace and quiet and a strength He could impart to others. Yes, if my life knew one half of the peace He had found, how much better it would be. But wherein did His peace consist? Certainly not in absence of activity. He lived full days, facing constant demands, healing till virtue was utterly gone out of Him, yet He had this strange peace. For a picture of lack of peace, think of a woman, with nothing worthwhile to do, stuffing her life with sawdust. For a picture of peace, think of a nursing sister in a Mission Hospital, always busy, often over-worked, yet inwardly at peace. To find the work God means you to do, and spend yourself in the doing of it, is to find this quality of peace. Nor does peace consist in absence of strife. It does not come only when life is simple, and everything is going your way. There stands Jesus, amid all the spying and hatred, patronized by some, scoffed at by others, betrayed by one of His friends, deserted by the rest. Yet you are left with the impression that He keeps that central place of calm, which the

thorns with which they crowned Him, the slivers of bone on the scourge that tore His back, the nails deep-driven through His hands, the spear-thrust in His side, could not touch at all. Still from that tiny oasis of peace on the roof-top in Jerusalem He offers, as His abiding legacy, the peace that really is peace.

Finally, underline the word 'stayed.' It is a most interesting word, whose basic meaning is leaning the hand on something or someone for support. Here is a child learning to walk, leaning on a chair for support. Here is a crippled man after an operation, learning to walk again by leaning on a specially constructed frame that moves with him. A sailor, having to make his way forward in a storm is caught by a wave breaking over the waist of the ship, and clings for dear life to the life-line rigged for that purpose. The Matterhorn is said to be no longer a really dangerous climb, for the Alpine Clubs have fixed on the worst stretches permanent guide-ropes to which the climber may cling. All have in common the one idea of a support on which you can absolutely rely, knowing with complete confidence that it will not let you down. But that is not the whole meaning for faith of the word 'stayed.' It does not mean merely that on rare occasions we may rest our weight on God, or hold on to Him for dear life. All life, always, is stayed on God. That confidence, and the peace that springs from it, are the true guerdon of faith. If you seek the secret of Moffatt's 'steadfast souls' it is the same as the secret of the TV mast at Kirk o' Shotts, which withstands the gales not by any standing power of its own, but simply because, on every side, and at every level, it is firmly stayed to the ground.

Stayed upon Jehovah,
Hearts are fully blest,
Finding, as He promised,
Perfect peace and rest.

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THIRD SUNDAY IN LENT

## The Handling of Life[1]

BY THE REVEREND GEORGE OGG, D.D.,
ANSTRUTHER EASTER, FIFE

'And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'—Lk $10^{41f.}$.

In the concluding five verses of the tenth chapter of the Gospel according to St. Luke a visit is recorded which our Lord paid to the home of Martha and Mary, on the occasion of which Mary sat at His feet and heard His word, but Martha was cumbered about much serving. This familiar story has a beauty, a homeliness and a naïveté all of which are universally acknowledged. But many have confessed that they have been somewhat disquieted, even a little perplexed by it. Indeed one of the most charming of modern essayists goes so far as to describe it as 'very mysterious' on the ground that whilst it is clear, as he puts it, that Martha was rebuked for being fussy, it is not clear what Mary was praised for. St. Luke's setting of the incident must undoubtedly be a difficulty to those who assume that he was always most careful in the matter of geography. It is also true that at certain points the original text of the narrative is not easily determined, and that those who are agreed as to that text do not all agree in their interpretation of it. But I would hesitate for such reasons to characterize this story as 'a very mysterious one.' It is a picture in which, looking to its broad outlines, we see two women reacting to a given situation in two distinctly contrasted ways, of one of which our Lord expresses His approval and of the other, at least by implication, His disapproval. The theme, then, that arises out of this narrative is the handling of the situations into which life carries us and of the opportunities which it affords us.

1. Some years ago I was much interested in a young man whose career promised to be one of some distinction. He secured a post for which he possessed, so far as could be ascertained, all the necessary qualifications. He gave himself to its duties without stint. Nevertheless it was not long before, to the surprise of many, he sought another sphere of service. He gave his own explanations. But the real reasons for our actions are not always those which we allege or always those of which we are most conscious. It was not, as he supposed, the volume of the work involved that was this young man's trouble. He lacked what has been aptly called 'the instinct for what is vital.' He failed to distinguish between what mattered most and what mattered least. With all his busyness he had no method and no system, and so he made little headway and never got really finished with anything. To a very considerable extent it is the way in which we handle our daily task that settles whether we are to be its master or its slave and whether it is to be to ourselves a burden or an inspiration.

2. Our daily task involves contacts with others: it also involves responsibilities for others; and much importance attaches to the way in which we handle them. The way, for example, in which a mother handles her children plays a large part

[1] Sermon (shortened) preached in Holy Trinity Church, St. Andrews, at the Introduction to the Presbytery of St. Andrews of Dr. Matthew Black, following upon his Installation as Principal of St. Mary's College, and Professor of Biblical Criticism in the University of St. Andrews.

in determining both her own and their happiness and success. The same is true of the way in which a teacher handles his scholars or a master his colleagues or a minister his people. Now the secret of all right handling of others is recognition of the sacredness of personality. We each bear upon us peculiar marks of our Creator's hand. Each one of us is a unique person. This wonderful variety of character contributes enormously to the splendour and fullness of the world's life. We must not insist upon others thinking as we think or upon their going through the same motions as ourselves. Rather we must help and encourage them to be the peculiar persons God has made them to be and to render the peculiar service He has made them to render. We must seek not to oblige or to compel but always to lead them. It is leading that wins their willing obedience: it is leading that secures their hearty co-operation: and it is leading that brings to full fruition the potentialities of their manhood and womanhood.

One of Phillips Brooks' teachers in the theological seminary at Alexandria in Virginia was a certain Dr. Sparrow. In a tribute which he paid to him some thirty years later Brooks spoke of the way in which he saved his students from the hardness on the one hand, and the weakness on the other, which purely intellectual or purely spiritual training would have produced. But according to Brooks the reality and the healthiness of Sparrow's power were shown pre-eminently in this, that with all his great influence he did not make young men his imitators. He did not insist upon their accepting the conclusions of his own thinking, but by being himself the open-minded thinker that he was inspired them to think for themselves.

3. We need, however, to consider not only our attitude to specific occasions, duties and persons, but also our attitude to life as a whole. Life itself needs to be handled in a particular way if we are to find in it real and lasting satisfaction. This was impressively borne in upon me as I read the biography of an English divine of our own time. It is in brief the message which his own experience brought home to him. A brilliant scholastic career and a happy settlement in work that was peculiarly congenial to him were followed by the sorrow of a grievous loss. From this he sought relief in work, in ceaseless attention to the duties of his office, in a service of his fellow-men that filled his days and much of his nights as well. The result was a breakdown in health. And it was then, as in the time of his convalescence he reviewed himself, that the truth dawned upon him. Fundamentally what he now saw to have been wrong was his attitude to life itself. He had taken it too fastidiously; he had been over-conscientious; he had attached far too much importance to his own exertions and labours. Life, he learned, needs to be taken simply and trustfully, thankfully and hopefully. If we are to handle life in the right way we must take the faith in God which we profess out with us into life; we must handle life believing in Him, looking for and resting upon the promised guidance and the enabling power of His Spirit, not enlarging our own obligations and responsibilities as though everything depended on us, but leaving all issues in His hand.

A feature of many Oriental temples is the massive gateway, vestibule, or forecourt through which worshippers pass into the central shrine. The thought or feeling underlying these structures is doubtless the same as that which underlies the magnificent approaches to mediæval castles as also the ceremonies which in many lands attend the arrival of a bride on the threshold of her future home. It is the thought or feeling that beginnings are important and that there are many estates in life into which we need to enter 'thoughtfully, reverently, and in the fear of God.' It is because we recognize this importance of beginnings and because we are moved by our recognition of it that we are assembled within these walls. The recent appointment of a new Principal of St. Mary's College who is also to be Professor of Biblical Criticism in the University here is an event fraught with far-reaching issues. We all desire in the hallowed calm of God's House and in unity of spirit to compass him about with our prayers as he undertakes the solemn responsibilities and turns his eyes toward the high and holy opportunities of his new office. Much will depend upon the way in which he handles them. May he be given all needed gifts and graces that he may handle them wisely and well to the enrichment of sacred learning, to the edifying of the Church of our fathers and to the extension of the Kingdom of God.

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### Fourth Sunday in Lent

## The Guerdon of Freedom

By the Reverend A. D. Harcus, D.D., London

'The glorious liberty of the children of God.'—Ro $8^{21}$.

The phrase kindles a glow in our hearts, 'glorious liberty,' who would give everything to possess it. But it seems a strange text for the season of Lent, Lent which appears to be the opposite of liberty, involving constraint, a time when denial is the order of the day. It is usual during Lent to ask one's friends what they are giving up, what form of self-denial are they choosing. It can be a time of gloom, no festivities, marriage during Lent frowned on; a dark period set between the happiness of Christmas and the rejoicings of

Easter. There are some who say that Lent reveals the inner truth of Christianity. The criticism of Lent is a judgment on the whole Christian position, that in practical effect it is a limitation on life, a sharp limitation. The Christian religion can be viewed as a series of negatives which fetter the liberty of the believer, whereas the ordinary man is free.

In reply it should be made clear that life itself is a bondage. And release from that bondage comes only through acceptance of the fact, that through bondage liberty is achieved. These negative words, discipline, restraint, even law itself, are the keys to the great positives—achievement, liberty, success. This is true of the world of Nature. The surface of a great loch is narrowed into a channel and its rushing power transformed into light, heat, and mechanical power. In the arts the genius is the slave of a self-imposed routine. A pianist of international renown has said that if he missed one hour of his hours of practice he knew it, and if two hours then the listening public knew it. Bondage to practice set free his hands, a freedom of nimble fingers that had to be seen to be believed. According to the bondage so is the freedom. And the question comes to be not which of the seeming opposites—liberty or restraint—have you chosen, but to what or to whom are you in bondage. In the verse from which the text is taken St. Paul gives the extremes of the choice, the 'bondage of corruption,' and 'the glorious liberty of the children of God.' That there can be a bondage of corruption we know only too well. We may have sensed it ourselves as a grim possibility and it is to be seen in the world around us. But there is a wide variety of choice between these two extremes, in the realms of art, business, sport; these and other spheres afford countless possibilities. The point is that our choice in this scale of values gives meaning and purpose to the whole of life, we can see the working out of this law in the lives of our friends.

The choice can be made of the service of Jesus Christ. The oft repeated prayer comes to mind—'whose service is perfect freedom.' And George Matheson's hymn reiterates the same thought

> Make me a captive, Lord,
> And then I shall be free.

St. Paul himself declares the nature of the service when he writes, 'bringing into captivity every thought to the obedience of Christ.' The claim is made, therefore, that acceptance of the Christian faith, of Christ as Lord and Master of our lives, with all the consequent limitations and restraints is the way to the most complete freedom. St. Paul puts this truth in another form when he writes in Ro $8^{28}$, as it is well translated in the American Revised Standard Version of the New Testament, 'We know that in everything God works for good with those who love him.' It is with those who love Him that in everything God works for good. This, indeed, is a provocative statement but the necessary condition should be noted. Here is an underlining of that great creative Commandment central in the message of the Old Testament, 'Thou shalt love the Lord thy God with all thy heart, soul, and might.' Here is the most complete bondage to which the human soul can subject itself, that should be the one central, dominant thought around which all activities gather, to which all life must be subject. This is an unattainable ideal; we can only attempt it believing that His strength will be made perfect in our weakness. By ourselves none of us can succeed, we can only try. The measure of our success is revealed in the story of our lives. How far obedience to Christ has delivered us from the bondage of corruption into the glorious liberty of the children of God. In the opening verses of the chapter St. Paul puts this paradox of restraint and liberty as he himself has experienced it: 'the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.'

Obedience to some one presumes knowledge of the one who is to be obeyed. The highest form of obedience, that based on love, presumes personal knowledge. One cannot love the unknown. The season of Lent is not primarily a time for denial, it is rather an opportunity for giving thought to the message of the gospel. Self-denial is in terms of one's time when some of the things that normally absorb time and attention are put aside. Time is found in the rush of modern life for reading and study of the gospel story. And here the story itself helps, the story of the last weeks of our Lord's life on earth is told far more completely than any other period of His ministry. We can follow Him as He steadfastly sets His face to go to Jerusalem. How vividly St. Mark recounts the happenings on that journey—the encounter with the rich young ruler, the blessing of the children, discussions among the disciples. And then with such detail the events of the last week in Jerusalem itself. Lent must be a solemn time; who could be light-hearted as the sorrowful story unfolds itself as we come under the shadow of the Cross? But there is a purpose in it all; as we read, study, and pray we come to know Him, to know Him, as St. Paul testifies, in the fellowship of His sufferings.

Knowledge, love, obedience—these are progressive stages in the Christian life. There is a reward but it is not one to be sought directly. Liberty, like happiness, evades those who seek it for its own sake. But there is liberty and it can be gained, even a freedom from the law of sin and

death, from what seems from the human point of view inevitable, the bondage of corruption. It is to be found in Christ Himself. Here the conflict between liberty and restraint, bondage and freedom comes to its height. And our complete glad surrender to Him, the giving of ourselves to the point of our most precious possession, our wills, means for us an escape from the bondage of corruption into the glorious liberty of the children of God.

# Literature

### *THE ACTS OF THE APOSTLES*

It is not often that a scholar who has recently written a first-class commentary on the Greek text of one of the most important of the New Testament books produces a second commentary on the English text of the same work. This is what Mr. F. F. Bruce, M.A., Head of the Department of Biblical History and Literature in the University of Sheffield, has done. In 1951 his 'Acts of the Apostles: The Greek Text with Introduction and Commentary' was published by the Tyndale Press and in a favourable review by Professor A. M. Hunter in this journal (lxiii. 70) it was justly described as a volume which all who love this writing 'should buy and study.' Mr. Bruce has now written *Commentary on the Book of the Acts: The English Text with Introduction, Exposition and Notes* (Marshall, Morgan and Scott; 25s. net), one of the volumes of the 'New London Commentary on the New Testament,' and the present reviewer can only repeat Dr. Hunter's advice, and say, 'Happy is the student who possesses both works.'

Mr. Bruce explains that the presentation of the earlier commentary suggested various trains of thought which could not be brought within its scope, and which he has now had an opportunity of developing further. The present work, while based on the exegesis of the original text throughout, is in the main an exposition of the English text of the American Standard Version of 1901, which is expounded paragraph by paragraph. This exposition takes the premier place, but voluminous notes are added at the foot of most pages on linguistic, textual, and historical questions, with the result that the commentary is of great value both for the general reader and for close students of the original Greek.

The exposition is always practical and very interesting. It gives full room, not only for the writer's historical and theological interests, but also for his strong and positive religious convictions. Indeed, there is no other commentary like it produced on the same scale. We are given full information about Roman provinces and customs, the journeys of St. Paul, as well as the meaning of words and constructions, and in these matters Mr. Bruce's earlier experience as a teacher of classical Greek in the University of Leeds has been of the greatest advantage to him.

He adheres to his earlier submission that the Jerusalem visit of Gal $2^{1ff.}$ is the famine visit of Ac $11^{30}$ and holds that the Galatian churches are those of South Galatia. He also makes a close study of the speeches in the Acts which he believes to be, not only primitive, but records of what was actually said by the speakers, and not the literary composition of Luke. The various narratives are also fully discussed with a strong emphasis on their historical character. In all that he writes Mr. Bruce reveals the powerful influence which the writings of Professor W. M. Ramsay have exercised upon his mind. If any criticism is to be made, it is that he does not allow for a certain degree of legendary accretion which is inseparable from ancient records. But on this question he has made up his mind after reading and studying the immense literature which treats the problems of the Acts, and his judgments in these matters must be respected. No reader can fail to be impressed by the strong religious glow which pervades all that he has written, especially as it is associated with so wide and so profound a study of recent discussions, notably those found in the five volumes of 'The Beginnings of Christianity' and other Continental, American, and British works.

Vincent Taylor

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### *JEREMIAH*

There are passages in the Book of Jeremiah, such as the description of death the reaper in $9^{21f.}$, which merit a place in any anthology of the world's religious poetry. The trouble is to find them in our English Bible, set out as it is so prosily. By the time the reader stumbles upon them he may be too listless to recognise them for what they are.

Any one wishing to understand one of the greatest, if not *the* greatest, of the prophets, should welcome *Jeremiah, Chronologically Arranged, Translated, and Interpreted,* by Dr. Elmer A. Leslie, Professor of Hebrew at Boston University School of Theology (Abingdon Press; $4.75). The title of the book accurately describes its purpose and scope. The whole of Jeremiah is

given in a clear and original translation, and the several parts are arranged in what, after five years of intensive study, is judged to be their chronological order. (Such arrangements can, of course, be only approximately right, since often we have no clue to the chronological, but must content ourselves with what appears to be the logical order.) Dr. Leslie's method is first to interpret a passage and then follow this with his translation. An Index at the beginning of the book enables the reader quickly to find any passage he particularly wishes to study.

The book is a kind of commentary, new style, that he who runs may read. He will, of course, need patience, since the book must contain well over a hundred thousand words. But there is a minimum of notes and other technicalities and the reader is less likely to get bogged down than he was in the older-style commentary. The author has spent much time in Bible lands and brings geography and archaeology to the elucidation of his subject.

For authorities Dr. Leslie depends most upon the commentaries of Rudolph and Volz. He might with advantage have taken more from Skinner's 'Prophecy and Religion,' Welch's 'Jeremiah: His Time and His Work,' and Peake's 'Century Bible' Commentary. His work is not so searching as theirs. That, perhaps, would be too much to expect, though it should be said that Skinner and Welch, much of whose work on Jeremiah is superb, did not deal with the whole of the Book.

C. R. North

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## *EARLY AND MEDIÆVAL THEOLOGY*

In 'The Library of Christian Classics' there has now appeared a volume entitled *Alexandrian Christianity* (S.C.M.; 30s. net), containing selected translations of Clement and Origen with introduction and notes by Professor J. E. L. Oulton of Dublin and the Rev. Henry Chadwick of Cambridge. Clement of Alexandria is represented by Books III and VII of the 'Stromateis,' with a brief general introduction. We have no indication why Mr. Chadwick has chosen these particular texts, and they scarcely seem to be what one would suggest as an introduction to this writer; but the former in the Ante-Nicene Library was left in what was apparently regarded as the decent obscurity of Latin, and the latter is a revision of Mayor's translation, and to that extent the ordinary reader is here provided with something new.

Clement reveals his ideal to be the true Gnostic who 'alone is holy and pious, worshipping the true God as befits him,' and who may be perfected and become a god. He rises from faith to knowledge and so to the gladness of the beatific vision.

Later in the volume come Mr. Chadwick's translation of Origen's characteristic but unpolished 'Exhortation to Martyrdom,' and of a document which will be welcome to all who are interested in Origen, the recently discovered 'Dialogue with Heraclides,' a theological cross-examination of this churchman with special reference to the pre-existence and independent hypostasis of the Son.

The rest of the volume is an elaborate study by Professor Oulton of Origen's 'Treatise on Prayer.' This seems to be the first English translation of the work, and we have a careful introduction occupying nearly sixty pages, a similar amount of space being given to notes on the text. Is it not a pity to have this definitive scholarly exercise imbedded in a volume which apart from this is of a totally different type and suited for a different class of reader, though all perfectly useful?

The Treatise is interesting in connexion with the problem of Origen's doctrine of God, for he does not permit prayer to Christ. That the heavenly body will be spherical is a curious speculation. More important is Origen's idea of the nature of prayer, rising above petition.

The other volume of 'The Library of Christian Classics' issued at this time is entitled *Nature and Grace* (S.C.M.; 30s. net), and consists of selections from Thomas Aquinas, translated and edited by A. M. Fairweather. Gilson was prepared to say that the views of Augustine and Aquinas on Nature and Grace were not in the last analysis 'dogmatiquement contradictoires,' though the plan of the two expositions was not the same. Maritain thought the difference purely modal. Mr. Fairweather suggests a sharper contrast, characterizing the difference as 'fundamental.' No doubt this is a matter of emphasis rather than a real disagreement; but the reader of this volume has the evidence before him, and that clearly not in passages selected with a bias, but in a straightforward translation of the sections of the 'Summa Theologica' which deal with the subject. The introduction is very brief, and there is no attempt at notes; but the student will receive all the guidance that he requires if he makes even modest use of the bibliography. These documents which minimize the antagonism between God and His world will be found interesting even by such as are not mediævalists, treating as they do of problems that are still very much alive. Perhaps we do not worry 'whether sacred doctrine is a science' or even 'whether despair is the greatest of sins'; but we can admire the exact thinking here applied, and profit by the giant effort to grasp the nature of God and to analyse the conceptions of grace and faith and hope and love. G. D. Henderson

## *THE PSALMS*

The second volume of the commentary on the Psalms by Mgr. Edward J. Kissane, D.D., D.Litt., has now appeared—*The Book of Psalms*, vol. II (Browne and Nolan, Dublin ; 30s. net). It contains the commentary on Psalms 73–150. The general features and lay-out of the commentary have been indicated in the review of the first volume, which appeared in THE EXPOSITORY TIMES in September 1953, and the recognition of the independence and worth of the work which was there expressed may be renewed. The author resorts to moderate emendation of the Hebrew text, sometimes following earlier scholars and sometimes taking a way of his own. It is not always clear to the reader when a suggestion is original with Dr. Kissane and when it is taken from an older work. Often an ancient version is cited in support of an emendation, but there are cases where this might have been done, but has not.

There is no evidence of any interest in the cultic use of the Psalms, to which so much attention has been given in recent times. On the other hand there is a greater interest in the dating of the individual Psalms than is common to-day, though Dr. Kissane does not attempt the precision of some older scholars, and still less the precision of Dr. Moses Buttenwieser in a commentary which appeared shortly before the late War. Here the author is content to date each Psalm broadly as pre-exilic, exilic, or post-exilic. He has a preference for exilic and pre-exilic dates in the Psalms contained in this volume, but recognizes that there are some post-exilic elements, while being sceptical of Maccabæan datings.

A few special points may be noted as indications of the positions adopted. In Ps 73 Dr. Kissane finds no reference to an after-life, but only to the honour which the Psalmist is to receive in this life. In Ps $90^{5a}$, where the R.V. has ' Thou carriest them away as with a flood ; they are as a sleep,' he reads דֹּר מֵתַיִם שָׁנָה, where מֵתַיִם is for מְאַתַיִם, and renders ' the space of two hundred years ' and transfers these words to follow *v.* 4. In *v.* $9^{b}$ of the Psalm, where R.V. has ' We bring our years to an end as a tale that is told,' he reads בְּחוּגָה for כְּמוֹ־הֶגֶה, and renders ' We end our years in sorrow.' In Ps $106^{15}$ where R.V. has ' But sent leanness into their soul,' he reads רָוֹן for רָזוֹן, and takes נֶפֶשׁ in the sense of ' throat,' which is found by many modern scholars to fit several passages and which is supported by Accadian usage, and hence renders ' And sent abundance into their throat.' Ps 110 is interpreted messianically, and is held to be of possibly Davidic authorship. Many bold emendations are made in the text here, and the resulting translation is widely different from the R.V.

Not all of these, or of the other emendations given in the commentary, will gain general acceptance. If even a few survive, the author will have reason to congratulate himself. The textual problems in the Psalter are many and difficult, and those who most appreciate the problems will study the new suggestions with most sympathy. The immense amount of careful work which Dr. Kissane has put into this commentary gives it high value for the student of the Psalms. The printing has been well done, though an occasional misprint in the Hebrew has been observed.

H. H. ROWLEY

## *TEACHING AIDS*

There are before us a number of books of helps for teachers of children and young people. There are the five annual *Concise Guides*, founded and edited by Ernest H. Hayes and published by the Religious Education Press. There is *The Beginners Concise Guide* (5s.), *The Primary Concise Guide* (6s.), *The Junior Concise Guide* (6s.), *The Senior Concise Guide* (6s.), and the *Young People's Concise Guide* (6s.). For many years these *Concise Guides* have been invaluable to teachers. Similar help is given to Methodists in *Methodist Notes on the Beginners Course* (5s.), *Methodist Notes on the Primary Course* (6s.), *Methodist Notes on the Junior Course* (6s.), *Methodist Notes on the Senior Course* (6s.), *Methodist Notes on the Young People's Course* (6s.). These *Notes* can be obtained from the Methodist Youth Department.

*The Chosen Nation :* Book One, *Founders and Leaders*, by Elsie Broadie, M.A., S.Th., with a Foreword by Professor H. H. Rowley (Religious Education Press ; 5s. net.), is an attempt to write a book on Early Hebrew History for use in the upper classes of Secondary Modern Schools and lower forms of Grammar Schools. The book is in four parts—The Beginnings of the Nation, Israel in the Wilderness, The Conquest of Canaan, The Establishment of the Monarchy in Israel. It is greatly enriched by good maps and diagrams. This book is thoroughly up to date and is written with scholarship and vividness combined. It does a difficult task really well and should be of the greatest use to teachers.

*These Words Shall Be In Thine Heart* (Lutterworth Press) is the second volume of a Five-Year Bible Teaching Syllabus for Sunday Schools. It is of very great interest to note that this book was prepared in Nigeria under the auspices of the International Committee on Christian Literature for Africa and the Eastern Nigeria Literature Bureau of the Christian Council. There are series of lessons for three terms. For the first term there are Stories told by Jesus, and Jesus the Great Friend ; for the second term there is a series on Old Testament

Heroes ; and for the third term there is The Life of Jesus according to St. Luke. In each lesson there is a stated aim, an exposition of the lesson, an application and a suggestion for expression work. The stories are told with the utmost simplicity and yet with real drama. The applications are always notably practical, and the suggestions for expression work are most useful. For the teaching of younger children this should prove a most useful book in any school.

*Staying the Course : A Guide Book for the Christian Way* (Methodist Youth Department ; 3s. net.) is a series of addresses to young people by the Rev. Eric G. Frost, B.A., B.D. The book is designed to help young people ' to run our appointed course steadily ' as Moffatt translates He 12[1]. It is a summons to walk patiently. Wesley after his conversion tells us ' After my return home I was much buffeted with temptations ; but cried out and they fled away.' The Christian life does not offer us a peace that is unassailed. It is a summons to walk intelligently. ' Vital religion is not to be had " off the peg," it cannot be donned ready-made.' It is a call to progress. Sometimes the Christian life is thought of as a state of suspended animation. ' Ultra modern fiction has pictured a body rocketed into space, reaching a point where the gravitational pull of the planets is equal, so that the projected object spins on the same spot indefinitely. This picture fairly represents a common conception of the Christian life.' Unless we keep on growing, vitality keeps on ebbing away. It is a summons to definite commitment. Dr. J. S. Whale spoke of ' the nominal Christianity of the indifferent millions, that respectable and private godlessness which betrays Christ by ignoring Him.' The value of the book is enhanced by an excellent series of questions for further discussion after each chapter. There is excellent material here for those who have to speak to young people.

William Barclay

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*Pain and Other Problems :* ' A Criticism of Modern Philosophies,' by Mr. J. C. Wordsworth (Allen and Unwin ; 12s. 6d. net), is on the whole negative and slightly incoherent, but is relieved by a vein of satire which is always humorous and frequently effective. The author thinks that theologians are unfairly treated in being burdened so exclusively with this problem, and he hints that metaphysicians ought to play a greater part, although, to judge by the paucity of his own positive philosophical solutions, he is not optimistic about the value of their contributions. He is, however, chiefly concerned to show that materialists can solve the problem of pain only by denying its existence ; in fact, all scientists, employing only quantitative methods, must of necessity ally themselves with the so-called Christian scientists. Pleasure and pain have no place whatever where materialism rules, because this leaves no room for effective feelings or emotions, and its explanations are absurd. Does a man chased by a bull indicate that fear is associated with diminished bodily activity, or, if joy is linked with heightened activity, why is not a volcano the most hilarious of existences ? It is futile to explain pain as due to sense of frustration in a world where there is no purposiveness and therefore no possibility of frustration. As to ethics — if there is nothing either good or bad but thinking makes it so, the only remedy for evil is to ' think again.'

Thus, as the bankruptcy of materialism, atomic individualism and logical positivism has been so clearly shown, the only conclusion left is that we must find another creed as a basis for ethics, æsthetics and religion. No one will dispute the result of the argument of this book, but we wish that the writer had not only stated the necessity of the conclusion but given us more adequate guidance in our search for it.

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*Tyndale Echoes*, by Dr. Richard Glover (J. W. Arrowsmith, Bristol ; 5s. net), consists of little extracts and quotations from the prayers and sermons of Dr. Richard Glover who was minister of Tyndale Church, Bristol, from 1869 until 1911. A member of the congregation made notes of Dr. Glover's prayers and sermons all through his ministry ; and now, from these notes, his daughter, Dorothy F. Glover, has compiled this little anthology. There are many little gems here. ' If we forget immortality we waste time.' ' If a man will make a beginning God will always make a finish.' ' God gives us the worth that wins friends and the wisdom that keeps them.' ' Secret discipleship ? It cannot be. Either the discipleship kills the secrecy or the secrecy kills the discipleship.' ' The light of truth ever shines more brightly when placed on the candlestick of mercy.' No doubt this was a work of *pietas*, but equally no doubt these thoughts and prayers deserve a wide public and many a heart will be helped and many a mind will be kindled by them.

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Early in life and just as a hobby Mr. T. Howard Crago began keeping a journal, noting down anything interesting that he had observed in the Press, or on a country walk, or in a conversation with some one, and adding a reflection thereon which occurred to him. He pondered these notes and came to see how suggestive they were. He

introduced some of them into articles he wrote for the Press, and now in response to many requests he has published a selection in *Wind in the Tree Tops* (Epworth Press ; 7s. 6d. net). It is a first-rate little book, abounding not only in good, telling illustrations for sermons, but frequently suggesting a whole sermon. The titles are arresting by their very homeliness, for example, ' An Endless Wash-up,' ' The Good Old Days,' ' Window-Shopping,' ' The Salesman's Secret.' The literary style is excellent.

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*The Faith of the Bible in the World To-day*, by Herbert G. Wood (Friends' Home Service ; 9d.), is the substance of an address given by Dr. Wood at the Friends London Yearly Meeting. The place of the Bible is still an essential place. ' As we are often reminded, applied science is not enough, and its advances may embarrass us and even overwhelm us in disaster, if we cannot unite on some basic beliefs about man and the universe.' Dr. Wood is quite clear as to what is wanted. ' What we really need in the world to-day is not just a return to the Bible, still less a return to the old view of the Bible as a verbally inspired and inerrant record, but rather a return to the faith of the Bible, the faith in God which inspires and creates the Bible and which the Bible can awaken in us if we study it reverently and intelligently.' Dr. Wood knows well that no one can get the best out of the Bible without making the mental effort necessary to understand things which were written against a background very different from our own. Dr. Wood shows us how permanent truth may be had from the temporary expression of Gn 1. (1) Gn 1 asserts that the physical universe is not a self-originating, self-sustaining system. Heaven and earth are called into being and kept in being by the wisdom and the power of God. (2) At each stage of His creation God saw that it was good. The physical universe is fundamentally a good universe, a universe to be enjoyed. Wilfred Monod once said : ' The more soul a man has the more he will respect matter.' (3) The Creation story affirms the unique status of man in creation, and declares God's purpose for man in creation. The importance of this book is quite out of proportion to its size.

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A volume to be treasured, not only by the children for whom it was written, but by grown up lovers of Nature of all ages is *An Otter's Story* (Hodder and Stoughton ; 10s. 6d. net) by the well-known naturalist Emil E. Liers. The combination of knowledge of the natural history of this attractive creature, with a lively picturesque imagination, present an entrancing picture of conditions of wild life in the Far West. The epic description of the attempted rescue of the cub Blackhawk from the jaws of the steel trap is one of the high lights of the book. It is heartrending both in its depiction of the physical agony of the little victim and its effect on the parent otters and their progeny. The book is a plea for the abolition of trapping and the protection of the otter. The numerous and lifelike illustrations lend an additional charm to it.

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For ministers of all denominations *The Churches and Press Publicity* (Independent Press ; 3s. 6d. net) may be rated as a ' must,' although its author Raynor D. Chapman, editor of ' The Yorkshire Observer ' modestly limits its use to ' young ministers or newly appointed lay officials.' Mr. Chapman's concern is that there should be publicity of the right sort in the Press for the Good News. The book is full of practical, concise, and very readable advice on points such as—how to become familiar with the set-up of the local Press ; the news interest of various church activities ; writing for the Press. The book abounds in really helpful suggestions. Here are three from one page :

' One small way of encouraging the Press to take an interest in a church is to ensure that a copy of the church magazine is always sent to the newspaper office.'

' Readers' letters are a valuable feature of all newspapers. . . . Here there is a commanding platform . . . and it is desirable that among the many spokesmen who use it those of the Church should not be lacking.'

' Some newspapers publish a Daily Text. It takes up little space. . . . If a paper does not do this it may well be that the idea has not occurred to the editor. The suggestion might reasonably be made to him.'

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The United Society for Christian Literature and the Lutterworth Press are the publishers and distributors of the new series of ' World Christian Books ' which several Christian literature agencies and missionary organizations are sponsoring under the auspices of the International Missionary Council, with Bishop Stephen Neill as General Editor.

The aim is to provide in clear and simple language a series of books covering the whole range of the Christian faith in the modern world—its doctrine, life, and practice. The books are being published first in English ; but the writers have been chosen from various countries and various branches of the Church, and it is intended that as soon as possible they should be made available in the main languages of the Christian world.

The first two books have now appeared at the standard price of two shillings each—*The Christians'*

*God*, by Bishop Stephen Neill, and *Christian Giving*, by the late Bishop V. S. Azariah of Dornakal. The second, to which is prefixed a memoir of Azariah, is clear, practical, and Scriptural, and as challenging to Western Christians as to Eastern. The first treats of God as Life, Light, Love, Spirit, Three in One and One in Three. It covers a difficult assignment competently and with real devotional feeling. These books could serve for study groups as well as for individual reading and for teaching. We look forward to the next issues and wish the series a wide success in the task of commending the Christian faith and forming instructed Christians.

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*As in Adam: A Study in the Church*, by a Religious of C.S.M.V. (Mowbray; 6s. net), may be described as an unfolding of the implications of the text in 1 Co 15 from which its title is taken, together with the verse in Eph 4 which speaks of the upbuilding of the Body of Christ till we all come unto full-grown Man. Many interesting suggestions are made relative to man's place in creation, the first man and the second, the first church and the second, the general theme being that Man and the Church are meant by God to be the same; they were so at the first, and God is working to make them so again. An unusual book, worthy of study and pondering.

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Fr. Shirley C. Hughson of the Order of the Holy Cross in the American Episcopal Church revised and re-wrote most of one of his early devotional books during his last illness. The result is *Lord, Hear My Prayer* (Mowbray; 10s. 6d. net). There is a short meditation for every Sunday and Holy Day in the Church's year, based on the Collect for the day. The meditations are simple and devout and in the aggregate form a useful and commendable devotional work.

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*The Book of Common Order 1940 Examined* is a sixpenny pamphlet published by the National Church Association and written by its Secretary, the Rev. Thomas M. Donn, M.A. It is a detailed criticism of the Book of Common Order designed to show that that book ought not to have been authorized by the General Assembly of the Church of Scotland and that it should be replaced as soon as possible by another.

Mr. Donn is apt to overplay his hand; but it would be a pity if mention of a variety of minor points should distract attention from some serious points where doctrine is at stake. For example, in the Order for Infant Baptism there occurs the prayer, 'Grant that this child, now to be baptized therewith, may be born again of water and of the Holy Spirit'—a prayer which may be understood in an orthodox sense, but which is likely to suggest to the ordinary worshipper the doctrine of Baptismal Regeneration. As regards the first Order for the Lord's Supper the author says, 'An "Agnus Dei" is placed here as in the Canon of the Mass and in the Scottish Episcopal Book of 1929. This is not found in the English B.C.P. or in the Scottish Episcopal Book of 1637 or even in the Rejected Revision of B.C.P. (1928). In the Mass the words . . . are addressed to the elements (on the altar) supposedly transubstantiated into the body and blood of Jesus Christ. . . .' The question is also raised whether 'altar' is an admissible term in a Protestant Communion service, and whether it is proper to pray that the Holy Spirit may sanctify the elements as well as the communicants.

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We welcome *Portrait of Calvin*, by Mr. T. H. L. Parker (S.C.M.; 7s. 6d. net). The author, who has already made a name for himself by works on the preaching and theology of Calvin, now presents an outline of the great Reformer's career and significance, attractively written and calculated to correct some mistaken opinions. The task could hardly have been better done. One criticism may, however, be made. There are two or three good reasons why the term Libertines as the designation of the anti-Calvin party at Geneva should be avoided.

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There are some books which grip not by their pleasantness but by their power. That is true of *The Numbered Days*, by the Rev. Stuart B. Jackman (S.C.M.: 9s. 6d. net). The author, minister of Pretoria Congregational Church, is already known as the author of a novel. In this book he presents five expository essays, originally preached in his own church. Four of them are on Old Testament incidents that are not often dealt with in preaching to-day, and the fifth is on the sacramental passage in 1 Co 11.

These are long sermons, but one can believe that they held their hearers to the end; for here is prophetic preaching—Biblical, searching, and relevant. The message is primarily one of judgment upon the white man in South Africa, and of hope only on the other side of that judgment. It is not, however, the white man in that Continent only who is involved. What is judged is the white man's way of life everywhere, in fact the civilization of the West, which is Christian by name and secular by nature. This is a notable example of how to use the Bible—not to speak peace where there is no peace, but to show men the way of God amid the contemporary darkness of resentment, guilt, and fear.

There is a misprint on p. 73.

# Important and Influential Foreign Books

## Gloege's Reich Gottes und Kirche

By the Reverend G. R. Beasley-Murray, M.A., Ph.D., London

Eschatology appears to exercise a fascination over young men. Why the *Last Things* should attract youth is for psychologists to explain, but incontestably some of the most significant contributions to eschatological discussion have been written by theologians in their early days. Johannes Weiss must have been quite young when he leaped into fame with his *Die Predigt Jesu vom Reiche Gottes* in 1892. Schweitzer was twenty-nine years old when *Vom Reimarus zu Wrede* appeared. Paul Althaus, still in harness, gave us our best dogmatic treatment of eschatology in 1922.[1] The most thorough examination of the eschatology of the Gospels is that of W. G. Kümmel, issued while yet a young man ten years ago.[2] Of British writers R. H. Charles,[3] E. F. Scott,[4] and William Manson,[5] may be cited, while our younger theologians of today are by no means uninterested in the subject. Gerhard Gloege's *Reich Gottes und Kirche im Neuen Testament*, however, must surely head the list. It was based on a doctoral thesis written when he was twenty-five years of age.[6] The later volume appeared two years after in 1929. That so young a man should have attained such theological maturity as is manifest in this work is astonishing. Despite the passage of time, his work remains authoritative on the theme to which it is devoted.

The idea that the term 'Kingdom of God' means the *reign*, rather than the *realm* of God has been familiar ever since the appearance of Dalman's *Worte Jesu* (Eng. tr., *The Words of Jesus*). But Dalman set limits to the application of this view. The true affinity of Jesus' teaching on the basileia, according to him, was less with the Jewish interpretation of *malkuth* (= kingly rule) than with the idea of the age to come. He further urged that the Kingdom was often regarded by our Lord as a 'good' which admits of being striven for and of being bestowed; it was fundamentally something lying in the future, and its establishment was expected from God, not by the Messiah.[7] In all these contentions Gloege joined issue with Dalman. Following closely in the steps of Adolf Schlatter, he sought to give a radical application to the interpretation of basileia as sovereignty.

As a definition of the New Testament view of the Kingdom, Gloege regarded that of Schlatter as classic: 'God's Sovereignty was His activity. The Kingdom was not separated from God like a thing brought forth by Him, but was the personal intercourse of God with man, and in such wise that God in full superiority determines His fellowship with man.'[8] The decisive factor is ever the working of God. To share in the sovereignty is to submit to the operation of God in Christ.

This view Gloege finds rooted in the Old Testament, particularly in Moses and Deutero-Isaiah. Their intuitions Jesus brought to fulfilment in word and deed. In distinction from contemporary Judaism, for which the divine sovereignty was but one concept among many, His teaching was thoroughly theocentric. The divine sovereignty for Him was central. But unlike all others, who at best could only announce the coming of the Kingdom, He *brought* it in His words and deeds, for His word and work was that of God through Him. It was in His own name that He forgave sins and wrought the signs of the New Age, for He was the embodiment of the Kingdom, the 'autobasileia' as Origen put it.

The divine sovereignty, operating through the Messiah, works redemptively. The Kingdom includes therefore all that men look for in salvation. It is, in fact, the salvation event, the *Heilsgeschehen*. That is why, in the Messiah's ministry, the announcement of forgiveness coincides with the proclamation of the Kingdom, and the ministry heads up to the Cross and Resurrection. Forgiveness is the 'nerve' of messianic achievement, even as eternal life is a synonym for the Kingdom.

The dynamic interpretation of the Kingdom provides the key to the problem of the time of the Kingdom's manifestation. If God is central to view, and if His mode of working may be summarized in the aphorism, 'God ruled, God rules, and will rule,' then the alternative 'present or future' is surpassed, even antiquated. There is no contradiction, nor even tension in the two aspects of its appearing, rather are they organic and

[1] *Die Letzten Dinge*[5] [1949].

[2] *Verheissung und Erfüllung*[2] [1953].

[3] *A Critical History of the Doctrine of a Future Life* (The Jowett Lectures of 1898–99).

[4] *The Kingdom and the Messiah* [1911].

[5] *Christ's View of the Kingdom of God* [1918].

[6] *Reich Gottes im Neuen Testament* [1928].

[7] *The Words of Jesus*, 121–138.

[8] Pp. 55–56.

continuous. The inbreaking of the future is given in the present, while the future itself works out what is already begun in the present. Neither is thinkable without the other, both moments are indissolubly bound with one another.[1] The establishment of the Kingdom is like the creation of a work of art : once the artist has prepared his pallet and commenced the first stroke of the picture, the end but fulfils the promise of the present and the present is unthinkable without the end in view. Or, to use another simile, the present time belongs to the end time as the dawn to full day: they are not two times but one.[2]

The most fruitful application of this view is seen in the relation of the Kingdom to the Church, an issue as old as the Church itself. So long as the Kingdom is conceived as static, as a realm established among men or a fellowship obedient to God, the boundaries between Kingdom and Church are difficult to define and in the end become lost. Traditionally the Church is regarded as the realization of the Kingdom on earth. On the contrary, urges Gloege, the Church is dependent on the Kingdom. In Christ's word and work the Kingdom revealed itself and *created* the Church. ' The Church is, because the Kingdom is,' said Weber, which in Gloege's categories becomes, ' The Church is, because God is sovereignly and savingly at work among men.' Since the Kingdom cannot operate in a vacuum the Church is necessary as its complement. While, therefore, the Church is superfluous on the static view of the Kingdom, it is a necessary postulate for the dynamic view. In sum, the Church is the *object* of the sovereign activity of God and its *organ* of operation in the world.[3]

The difference between Kingdom and Church is most apparent when their respective relations to the world are compared. The Kingdom is supramundane, but the Church is bound up with this world. The Church stands on solid earth. It is a part of the cosmos, integrated within an age which is subject to the ' prince of this world.' As an objective phenomenon, it is linked with other human institutions and subject to the ravages of time and history. Above all, like everything else in this world, it participates in the sin of the age. It has good and bad members, earnest and lax, faithful and unfaithful. Churches wax and wane in their spiritual achievement, and sometimes they fall under the judgment of God and perish. Here we see both connexion and contrast between Church and Kingdom. Although the Church has authority to discipline its members, the extent to which that authority can be exercised is limited. No one has the right to draw a line of demarcation within a Church between the earnest and light-minded, between those who overcome the world and those overcome by the world. The Church stands under the sovereignty of God and must yield Him the honour of being the only judge. Moreover, the Church, as integrated within this world, must in due time pass away with the world. The Church exists for the Kingdom. When the latter reaches its goal of consummation, the Church reaches the limit of its task. ' The beginning of the unconditioned operation of God at the Parousia of Christ signifies the end for the Church, as for all phenomena and objects within this world. With the introduction of the eschatology as yet unfulfilled, it is merged into the Kingdom of God.' [4] As a corollary of this, the time-honoured concept of the ' *ecclesia triumphans* ' must be abandoned, since it creates confusion within the ordered world of New Testament thought.

With these distinctions in mind Gloege applies the dynamic interpretation of the divine sovereignty to various problems of the Church under discussion. To those who doubt whether Jesus planned the Church's existence, he affirms that this was the Lord's messianic task. ' If He did not create the Church He would not be the Christ. But by the very fact that He creates the Church He shows that He is the Christ.' [5] The Christ without the Church is no more the Christ of God than a *poimen* without the *poimnion* is Shepherd (Jn 10). Since the Christ exercises the divine sovereignty over His people, the characteristic figures of the Church express its submission to its Lord. The key idea of the Church as the Body, for example, is found in the classic and contemporary usage of the term *soma* for ' slave ' : the Church is the servant of Christ, as Christ was the Servant of God ; hence the use of the figure in Ephesians and Colossians to show Christ as Head of the Church must be presumed in its earliest employment in 1 Corinthians.[6] The idea of the Church as bride expresses a similar thought : it portrays the Church in loving submission to its Lord, not, as in Gnosticism, the identity of the Church with Christ.[7]

The question as to the priority in time and importance of the local or universal conceptions of the Church is felt to be unreal, somewhat as that of the present and future aspects of the Kingdom. The God at work in Christ saves men from their isolation and brings them into the one Church. Whether it be thought of as within a house, city, or country is an ' accidental ' issue, not fundamental to its nature.[8] The unity of the Church is given in the unity of the Godhead at work in its creation and maintenance.[9]

What shall we say to all this ? That Gloege has provided us with much valuable material for the construction of a valid eschatology and ecclesiology

[1] Pp. 109–110. [2] Pp. 110–111. P. 255 ff. [4] P. 357. [5] P. 227. [6] P. 298 ff. [7] P. 306. [8] P. 402 ff. [9] P. 407 ff.

can hardly be doubted, but, like most men with a powerful idea, he has overworked it. The dynamic conception of God certainly enables us to perceive the continuity of the divine action in redemption. But the aspect of crisis within this continuity tends to be minimized by Gloege. For example, is the Parousia justly likened to the last stroke of the artist on a canvas, or the indefinable passage of dawn to full day? Surely not, as Gloege himself implies. Cullmann's likening it to the last 'mopping up' operation after the great battle of the Cross goes further, but not far enough. Heim is surely nearer reality and the New Testament alike when he compares the Church to a bridge resting on the two pillars of the Resurrection and Parousia,[1] for the persistence of sin in this world since the first Easter must not be underestimated.

In emphasizing the independence of the divine sovereignty, Gloege perpetually asserts the unconditioned nature of the consummation, and illustrates it by the Parousia, the Resurrection, the Last Judgment, and the New Creation. This is plain enough, yet the 'moral' aspect of the coming of the end, its relation to the prayers and labours of the believing community, finds no mention at all in Gloege's book. No doubt Roderic Dunkerley [2] has in his turn one-sidedly stressed the dependence of the End on human effort; yet the view that the hope of an early consummation is a standing challenge to the Church's faith has in it an element of truth that will not be extinguished by a steam hammer divine sovereignty, for that sovereignty is never completely out of relation to the will of man, not even at the End.[3]

In harmony with this stress on the Divine over against the human, Gloege will have no mysticism in his account of the relation between Christ and the Church; the link is purely ethical and religious. Hence it is possible for him to think of the passing away of the Church at the consummation of the Kingdom. Yet such a view has a formidable task to come to terms with many New Testament passages, not least the conception of the Church as the bride whose 'marriage' takes place precisely *at the Parousia*! (see Rev $19^{6ff.}$ $21^{9ff.}$). If the Church is to give place to the Kingdom, then the Kingdom must include within itself what we mean by the term Church, and this but enlarges its connotation. It further illustrates the impossibility of restricting the basileia to the action of God. The Kingdom must include, if only secondarily, the object of its action, and so most New Testament exegetes have been compelled to believe. While, then, the evidence adduced by Gloege for the primary significance of basileia as sovereignty is to be admitted, he himself has unwittingly demonstrated that the whole evidence cannot be restricted to the dynamic dimension.

If this corrective be recognized, Gloege's contribution to New Testament theology may be considered as permanent. It is too late to lament, as Martin Werner does,[4] that Gloege's contentions have caused much mischief and that Kingdom after all means realm. New Testament exegesis and theology are solidly against such a retrenchment. After a generation of discussion, Gloege's concluding words remain valid: 'The Church has neither to "spread" the news of the divine sovereignty in the world—that would be too little—nor to "build" the divine sovereignty—that would be too much and to make God Himself the creation of man. The Church's task rather is to carry the divine sovereignty into the world by the Word of reconciliation through Christ, to make effective the divine powers as powers of the New Age, now breaking in, and to make the world ready for the onset of the sovereignly working God.' [5]

[1] *Jesus der Weltvollender*, 163. [2] *The Hope of Jesus.*
[3] See A. G. Hogg, *Christ's Message of the Kingdom.*
[4] *Die Entstehung des christlichen Dogmas.* [5] P. 424.

# Religious Education

## The Contribution of the Youth Club to Christian Education in Scotland

By the Reverend John Howat, B.D., Director of Religious Education, Edinburgh

*The Church and the Club Movement.* The Youth Club is the Cinderella among the Church's youth organizations, and much propaganda is required to convince ministers, office-bearers, and church members that it has a distinctive part to play in the Christian education particularly of adolescents. There have been Youth Clubs within the Church for many years, but during the Second World War, when public attention was focused on the grave problems of adolescent youth, and club work received a new impetus with the inauguration of the Youth Service, the Church rose to the challenge of the new situation and entered the club movement in a big way. Previously it had depended largely on the uniformed organizations to provide week-night activities for its boys and girls and to produce recruits for its Sunday Schools and Bible Classes; but the club soon proved itself a valuable instrument in winning youth for the service of Christ and His Church and the number

and membership of church clubs soared immediately.

*The Bible Class Club.* Broadly speaking there are now two types of church club. There is what can be described as the Bible Class Club, when the young people of the congregation attend Bible Class on Sunday evening and meet as a club on one or two evenings during the week. Many criticise this type of club, some on the ground that it is not a proper club at all, others on the ground that, as the Bible Class succeeds quite well without it, it is only adding a further unnecessary organization to an already over-organized Church. No doubt there is an element of truth in both these points of view; but they appear to emerge from an unrealistic appraisal of the situation.

On the one hand, it has to be said that there is no hard and fast pattern of what constitutes a club, that by its very nature it is 'informal,' and that its great value is just that it can be adapted without violence to its true nature to all kinds of situations. A group of ten youngsters meeting for informal fellowship and activities with their minister for a couple of hours on a Friday evening in the vestry is just as truly a club as the most elaborate organization with spacious buildings, a staff of trained and paid leaders, the most expensive equipment, and open every night of the week; and, indeed, because of the intimacy that must belong to a group of young people, who are together under the regular instruction of the Church, it may achieve far more of permanent value than the much more impressive organization.

On the other hand, it is true that there should be a ruthless weeding out of many Church organizations that are little better than parasitic growths, feeding on its life, absorbing its time, energy, and resources, without making any real contribution to the advancement of the Kingdom of God. But what is usually behind this objection is the assumption that the Church's real youth work is done in Sunday School and Bible Class and that all this concentration on table tennis, drama, film shows, and canteen, that monopolizes the church hall so many nights of the week and leads so often to trouble with the hallkeeper and the destruction of furnishings and property is not the Church's real business.

If all that is necessary in order to train young people in the fundamentals of Christianity is to get them to Bible Class for forty minutes a week for twenty weeks in the year, when the minister puts across the 'facts' of the faith and they lap them up, then the Bible Class is an adequate training ground for the adult membership of the Church. But discipleship is not just scholarship, and if Christian discipleship means knowing Christ, loving Him, serving Him and being an active member of the society that bears His name, then a much wider training involving the whole person is necessary. This can best be given in such an agency as the Bible Class Club, where the members learn what it is to live the Christian life not as a bookish study but in terms of life. Christianity is not an academic subject, but a quality of life; and that can best be learned in the rough and tumble of a club held under the auspices of the Church with Christian leaders to guide and in a Christian atmosphere. If at first sight the canteen and the football pitch and the crafts group seem very far away from the pulpit and the Communion Table, a closer examination will show that they, properly understood and used, offer a valuable training in that way of life which is proclaimed from the pulpit and shown forth in all its wonder and perfection in the sacrifice commemorated at the Communion Table.

*The Missionary Club.* The second type of club to be found within the Church has an equally important contribution to make to its work and witness, especially when we remember that the new fact in the Church's adolescent work since the War is that there are tens of thousands of young people growing up suspicious of, and hostile to, all that the Church stands for and without the slightest appreciation of what Christianity means and of its relevance to themselves and to the world in which they are living. Unfortunately the Church as a whole has not wakened up to the implications of this or to the fact that in the club there lies to its hand a missionary and evangelistic instrument for work among secular youth. Two requirements have to be met.

(1) Vital *contact* has to be made. The Church must show its concern for, and interest in, these young people by getting alongside them and winning their trust and confidence. The suspicion and hostility must be broken down; and this will not be done by a programme of open lectures on such subjects as What Happens after Death? or The Missionary Journeys of St. Paul, or The Errors of Communism, but by personal caring, by meeting them where they are, and by sharing with them activities in which they themselves are already interested—football, dancing, films or whatever it may be. If Church clubs through their chosen leaders, knowing what they are out to do and why they are doing it, in other words being assured of their religious aim and motive, can do this, then at least some of the barriers will fall.

(2) Once contact has been made and friendship established, the Missionary Club must go on to *demonstrate the meaning and relevance of Christianity*, not by turning itself into a Bible Class or a Bible study group, but by using the normal techniques and activities that have a place in its programme.

Most clubs have informal discussion groups, and every topical question is at heart a religious question. Films and not only religious films—the good religious film can be used and left to make its own impression—can be examined with an eye on the religious and moral assumptions that lie beneath the surface. Projects, corporate acts of service to the community, can open their eyes to the meaning of Christian service. Above all, the dedicated leader can himself be a most telling demonstration of what Christianity is; and if within the Missionary Club the members do encounter real Christian fellowship, then the club will have achieved something worth while as a *preparatio evangelica*.

*Is it worth while?* In the last year or two a malaise has descended on the club movement both inside and outside the Church. There is much talk of failure. Despite all the money and effort lavished on it since the War, it has not produced the results many anticipated, and there is still a formidable percentage of young people who remain outside the influence of the Church and the secular associations. Perhaps on occasion too high claims have been advanced for the club method and the literature of the movement has not been altogether free of utopian optimism; but the Church, if anyone, should know that the fight against evil and unbelief is a very grim fight and it should be the last to despair. We will not get converts this way or recruit church members this way: so we are told. Perhaps not; but our marching orders are quite clear. We can in this way make a highway in the desert for the bearer of the gospel; we can in this way go out like the Good Shepherd to seek and to save the lost; we can in this way show forth the love of God for His children and His desire to make them His own. The Church's Missionary Clubs must not become too narrow, too strait-laced, too 'churchy.' When the Eternal Son became man, He was the friend of publicans and sinners, and though the orthodox and the correct blamed Him for going about His work as He did, He went on, despite failure and hostile response, with the work the Father had given Him to do.

# Recent Foreign Theology

**Newman's Doctrine of Inspiration.** Cardinal Newman's views on the Inspiration of the Bible do not wholly conform to Catholic doctrine, and it has been held that they were directly, if implicitly, condemned in the Encyclical *Providentissimus Deus* by Leo XIII.[1] They have often been discussed and expounded, but never so elaborately as by the Belgian priest, Father J. Seynaeve, in a Louvain dissertation on the subject.[2] What will give this book special importance is that it is based on the unpublished *1861–1863 Inspiration Papers* as well as on published works. In the Appendices large extracts from these and other unpublished papers are printed, running to nearly a hundred and fifty pages. The author reviews the historical setting of Newman's work, and traces his doctrine as an Anglican, and then as a Catholic. Between the unpublished earlier Catholic writings and the articles published in 1884 there lay a period of frustration and then the elevation to the cardinalate. Newman's earlier and later views are expounded and carefully compared, and the evolution of his thought unfolded. While in the earlier writings he defended freedom of thought on the inspiration of the books of the Bible, as distinct from that of their authors, this was abandoned in the later as the result of the Vatican Council. On the other hand, in his earlier writings he adopted positions not inconsistent with the Catholic doctrine of plenary inspiration and the inerrancy of Scripture, while in the later his theory of *obiter dicta* did not accord with that doctrine. All this is examined with the utmost sympathy and appreciation in an objective study that is marked by high scholarship and that rests on the widest reading; not least it rests on a remarkably intimate understanding of the religious situation in England a century ago.

The second part of the dissertation deals with Newman's hermeneutics and his views on the nature of the unity of the Bible, in which a form of typology which in some quarters seems to be coming back plays an important part.

The author praises Newman for his 'unreserved and filial submission to Church authority,' by which is apparently meant his willingness to abandon his views if they should not prove to be acceptable to the Church authorities. To the reviewer this is the least satisfactory feature. Dogma may be settled by authority and accepted blindly; truth cannot be so settled, and the seeking mind can only be convinced by reason and not by authority.

[1] Cf. J. H. Crehan, in *A Catholic Commentary on Holy Scripture* [1953], 50.

[2] *Cardinal Newman's Doctrine on Holy Scripture according to his published Works and previously unedited Manuscripts* [1953]. Publications Universitaires de Louvain, and Basil Blackwell, Oxford.

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**World Dominion in the Old Testament.** A serious contribution to the much discussed question of eschatology is Dr. H. Gross's work on *World*

*Dominion as a Religious Notion in the Old Testament.*[1] The author starts from the recurring phrase 'from the River to the ends of the earth,' which is agreed to have a universal meaning, but which is thought by some to betray its origin in Mesopotamian thought. Dr. Gross shows that it has its origin in Israelite thought, and early thought at that, and that the whole idea of world dominion in Israel rested on the conception of God as the final arbiter of human destinies. If Israel or some charismatic leader is thought of as exercising universal dominion it is only as the instrument of God's rule. It is not therefore derived from the successive empires established by Israel's neighbours, however much they may have contributed to the terms in which it is expressed, but is fundamentally a religious idea. Moreover, it contained an eschatological seed from the beginning, since the world that is and the world that is to be were always in contrast. Dr. Gross is not willing, therefore, to relegate all eschatological passages to a late date. He deals with a great number of debated questions, but always shows that he has read carefully what others have written and that he has reached his conclusions after mastering the literature on the subject. He gives us, therefore, no superficial treatment but a scholarly work which will command the respect of every reader and which carries forward the long debate on Old Testament eschatology.

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**Albrecht Alt's Collected Papers.** The important work of Professor Alt has been well known for many years, but several of his publications are extremely difficult to obtain. This is especially so in the case of his work on *The Origin of Israelite Law*, in which he distinguishes between apodictic and casuistical laws, and by the study of their contents traces them to different sources. It is therefore most welcome to students to have this and a number of other shorter and longer papers by Alt collected together and reissued. A first volume has already appeared,[2] and this will be followed by a second. Besides the already named paper we now have readily available the oft-cited study of *The God of the Fathers*, in which the author's well-known theory that each of the patriarchs had his own special name for his God is presented, and the equally important work on *The Israelite Occupation of Palestine*. In addition papers are gathered from journals and Festschriften dealing with a variety of questions, chiefly relating to the early period of Israelite history and its background, resting on an intimate acquaintance with the fruits of archaeological research. These papers are reprinted substantially as they first appeared, with only minor corrections, save that there is a valuable appendix to *The God of the Fathers*, which has not appeared before. In addition there are two papers which had not before been published. Of these one deals with *The Prohibition of Theft in the Decalogue* and the other with *Thoughts on the Kingdom of God*. The whole constitutes an important volume which will be prized by many to whom the scattered papers are not accessible.

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**De Liagre Böhl's Collected Papers.** The retirement of Professor F. M. Th. de Liagre Böhl from his Chair at Leiden has been marked by the issue of a volume of his collected papers at the wish of some of his students, together with a full bibliography of his publications.[3] There is an Introduction by M. A. Beek, and the collection includes seven papers in the field of the Old Testament and twenty in the field of Assyriology. Many of the latter are of the greatest interest to Old Testament scholars. There are papers in Dutch, German, and English. Amongst them is the important study on *Hammurabi in the Setting of His Time*, which first appeared in 1946, and the older work on *The Age of Abraham*, which first appeared in 1931. There is a study of *Word-Plays in the Old Testament* and of *The Idea of Mission and Election in Old Israel*. The latter is of especial interest to the reviewer since it seems to have been prompted by a work of his own. Papers on *Human Sacrifice among the Sumerians*, on *The Daughter of Nabonidus*, on *Myth and History in Old Babylonian Poetry*, on the *New Year Feast in Babylon and Israel*, all relate to questions of present moment in Near Eastern studies. To list all the titles here would be wearisome and profitless. It may suffice to say that they are of widely varying interest, and all are born of the high scholarship of Professor Böhl. Few but his immediate disciples could have been familiar with all these scattered works; but many will be glad to have them now at hand and to make use of them for many sides of their own studies. It should be added that the author has reworked many of these papers, and the notes, which are now unfortunately gathered at the end of the volume, contain references to many works which have appeared since these papers were first issued.

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**Das Alte Testament Deutsch.** The rapid appearance of the volumes of the series of German commentaries issued under the name *Das Alte Testament Deutsch* continues. The latest to be published

[1] *Weltherrschaft als religiöse Idee im Alten Testament* [1953]. Bonner Biblische Beiträge, No. 6. Hanstein, Bonn.

[2] *Kleine Schriften zur Geschichte des Volkes Israel*, vol. i. [1953]. Beck, München.

[3] *Opera Minora: Studies en Bijdragen op assyriologisch en Oudtestamentisch Terrein* [1953]. Wolters, Groningen.

is by Professor H. W. Hertzberg,[1] and it contains the Books of Joshua, Judges, and Ruth. The Introductions to these Books are very brief—six pages for Joshua, four for Judges and three for Ruth—and the section by section commentary is concise and yet adequate for most readers. It is written for a wide circulation and the rapid exhaustion of the editions of the commentaries on some of the books of the Bible is evidence that the series is getting this. The commentary is based on the author's original translation of the text, and brief textual notes justify changes of the text—often by a reference to Kittel's *Biblia Hebraica*. Professor Hertzberg does not favour the analysis of Joshua and Judges into sources that continue the Pentateuchal sources, and is doubtful if we should think of Judges as resting on written literary sources, save for isolated sections. Its sources are Hero tales, rather than continuous narratives covering the whole period. He attaches particular value to the researches of Alt, and recognizes a greater substratum of history than some earlier scholars had allowed. All this is in line with much recent work. The Book of Ruth he places much earlier than most editors have done, and thinks it was written in the middle period of the Kingdom in pre-exilic days. Of this the reviewer is very doubtful.

[1] *Die Bücher Josua, Richter, Ruth* [1953]. Vandenhoeck and Ruprecht, Göttingen.

H. H. Rowley

*Manchester University*

# Entre Nous

### The God in You

That caustic critic the late James Agate once opened a review by insisting that, if you find that an author has made a mistake about something which you happen to know about, you cannot trust him on subjects that you do not happen to know about. Now in reading *The God in You*, by Professor Kermit Eby (University of Chicago Press and Cambridge University Press; 19s. net), I found that he tells us that the woman in the house of Simon anointed Jesus' *head*, whereas Luke tells us that the woman anointed Jesus' *feet* (Lk $7^{38}$), and I was prepared to be critical; but this is a totally disarming book. It has been said that any man can write an interesting book, and may well write a great book, if he simply tells his own story and bares his own heart. Kermit Eby has done just that, and this is a very beautiful, a very moving and a very challenging book.

Kermit Eby has been a teacher in a country school, the headmaster of a city school, a Trade Union organizer, and is now Professor in the Division of Social Sciences at the University of Chicago. He has a rich background. He was brought up among the Brethren in the village of Baugo and one of the Brethren he remains. 'Sometimes', he says, 'I would like to return to Baugo, to run away from the inescapable necessity of reconciling the world of my birth to the world of my maturity. But as every one knows, you can't go home again. There are no islands.'

The motive power of Kermit Eby's life has always been an intense interest in and love for people. 'Let no fence-straddler deceive you. If you don't want to rub shoulders with your fellowman, you can't love him. To talk of love and brotherhood and a generous concern for the welfare of everybody while condoning racial segregation and denying your housemaid the use of your dinner table is hypocrisy. Love is no imaginary perfumed tower in which we contemplate people from afar. It is holding hands, taking temperatures, washing feet—it is physical contact.' Of his own relationship with his pupils and students, he says the last word about teaching: 'If you don't love 'em, you can't teach 'em.' To Kermit Eby people are the most important realities in the world. His mother said to Dan West, one of Kermit Eby's heroes: 'Don't spend much time with yourself, Dan. There are too many interesting things in the world for a man to worry about self.' Kermit Eby feels that the danger of a university is that research becomes more important than people. 'I know that research is important; yet I know also that a man is more important than a footnote, and a dream more important than either.' He insists that we must never 'confuse the abstract cultural label with the human contents of any man.'

But Kermit Eby is really only convinced of the importance of people because he is convinced of the importance of God. 'At some time a man must stop running away from himself and his God—possibly because there is just no other place to run to. And when that happens we get the magnificent daring of the kind of man who can say: "We have nothing to fear but fear itself."'

There is a chapter, entitled 'Forgive Us Our Temptations,' which is a brilliant analysis of the temptations to which a man is ever liable. (1) There is the temptation to *withdrawal*. As Ovid said in his exile: 'I shall continue to dwell at the end of the world in a land far removed from my own.' (2) There is the temptation to *cynicism*. 'There is no prude like the reformed rake, and there is no cynic like the ex-idealist whose dream has been broken.' (3) There is the temptation to *compromise*. A man may turn to compromise if he so wishes it, but, 'At some point along the line a man who is involved with any kind of decision-making at all will run into conflict; and at some point along the line, in order to sleep at night, he will have to stand up and be counted.' (4) There is the temptation to *absolutism*. 'As Eric Fromm would put it, men want to escape from the threat of their freedom.' Absolutism is the easy way out of personal responsibility. (5) There is the temptation to *tolerance*. Age tends to bring an easy-going desire for comfort. 'I know of few reformers or agitators, organisers or preachers, who enjoy running around the country, sleeping on boards and in haystacks, after the age of thirty.' 'While the first four temptations slay their thousands, the temptation to eventual conformity slays its tens of thousands.' Kermit Eby's final verdict and last sentence is: 'The final prize is the irrevocable knowledge that you have attempted to live the God in you as fully and as satisfyingly as possible.'

In a brief Introduction to this book, Reinhold Niebuhr writes: 'This is a book that all can read for its biographical interest, its message of faith, and its call to work for the improvement of community and society.' We wish that this book did not cost so much—its American origin has determined its price—for we know that the man who reads this book will rise from it a better teacher, a better preacher, a better citizen, and a better man.

WILLIAM BARCLAY

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### Trespassers in Church

'A friend of mine who had been away on holiday told me a story which he had heard when he went to church. It was of a boy who dreamt that an angel took him into a great church. They stood high up at the back of the church, looking down on the congregation. The church was filled with the music of organ and choir, then presently all the people knelt and the minister began to pray aloud. The boy looked round and as his eyes wandered to the roof, what he saw surprised and puzzled him. Indeed, he could hardly believe his eyes, for there, floating about in the rafters, was the strangest collection of things one could imagine. They were things one would never expect to find in a church: gay frocks and ladies' hats, golf-clubs and footballs, what looked like people's dinners—meat, vegetables, puddings, and pies. There were bicycles and account-books, washing-machines—all sorts of things that one sees in shops, offices, or at home, but not in churches. What could they be?

'"Please, what are all those things up there?" the boy asked the angel. "Those are the things that people are thinking about as they pray," he replied. "You see, their thoughts only go as far as the roof. They cannot get any higher, because they are not thoughts of God. . . ."

'Then my friend said that a few Sundays after this, when he had returned home, he was in church and whilst the minister was preaching he suddenly found his thoughts wandering. He remembered that in two or three days' time he had to go to a very special affair with the mayor of the town and other important gentlemen, and that he would have to wear a dress suit. The trouble was that he had not got one, and dress suits are very costly. This was worrying him. Then suddenly he remembered that he was in church and, feeling rather ashamed of himself, he whispered to his wife sitting next to him. "There's a dress suit floating about in the roof!" His wife looked at him very severely (as a schoolmaster does at a naughty boy) and said, "Hush, George!"

'Then my friend turned his thoughts to God, asking to be forgiven, and then listened to the preacher. I cannot tell you exactly what the preacher was saying, but it might very well have been that he was repeating these words of Jesus: "God is Spirit, and they that worship him must worship him in spirit and in truth."'

The above is quoted from a talk intended for the older young folks. It is one of the twenty-one talks by the Reverend H. Lovering Picken that have just been published by the Epworth Press—*Truth—To Tell* (6s. net). It is a pleasure to commend this book. Mr. Picken can speak to all ages of children for he has mastered the difficult art of the children's address—as Dr. Sangster says in his Foreword.

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THE EXPOSITORY TIMES

# Notes of Recent Exposition

NOWHERE is the danger of unjustifiable generalization more apparent than in religious circles. It is easy for a judgment made without factual information or historical enquiry to be accepted at its face value, and to become an almost unquestioned assumption in the minds of the uncritical or the ill-informed. The more remote the period concerned the more difficult it is to secure accuracy of interpretation. We should be grateful, therefore, for every study founded on wise scholarship and first-hand knowledge which can correct common misapprehensions and set the truth in clearer perspective. Professor H. E. W. TURNER'S Bampton Lectures of 1954 — *The Pattern of Christian Truth* [1]—admirably fulfil this function as a Study in the Relations between Orthodoxy and Heresy in the Early Church—a subject which is in harmony with what the writer describes as the constant appeal of the Anglican Church (after Scripture) to the Church of the first five centuries.

It is commonly asserted that Patristic formulations of doctrine and credal statements were forced on the Church by the need for meeting heretical opinion. But this is, at best, a superficial account of what took place. The grip of the Church on the religious facts—' the concept of Incarnation as an act of Divine Irruption into human history,' for example—is no less important than a demand for the defence of the faith. Biblical revelation provided an essential and positive ingredient in doctrinal affirmations apart from an heretical attack. Theological formulæ reflect the life of the Church in liturgy and devotion and are concerned with its teaching mission, as well as with its polemical controversies. Professor TURNER, in thus elucidating the relations of Orthodoxy and Heresy, provides a corrective to common misunderstandings. He points out, further, that Heresy was not a movement necessarily independent of the beliefs and tradition which it calls in question, as is shown by the careful analysis of heretical methods—dilution, truncation, distortion, archaism, evacuation—given in the third of these Lectures, with its additional Note on the Churchmanship of the Heretics.

Discussion of the formation of the New Testament Canon provides a no less salutary corrective to casually acquired impressions on a difficult subject. Apart from the four-fold gospel and the Pauline *corpus*, which are basic, the apostolic authority claimed for Hebrews or the Apocalypse must be considered, along with ' knowledge by the ancients ' which enabled Eusebius, for example, to make a special plea for 1 Peter. Beyond these *criteria* lies the further question of general utility and orthodoxy, indicated by the use of a book in public worship or as a source of doctrine. The interplay of such diverse factors, as well as the influence of heretics like Marcion, on the Church's answer to the question, ' What are the Scriptures ? ' provides material for an important contribution to the whole problem of canonicity. In the same way, the place of Tradition, so often dismissed by the impatient modern as a dead hand, demands study such as is here offered in the threefold contribution made by Biblical exegesis, the body of doctrine and the rites and ceremonies of the Church. In this connexion there are illuminating comments on the topic of Apostolic Succession, and the influence of the major sees, Rome, Antioch, Alexandria, and Jerusalem, leading to the conclusion that ' the advocates of any theory of apostolic succession which depends upon the historical proof of the unbroken continuity of a particular method of tactual transmission are compelled to pass into regions in which the problems outweigh the probabilities. . . . Their ecclesiastical opponents are, however, liable to be too chary of accepting the fact of the transmission of the apostolic authority by whatever means . . . it was conveyed to the monepiscopate of later times.'

The Lectures, as printed, run to almost five hundred pages, the first part dealing with the relations of Orthodoxy and Heresy, the second with the development of Orthodoxy itself. In both parts the three elements of Scripture,

[1] Mowbray ; 42s. net.

Tradition, and Reason are carefully examined and a clearly constructed argument, cumulative in its emphasis, is presented. Contemporary problems are not left out of account. Bultmann's existentialism, and his interpretation of the New Testament in the light of Gnostic motifs, receive unfavourable comment. 'The evidence does not seem to come away at all clearly at the points which his theory requires.' Cullmann's endeavour to establish a convincing connexion between the complexity of Baptismal formulæ and their date is criticised. His protest against too exclusive an association of Trinitarian formulæ with Baptism, however, is recognised as relevant, and the thesis that the advent of our Lord represented the true dividing line in any Christian interpretation of history as one that the Fathers would have found no great difficulty in accepting. There is a shrewd comment on certain contemporary trends in the suggestion that eschatology has been converted into 'a skeleton key capable of unlocking the door leading to the major mysteries of Christian existence.' The present ecumenical movement is welcomed as affording some hope of recovering 'the dimension in depth in Christian Theology which has been too long impaired by the theological isolationism into which a divided Church has fallen.'

While thus showing the relevance for to-day of the Patristic theology, Professor TURNER is careful not to claim too much for his own arguments and to do justice to the positions of those from whom he differs. None the less he can be refreshingly pointed in his comments. One viewpoint, for example, is said to display 'more learning than judgment, more ingenuity than conviction,' while other theories are described as 'at best, interesting speculations which lack the hall-mark of certainty, and even the more modest attraction of probability.'

The range and comprehensiveness, as well as the quality, of this important contribution to Patristic studies will be apparent from what has been said. As is fitting in Divinity Lecture Sermons which are to be 'preached,' each Lecture begins with an appropriately chosen text, and ends with a finely phrased Ascription in Trinitarian form. From the closing paragraph of the concluding Lecture these words may be quoted as indicating the tone and temper of the whole treatment—'Behind the instinctive rejection of heresy there lay a kind of Christian common sense . . . which is merely another name for the guidance of the Holy Spirit. . . . Despite the picture of flesh and blood contestants with mixed motives and dubious techniques which the Church historians will often bring to light, it is impossible for the historian of Christian thought in its classical formative peric to mistake the guidance of the Spirit of Truth Whom with the Father and the Son be no ascribed all honour, glory, dominion, and pow now and for evermore.'

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What has the Bible to say about the burni question of Christian unity? Nothing could more important than this for the whole ecumeni movement; yet there are surprisingly few boo which deal with it explicitly. Too many boo which purport to deal with Christian unity actual deal with Christian division; and too few boo try to gather together clearly and concisely t teaching of the Bible on what unity means. Hen the importance of the recent publication of a sm but valuable introduction to the subject by t Rev. Anthony HANSON, D.D.—*The Meaning Unity*.[1] We have space to mention only a f of the many interesting points which emerge fr his review of the Biblical evidence.

The central affirmation of the New Testame about the unity of the Church is that that uni consists in being in Christ. He is the unity of t Church. Moreover, since the Church's unity thus given by God and not made by man, t Church is one and cannot be divided. That is n a sufficient guide for all the complex problems the everyday life of the Church, but it provides t framework in which such problems must be work out. By the standards of the New Testament t importance of being in Christ far outweighs eve other element in the unity of the Church.

Again, the unity of the Church does not depe on the ministry. Some confusion has arisen at t point from the fact that the apostles had a dou authority. They had a teaching authority due the fact that they were witnesses to Christ and resurrection. In this respect they were uniq and the Church must ever continue steadfastly the apostles' teaching. Further, however, t had the authority and commission which Ch gave to the Church, because for a time they w the Church. The New Testament does not sh us this second authority passing from them to ministry. On the contrary it seems to pass to Church as a whole; or rather it widens out fr the apostles who were the Church in embryo to who in process of time are brought into the Chur

That becomes clearer through a discussion of Paul's apostolic authority. St. Paul does not se to think of the apostles as having any authority an order, but rather as individuals. The fact t he had evangelized a certain area gave him

[1] Highway Press; 6s. net.

apostolic authority there, for he was the founder and nucleus of the Church and therefore for a time the bearer of the Church's authority in that area. This apostolic office and authority, however, cannot and need not be passed on to another individual, and so on from generation to generation. (The case of Diotrephes in the Third Epistle of John presents a difficult problem for those who hold that the apostles handed on their authority to bishops.) It is the Church which has the apostolic authority of Christ. That authority may be exercised through the Church's ministry, but the authority is vested in the Church. The ministry is dependent on the Church, not the Church on the ministry. The New Testament knows nothing of a ministry which is constitutive of the Church.

This conclusion may be brought into relation with the Church's missionary task and stated in terms of a modern situation. The missionary who establishes a church in a heathen land is carrying out the apostolate of the Church there on behalf of the Church; but, once the church is established and able to carry on its own life, the apostolate passes from the missionary and becomes the task of the newly founded church. The mission is the means whereby the Church carries out its essential task, and it carries an apostolic authority; but it must not try to keep it. Its aim must be to pass on the task and the authority to the indigenous church.

What practical guidance for the problem of reunion emerges from the pattern of unity displayed in the New Testament? First, we must start from the principle that all baptized Christians in any given place are the Church, and that all baptized Christians together make up the catholic Church, though it is possible that some baptized persons may be so far gone in error that they really forfeit the name of Christian. Second, all baptized Christians in any one place must be able to worship together. Third, there must be one universally acknowledged ministry in the one Church. Fourth, the Church must submit to the judgment of the gospel, and desire always to reform itself according to the Word of God. If one wishes to see a beginning of putting these four principles into practice, one may look to the Church of South India, where there has been a rediscovery of the fundamental unity of the Church and a great experiment in giving expression to that unity.

In his last chapter Dr. Hanson points out that in almost every age of the Church's history one can detect the movements in which lay the seeds of progress. At the beginning of the Dark Ages it was the monastic movement: in the thirteenth century it was the Franciscan and Dominican friars: in the sixteenth century it was the Reformation. A hundred and fifty years ago it was the missionary movement, issuing from the evangelical revival, that pointed the way forward. To-day it may be the ecumenical movement which is being used of God in like fashion. This is not to suggest that everything in these movements was good: far from it; but it seems that God does raise up and use such movements for the good of His Church, over-ruling their errors and failures to His greater glory.

# Suggestions on Preaching the New Testament[1]

## Some Difficulties of Exposition and Some Examples of Interpretation

By the Reverend Arthur A. Cowan, D.D., Edinburgh

The preacher knows that the initial difficulty in expounding the Bible and getting it across to modern hearers is the period costume of Biblical truth, its ancient dress, what Carlyle called 'Hebrew old clothes.' Should these be cast off as merely antique garments of thought or retained as inherent in the truth? How is one to interpret such strange forms as angels and demons, apocalypse and miracle? One has to decide whether these are only old-world symbols or an intrinsic and valuable part of the Scripture message. That must be settled in the study if a man is to grasp what to omit and what to include in the pulpit.

According to Dr. C. H. Dodd, *angels* were derived from a reduced polytheism, and were middlemen between the transcendent 'Otherness' of God and His nearness, a makeshift to connect the Divine and the human. The Incarnation mediated the eternal God to men in the person of His Son, and rendered the idea of angels obsolete, and angels are never mentioned in the Fourth Gospel. Perhaps angels are poetical imagery to express the truth that as God has His servants on

[1] Address delivered on 15th November, 1954, as President of Trinity College Students' Union, Glasgow, and part of his Warrack Lectures, *The Primacy of Preaching To-day*, which will be issued shortly.

earth He has also stronger, more radiant servants in heaven. As symbolic pictures of this, the angels would keep their ancient places.

But is not the belief in angels, good spirits, bound up with *the belief in demons*, evil spirits? The New Testament diagnoses as cases of demon-possession many illnesses which modern medicine would diagnose as psychopathic conditions, instances of neurosis. It is not clear how far our Lord shared the current belief in demons, as He did not ascribe all forms of sickness which He cured to demon-possession, but only some of them. Dr. Leslie Weatherhead, with his clinical experience of morbid aberrations, says: 'The last hypothesis to which I am driven in accounting for illness of mind or body is the hypothesis of demon-possession. Yet I cannot rule it out as impossible.' There is a trend in modern theology to admit the existence of evil spirits, and if there may be demons there may be angels too.

Well, are the demons and the angels actual or allegorical? That would seem to be an open question. Some theologians hold that there is no conclusive evidence in science or psychology against the existence of evil spirits, demons. Anyhow, all are convinced that there is an irrational, demonic element in human life. It is this demonry that constitutes the moral tragedy behind the bland façade of our civilization, the mystery of evil. Paul Tillich interprets it thus: 'The demonic has its dwelling in the subconscious level of the human soul,' and he refers to the 'libido,' 'the ego-instinct,' 'the will to power' in Neitzsche and 'the sexual urge' in Freud as describing the demon-possessed state. There may thus be an eruption of the submental which overflows and destroys the higher sanities. This explains evil spirits as outpourings from the abysmal deeps of the sub-conscious. But others feel this is too subjective. There is a growing sense that evil is objective, something which exists outside of us—call it corporate evil or the sinful inheritance of our race if you like—and it appears to fasten on many lives a fiendish grip.

> Now it seems some unseen monster lays
> His vast and filthy hands upon my will,
> Wrenching it backward into his, and spoils
> My bliss in being.

However we may construe demonry, it should make our preaching more alive to the malign forces of evil which seize men and women, and more determined to have a message powerful enough to rescue the hapless victims and make them happy victors.

Another difficulty in interpreting the Bible is *what to make of the apocalyptic element*. Apocalypse shows its pattern in the Book of Daniel and the Book of Revelation. Both were tracts for t times to stiffen morale against emperor-worshi and used symbols and imagery as a secret co to evade the censor in an age of persecution. T apocalyptists called in the transcendent world redress the balance of the actual, and predict the overthrow of the pagan oppressor on a day reckoning, when God would break in to disru the natural order in a cosmic 'show-down,' t stars would fall, the moon would be turned ir blood, and the sea would disgorge its dead. T violent eschatology voiced itself in some of t prophets, but it is prophecy run wild, taking fantastic and vindictive turn. It is often unsou and unmerciful, with a tendency to spectacul materialism. But the Book of Daniel and t Book of Revelation stir us to admiration by th heroic push into the unseen, what Clement Alexandria called 'an enterprise of noble dari to take our way to God.' Well, how should preacher treat apocalyptic? He should dem strate that apocalyptic at its highest has t elements of permanent validity to be impress on a congregation. Firstly, it prevented men fr being intimidated by reminding them that God marching on in the unseen as the Lord of hist who decides its issues for the fulfilment of H purpose. Better times are coming, because t Divine eternal order breaks in upon the hum temporary disorder to prove that God reigns. T is a timely message for us. Secondly, apocaly affirmed the doctrine of resurrection, clarified prospect of a future life and declared that G could not leave in the grave those who had cc mitted themselves to Him. Because people belc to a spiritual world as well as to a natural wo there must be immortality in store. Again this timely message for us, not only for old people the evening of their days to add gold to th sunset, but also for young people who in t successive generations have been called upon face death in two world wars. The hereafter very live question to-day both for age and youth. This twofold message of apocalyptic t the invisible order is our ultimate defence, and final satisfaction is undoubtedly a word of G which goes ringing down the ages to keep sha lives on their feet and to lift those who h collapsed in fear. This is a rallying call to preached without the crashing melodrama or eschatology of hatred and doom.

Yet another perplexity of expository preach is *how to treat miracle*. Take the puzzling insta of Jesus turning water into wine. The Evang would not have thought it any more difficult the Master to turn water into wine than for u turn water into steam, into ice, into hydra power. But is that what he meant? Woul

have become Jesus to change water into a large quantity of wine? The Evangelist says this miracle was the first manifestation of Jesus' glory, and did our Lord merely revive languishing mirth by giving the wedding guests plenty to drink? Dick Swiveller said, 'Fan the sinking flame of hilarity, and pass the rosy wine'—an odd way surely for Jesus to manifest His glory. It has been computed that the water-pots contained a hundred and twenty gallons, and the amount of wine provided at the end of a marriage feast would be so excessive as to encourage a debauch. The supply of such lavish potations could scarcely be described as the first sign that salvation had arrived. Let me enlarge for a moment on how this miracle should be treated in preaching. Probably the Fourth Evangelist is allegorizing some incident to inform us that Jesus began at Cana to work a miracle of transformation in human experience. The stone jars held water for ceremonial washing, but this was only an outward purification, whereas our Lord purifies and warms the heart. When the ablutions of Judaism had failed to change human nature and religion had gone stale and empty, it was the glory of Jesus Christ that He supplied a stimulant which elevated disappointed lives and made them fresh, satisfied, aglow with a new spirit. He spoke of His gospel as 'new wine,' 'the cup of the new covenant,' and He replaced the weakness of water with the strength of wine. This is what our Evangelist wishes to symbolize when he relates how our Lord brought a new, rich spirit into impoverished lives and filled them with more vivid colour and flavour. When Jesus Christ took charge, character which was as weak as water became animated and transformed with spiritual power, and the water was made wine. Our Lord's presence kept the village festivity from falling flat and petering out in complaint. When the good cheer failed He provided better cheer. The banquet of our civilization may have broken down, but the scene of lost hopes and faded joys is a suitable place for God's self-revelation to prosper. Says Brunner: 'By the Incarnation, God has proved that the inherited human scene and the inherited human nature are fit to express God's saving purpose with success.' 'Where sin abounded, grace did much more abound.' It should cure defeatism and brighten and invigorate plaintive people to know that the characteristic of the Incarnate Son of God is that He replaces human weakness with Divine strength, and changes water into wine. This is how He manifests His glory. More than that, He entitles us to look forward to increased resources of spirit. The best wine of the Christian life comes, not at the beginning but at the end, not in youth but in years of mature insight. G. K. Chesterton says that the young are apt to think their disasters are final and to become too pessimistic as if the end of the world had come. Note his words: 'The power of hoping through everything, the knowledge that the soul survives its adventures, this great inspiration comes to the middle-aged: God has kept this good wine until now . . . the old have discovered their indestructibility; they have seen the end of the end of the world.' So a man in touch with Jesus Christ should grow a bigger soul as he gets older. Time may seem to be telling against him, but he discovers that the longer he is in the Master's service the more rewarding and wonderful the Master proves to be. James Smetham thus describes an elderly member of his Methodist class: 'He stumbled along on hot July days with a tendency to hernia, selling a bit of tea, and with a small pension, but when he came into his class he prayed as though he had ten thousand a year.' You see, the man knew that his weakness was being replaced by Divine strength as the years went on, and that Jesus Christ changed the water into wine and the best wine comes at the end. Therefore the changing of the water into wine at Cana should be preached as a parable or allegory rather than as a miracle, and it should be proclaimed that Jesus manifests His glory as the transformer of human experience into something rich and splendid. Then take *the instance of the feeding of the five thousand* on the hillside. How should that be interpreted? Probably it should be understood, not as a magical multiplication of loaves and fishes but as a generous change in the spirit of the crowd who were moved by our Lord to share their eatables so that everyone had enough. Which would be the greater miracle—a plentiful provision of food or the hearts of the multitude stirred to provide for one another? It was the Divine love instilled into selfish human nature that made the bread go round and satisfied the hunger of all. This wonderful transformation of the average person was the achievement of Jesus Christ, and no one else could achieve it. It may be less factual but it is more in harmony with the truth to expound the feeding of the five thousand in this way, because Jesus never played the spell-binder or wizard, and His miracles were never self-advertising stunts but revelations of God's power and willingness to succour.

Before preaching on a miracle, we should first weigh the evidence for it and then examine whether its face value or some deeper value is more in keeping with our Lord's redeeming purpose. The decisive factor is what would be most appropriate to such a One as Jesus Christ. But with few exceptions, the rule is never to minimize the miraculous, because the miraculous is to be expected when Jesus Christ takes charge of a

situation. For consider! What is the supernatural but the personal mastering Nature, not by breaking Nature's laws but by applying them in a new way. Material forces can be rearranged and redirected to accomplish some personal purpose. A doctor may fly a stretcher-case in an aeroplane to a hospital hundreds of miles away—that is personal intention regrouping the energies of organized matter in a supernatural way; mind, will, getting on the top of Nature. Jesus Christ proclaimed the supremacy of the personal, and that means that persons are not at the mercy of the springs and levers and revolving wheels of the natural system but are intended to master them. Through faith, resolve, prayer, God enters into personal relations with us so that we need not be over-powered and crushed by the machine. Dr. H. H. Farmer says that a man on his knees in prayer finds that God is dealing with him and he is dealing with God, and so prayer may be called '*the inner will-side of events*.' Just so! What do we will and what does God will? Our sermons should declare that is what counts, and Jesus Christ proved that miracle happens when the human will is perfectly in harmony with the Divine will, as in His own case. Where we seek and embrace God's purpose, as Jesus did, we become confederates of the personal Love which over-rules the clockwork of Nature and can re-adapt it to fulfil His design. We should preach that miracles are to be expected when we grasp God's saving hand and hold on till the situation opens up in a new and surprising way. If we do not preach a supernatural religion, we might as well not preach at all, and we should never forget that personal faith can give an unpredictable turn to the course of Nature and that in answer to prayer miracles of healing and miracles of retrieval do happen.

*It is our function to preach the gospel, and what was the gospel which the apostles preached?* It was not a moral directive or an ethical code like the Sermon on the Mount, but news of God's mighty acts in the Incarnation, Crucifixion, and Resurrection of Jesus Christ. The first emphasis was on facts, historic events, the saving action of God. St. Peter and St. Paul were the first preachers of the Christian message, and they proclaimed that prophecy was fulfilled and a new age had come in Christ crucified and risen and now exalted to the right hand of God. Christ's death and resurrection were put in the forefront from the beginning and presented as the achievement of God's age-long purpose of redeeming love. That was the gospel first preached. The first essential is that people should be freed from their self-infatuation and shown how blind and futile it is. Niebuhr thus explains how Christ and Him crucified is the wisdom and power of God unto salvation: 'Divin mercy cannot be effective till the seriousness c sin is fully known. The knowledge that sin cause suffering to God is an indication of the seriousnes of sin. . . . The individual existing human bein must feel himself a sinner.' True, and the Cros makes a man morally sensitive and perturbed, an cures him of any boastful independence which di claims the need of a Saviour. There might be *sermon on the contrast between Pilate and Jesu* Pilate was sick of these self-satisfied, quarrelsom Jews, who were always objecting to somethin and now they were clamouring for the executi of an innocent Man because they had taken spite at Him. It was a dirty business, and no he washed his hands of these scurvy rascals, he w done with them and their base schemes, and wou take no further responsibility. So he contracte out of his duty to see justice done. But Jesus d not wash His hands of the dirty business of sin though He was sick of it He could not abandon i poor dupes; He must wash their minds of sinf delusion, and so expose evil as a killer of the be that people would condemn it, be shocked in repentance. Then they would be ready to receiv forgiveness and be reconciled with God. So H went to the Cross that the dirty business migh be cleaned up, that evil might be judged as guilt before it could be forgiven. According to D Schweitzer, 'the good conscience is an inventio of the devil,' *i.e.*, it is a self-complacence whi separates from God, and people must be und ceived about their self-sufficiency and se righteousness, must feel they are being judged Calvary before they can be forgiven. Sinf creatures are we all, and the first preaching of t gospel was realistic and startling, because it bega with the Cross where Jesus died to move guil men to repent and receive the forgiveness of sin The primary emphasis was on the death of Chr for our salvation.

But it was not a dead Lord that was proclaime No, it was a living Lord, present in His churc and His resurrection proved Him to be the i destructible purpose and power of God, eterni come into time. It was the words and actions this Risen Christ that were recorded, and H teaching and His miracles were included in t apostolic preaching along with the facts of H death and resurrection. The message told of Chri crucified and risen, Christ's guidance on faith an conduct and His supernatural power, and Chris advent of grace already realized and His advent final victory still to come. This constituted t gospel which the apostles proclaimed as the clim of Scripture and the fulfilment of prophecy. Th is our signpost as to what comes first in preachi —the apostolic gospel.

*How is the preacher to get the right perspective for expounding the New Testament?* What is essential is that we should grasp the dimensions of Jesus Christ or rather let His dimensions grasp us. The best way to let Him bulk large in our view, in His full reality and dominance, is to read through the Synoptic Gospels at one sitting, which will take two and a half hours. The effect of this is like a new mental and spiritual birth, and gives us a fresh awareness of being alongside Jesus Christ in His encounter with various situations and persons. It brings a vivid sense of His personality commanding the particular scene, master of the event, and we are conscious of His supremacy as never before. We recognize that He is greater than His utterances, bigger than His words, which are only the remembered fragments of all He said and may be sometimes imperfectly reported. So the highest authority for Christian faith is not the sayings of our Lord, but His person, what He was in Himself. Granted that no man spake like this man! Granted that He claimed, 'Heaven and earth shall pass away, but my words shall not pass away.' Oliver Wendell Holmes wrote: 'Truth is tough: it is like a football: you may kick it about all day, but it remains round and full in the evening.' Yes, and the words of Jesus can never be deflated by any rough usage, for they are spirit and life. But the final authority is not His conversation and His teaching—it is His person. He does not merely talk about God, He transmits the life of God. He is so perfect in His alignment with God, so complete in His certainty, so sure in His mediation of God that His lordship enthralls us when we read through the Synoptic Gospels at one sitting. Two and a half hours will do it, and it may make all the difference to your personal religion and to your ministry. It will be a special uplift to you before you embark on any piece of evangelism.

After reading through the Synoptics, we should read through the Fourth Gospel to get its restatement of the original message, and to understand its method of dramatizing episodes to interpret the truth and to give graphic power to its doctrine and polemic. Then we can turn to the Book of Acts and watch the impact made on the pagan world by the first preaching of the Apostles and Christian missionaries. We can follow that with a perusal of the Epistles. It is only after we have been in such contact with the mind and character of Jesus Christ and the interpretation given to them in the New Testament, that we discern most clearly the advance of revelation through law-giver, prophet and psalmist to the evangelists, and see how the Old Testament Scriptures are fulfilled in Christ. Thus we acquire the right perspective for expository preaching of the New Testament, when we are sufficiently acquainted with the New Testament to measure the religious development which has taken place and to realize how the sunrise of truth in the Old Testament has been consummated in the warm sunshine of noon-day, in Him who is the Light of the World.

The Bible contains the Word of God, but the complete Word of God is Jesus Christ, the Word made flesh, and Jesus Christ is the final authority by which everything in the Bible must be tested and judged. His towering quality dwarfs all others in the communication of God to our minds and hearts, and He has the supreme right to command the reverent consent of all our faculties. He attests Himself as the authoritative truth about the Divine character and purpose, because He is not merely a servant of God but His Son. In Luther's words, 'Christ is the Lord and King of Scripture.'

# Literature

### *THE PARABLES OF JESUS*

A DISCUSSION of Professor Joachim Jeremias' *Die Gleichnisse Jesu* appeared in this journal in November 1954. Emeritus Professor S. H. Hooke's translation—*The Parables of Jesus* (S.C.M.; 16s. net)—has now placed this notable book in the hands of a still wider public, and a very warm vote of thanks is due to him and the publishers. Few tasks of translation could be more exacting, involving not only the ordinary attention to meaning and idiom but also an endless vigilance over the transliteration of Semitic words (but why retain the German 'ä' where 'e' would be natural in English?) and the most meticulous cross-referencing. On the whole, translator and publishers together have achieved a beautiful piece of work. About the contents of the book it would be otiose to repeat the discussion of last November. But further acquaintance certainly does not reduce one's admiration for its masterly skill and its wealth of learning. It would be precious if only for all the vivid details which are brought out in the parables when they are examined by one who knows his Palestine and his Rabbinics. Regarding its thesis, this is, in the strict sense, a 'detective' story, for it is a work of 'uncovering'—taking off, layer by layer, the accretions which Professor Jeremias believes to have been deposited upon the original words of Jesus. In this, and in the

theological interpretation based on it, he is much indebted to the work of Dr. C. H. Dodd. Not all readers (as was remarked before) will be convinced by the results in detail; and the message which emerges as the authentic message of Jesus may seem truncated in some directions. But if we are not everywhere convinced, it is for us to explain why, and Professor Jeremias' extremely fully documented arguments are no easy victims for the sniper. In any future work on the teaching of Jesus, this, on the parables, will be an important factor to reckon with. 'All the parables of Jesus' says the last, brief chapter, 'compel His hearers to come to a decision about His person and mission. For they are all full of "the secret of the Kingdom of God" (Mk $4^{11}$), that is to say, the recognition of "an eschatology that is in process of realization." The hour of fulfilment is come, that is the urgent note that sounds through them all.' Here is a devoutly critical book for every student to ponder and debate. Incidentally, what a boon it would be if some one would translate and publish Jeremias' '*Jerusalem zur Zeit Jesu*,' which is constantly referred to, but appears to be tantalizingly unobtainable.

C. F. D. Moule

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## *THE SOCIAL LIFE OF EARLY CHRISTIANS*

Anyone who wishes to build up a picture of what life in the Early Church was like will find *Social Life of Early Christians*, by the Rev. J. G. Davies, M.A., B.D. (Lutterworth Press; 17s. 6d. net), a book of the greatest interest and the greatest value. Mr. Davies' method is to weave together material from the contemporary documents into a connected whole. The first chapter is entitled 'Rumour.' The Apologies of Minucius Felix, Tertullian, Justin Martyr, Tatian, Athenagoras and Theophilus of Antioch are laid under tribute to illustrate the slanders which were calculated to prevent a heathen from becoming a Christian. Here we read of how the heathen accused the Christians of being responsible for the disasters that befell the State; of practising infanticide; and of making an immoral carousal of the *Agapē*. The second chapter is entitled 'Christian Novels' and supplies us with excellent full accounts of The Acts of Paul, and The Acts of Thomas. The third chapter is an account of University life. The fourth chapter is entitled 'A Visit to the Holy Place.' This is perhaps the most useful chapter in the book because it is based on the travel diary of Egeria who visited the Holy Land towards the end of the fourth century, a document that is by no means readily accessible, and which is of very considerable interest. The sixth chapter deals with the life of St. Simeon Stylites, and is of real value because it makes use of hitherto untranslated contemporary documents. But it is the fifth chapter that is of the most vivid interest. It is entitled 'Bringing up Children' and is based on the sermon of Chrysostom and the letters of Jerome on that subject. Sculptors, when they work in marble remove what is superfluous and add what is lacking to produce the finished work. That is how the educator ought to mould the child. The child should be encouraged to play. 'I welcome play in the young; it is a sign of a lively disposition nor can I ever believe that he who is gloomy and in a continual state of depression is ever likely to show alertness of mind in his work.' Bathing is to be allowed for health reasons, but 'mixed bathing is prejudicious to modesty and morality.' Perfumes are to be eschewed. 'The function of the nose is to breathe pure air, not to draw in overpowering scents.' 'When he is fifteen years old it is time that the boy should hear of hell. Adolescence brings its temptations. 'How will you set a bridle on it? I know of none except the restraint of hell fire.' The order in which the Scriptures are to be studied by the child is interesting—first the Psalms, then the Proverbs, then Ecclesiastes to teach him the vanity of earthly things, then Job to teach him patience, then the Gospels, then the Epistles, then the Prophets, then the Pentateuch, then memory work from Kings and Chronicles, then Ezra and Esther, then 'he may safely read The Song of Songs.'

This is a completely fascinating book. It combines the finest scholarship with the most vivid touch. We want more of this.

William Barclay

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## *THE WORK OF THE CHRONICLER*

*The Chronicler's History of Israel: Chronicles Ezra-Nehemiah Restored to Its Original Form*, by Professor Charles C. Torrey (Yale University Press; $5.00).

At the time this review goes to the editor 18th December, Professor Torrey will be celebrating his ninety-first birthday, and readers of The Expository Times will certainly join with me in expressing our most heartfelt felicitations to a scholar who has led in Old Testament studies for so long and with inimitable inspiration. Long may he be spared both to provoke and exhort.

Professor Torrey needs no introduction—he is probably the most controversial of all Biblical scholars, and in this book he has done nothing to indicate a change. He says: 'The entire picture of the Return from the Babylonian exile is absurd and impossible throughout, unworthy of any serious attention.' Topics related to its study—and they are many—merely 'reflect misunder-

standings,' for the whole literary work of the Chronicler was composed about 250 B.C., and actually deals with the Samaritan Schism, under the mask of the fiction of the Return. Professor Torrey has been saying this or something similar ever since 1896 when his book on 'The Composition and Historical Value of Ezra-Nehemiah' was published.

And people still disbelieve, for very few scholars have wholly adopted his views. Nevertheless, no one dealing with post-exilic Judaism can afford not to read seriously Professor Torrey's disputations, because, despite his unrealistic hypothesis, he has many pertinent observations to make. The present book is no exception. In the introductory pages he re-presents his general position as outlined previously in his 'Ezra Studies' [1910] and later, and makes fresh contributions to a variety of topics, such as the unity of the work, Darius the Mede, the Apocryphal Esdras, the Elephantine papyri, and others. Incidentally, lexicographers may well look again at Torrey's suggestion that '*apṭôm* in Ezr $4^{13}$ is the Greek word ἐπίθεσις 'the royal impost.'

The main body of the book, however, gives the text of Chronicles-Nehemiah 'in its original form,' according to the author's own analysis. It has meant two main changes in the disposition of the text. One is a textual dislocation in the story of Ezra, and the following order is given: Ezr 7, 8; Neh $7^{70-73a}$, $7^{73b}$–$8^{18}$; Ezr 9, 10; Neh 9, 10. The second change is the addition of two passages from 1 Esdras. The first is the verse in 1 Esd $1^{21}$, which gives an assessment of Josiah's work and is inserted in 2 Ch $35^{20}$. The second consists of 1 Esd $4^{47b-56}$, $4^{62}$–$5^{6}$, and is put at the end of the present Ezr 1, though with the substitution of the name of Cyrus for Darius. It would appear to the reviewer, however, that neither addition is very convincing: the former is rather arbitrary, and the second, even apart from the substitution of the names, deals with the restoration of Judea and the rebuilding of Jerusalem, whereas the Cyrus decree deals only with the Temple and its furniture.

It is unfortunate, too, that Professor Torrey has used for his 'restored' text the Hebrew edition of Baer—apart, of course, from his own translations of the 1 Esdras passages. Surely Kittel's 'Biblia Hebraica' [3] has now replaced all previous editions. Even so, there are some misprints in the verse enumeration, for example, 2 Ch $10^{19}$ $22^{3}$, Ezr $4^{24}$, Neh $4^{11}$. The English translation, reproduced from the A.V. for 2 Ch 35 to the end, is also very artificial for a book such as this—one would think that Professor Torrey might have preferred to give his own rendering.

This is not meant as carping criticism, but as the measure of our regret that Professor Torrey has not really 'restored' the text in the way he led us to expect.

BLEDDYN J. ROBERTS

## *THE CELTIC CHURCH*

Let no reader be put off by the narrow range of interest which the title of this book suggests. It is called *The Celtic Church in Dunblane*; but its subtitle is more appropriate—'A View of the Scottish Church from St. Ninian to the Culdees and the Coming of the Roman Catholic Church.' What we have here in fact is a sketch of the Church History of Scotland down to the twelfth century, with particular reference to the rather meagre early history of Dunblane. The book is published by the Society of Friends of Dunblane Cathedral, and the author is the distinguished senior minister of the Cathedral, the Rev. James Hutchison Cockburn, D.D., D.Theol., F.S.A. [Scot.]. The price is 15s. 9d. net.

As regards the earliest period Dr. Cockburn takes his place in the train of Dr. A. B. Scott and Dr. W. Douglas Simpson in the school of historians which holds that the fame of St. Columba swallowed up that of his predecessors and contemporaries and so deprived generations of pioneer missionaries of their due credit and distorted the whole picture of early Christianity in Scotland. He has estimated the evidence for himself, however, and he has something original to say, particularly about the widespread work of St. Blane, which he sets in the context of the times, political and ecclesiastical. As regards the Culdees, one knows of no better or more reasonable account of their rise and decline than Dr. Cockburn gives. His style is lucid and vigorous, though there is a certain amount of repetition; and while, for lack of evidence, there remains an element of conjecture in his picture, yet it is not baseless conjecture, and the general impression is convincing.

The book is well produced and there are some interesting and helpful maps and illustrations. We look forward to the author's next volume, which is to carry the story down to the Reformation.

There are misprints on pages 12, 39, 188, and 194.

STEWART MECHIE

## *THE BYZANTINE CHURCH*

As a historian Professor Marcus Ward has a grievance—that historians in general have grossly underestimated the importance of the Byzantine Empire. Gibbon, in regarding it as merely the last unhappy phase of Roman history before the final catastrophe, was one of the earliest sinners in this respect, but even Bryce, whose classic work, 'The Holy Roman Empire,' first appeared in 1863,

did not recognize until a final edition in 1904 that his book was incomplete without a chapter on the Eastern Empire. In order, therefore, to provide a background over against this general neglect, Professor Ward thinks it necessary to devote a third of his book—*The Byzantine Church* (Lutterworth Press ; 15s. net)—to secular history, showing that the millennium of independent life, after Rome had fallen, was by no means an unbroken decline towards ruin. (He holds that there were at least three *golden ages* between A.D. 330 and 1453.) But, of course, as the title indicates, his chief interest is in ecclesiastical history, and here again he regards himself as the restorer of a reputation which has been misunderstood and obscured. His view is that the world's debt to the Byzantine Church has been immense—in theology, in classical learning, in mysticism, monasticism, liturgy, and missionary effort, but our gratitude has been diminished because of our ignorance. He does not, however, run to the opposite extreme of uncritical admiration. While fully conscious of the value of the Orthodox heritage, he is not blind to its less desirable consequences. Its theology, after brilliant beginnings in exposition and creedal construction, tended to become static, and to love the past too exclusively—' loyalty to a glorious past [was] often purchased at the price of refusing to serve the present, and so failing to lay firm hold on the future.' The alliance between Church and State was so close as to be ruinous to freedom of thought, and degenerated into an Erastianism in which the evil was much greater than the good. In passing, Professor Ward makes the intriguing suggestion that the frequently anti-religious attitude of the present-day Soviet is due to a reaction against the Cæsaro-Papism of the Byzantine ancestors of the Russian Orthodox Church.

One of the most interesting chapters deals with the development of monasticism. In the Eastern Church this was a reaction not to a persecuting but to a favouring world—often an escapism through solitude, resulting in an individualism which explains why Eastern monasticism did not reach the organized and practical effectiveness of the Western type. A beautiful chapter on the Byzantine Liturgy indicates that in the author's view the most valuable contribution of the Orthodox Church was its emphasis on worship, the underlying idea being that orthodoxy means not only right thinking but a sustained attempt to realise and transmit a sense of the ' glory ' of God.

As befits one who has already to his credit an admirable book on the history of the first five years of the Church of South India, Professor Ward suggests that for the naturalizing of Christianity in India much more use could be made of the historical connexion between India and the Eastern Church and of the receptive attitud towards mysticism which is common to both. W wish that he could have developed this idea mor fully than he has done, for while the historica connexion may indeed be somewhat fragmentar and at times interrupted, the appeal of th mystical ideas underlying the emphasis on worshi in the Eastern Church will be obvious to all wh have some knowledge of the fundamental religiou attitudes of India.

W. S. URQUHART

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*The Best of A. E. Whitham* (Epworth Press 8s. 6d. net) consists of selections from the lat A. E. Whitham's three books—' The Disciplin and Culture of the Spiritual Life,' ' The Pasture of His Presence,' and ' The Catholic Christ '— prefaced by a very short memoir by his daughter A. E. Whitham had sunniness of temper, a charm of writing, a sweet sincerity, and an eye for ap illustration. The very titles of the chapters ar attractive—Is Orthodoxy Dull ?, Patchwork Piety Christianity for the Fun of It, The Gaiety of Jesus Too Good not to be True. These are chapters which are pleasant, easy, and profitable to read, and well calculated to kindle the mind of the reader.

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*The New Testament : A Historical and Analytic Survey*, by Merrill C. Tenney, Ph.D., Dean of the Graduate School Wheaton College, Wheaton Illinois (Inter-Varsity Fellowship ; 12s. 6d. net) is an attempt to discuss the New Testament books against the literary, political, social, economic, and religious backgrounds of the first century. Many of the introductory articles are informative and well written, and good judgment regarding the Canon is expressed when Dr. Tenney says that ' it was the outcome of the use of various writings which proved their merits and their unity by their inward dynamic ' (p. 428). Unfortunately, however, ultra-conservative views, which have long been disputed, are accepted without adequate discussion. The Pauline authorship of the Pastoral Epistles, the Apostolic authorship of the Johannine writings, including the Apocalypse, the genuineness of 2 Peter, the knowledge of 2 Peter by Jude, are positions accepted by the author. He admits that Q might have perished after being copied extensively, but says that ' there is no good objective proof of its existence,' and thinks it enough to say that all the testimony of the Fathers from the time of Irenæus is overwhelmingly in favour of the Johannine authorship of the Fourth Gospel. It seems a pity that the teachers, ministers, and leaders of Bible classes, for whom the book is intended, are not given sounder and better guidance.

Many readers—and not only those belonging to the Anglican Communion—will find this book—*At the Lord's Table*, by the Rev. Cosslett Quin (Lutterworth Press ; 18s. net)—a source of information and inspiration. It is written by a clergyman of the Irish Episcopal Church, and is a theological and devotional commentary on the (1662) Anglican Service of Holy Communion, sent out with the desire that it may help the celebrant to use this form *ex animo* with the fullest possible benefit to his people and himself. Occasionally the author is inclined to over-simplification and a naïve acceptance of authority, but on the whole he is broad-minded and recognises fully that though he himself may prefer to worship within an ecclesiastical building and organization hallowed by tradition, it is quite possible that there may have to be reconstructions in the not very distant future. He has some beautiful chapters which contain much sage advice and are worth reading over and over again. Ministers of any church would find the book of the greatest value in their own devotional preparations for Communion. A middle position between a doctrine of mere remembrance and a materialistic belief in the Real Presence is strengthened by the clear distinction, for example, between what is *seen* and what is *understood*, and his citation of Bridges' interpretation of 'mystery' as an 'interesting uncertainty' over against Gerald Manley Hopkins' 'incomprehensible certainty' is very relevant to his main theme. He might perhaps with advantage correct some of his over-rapid generalisations. Although both the Church of England and the Church of Scotland are established churches, the relations, for instance, between Church and State in Scotland are very different from those which obtain in England.

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In *Talking Round the Calendar* (Lutterworth Press ; 6s. net) there are thirty-three addresses to children and young people. The author is the Rev. Cyril J. Davey, and he writes in the engaging way one expects from him. Mr. Davey is not content with telling a story, and then doing a little moralizing ; he turns the children's thoughts to the great spiritual truths. This month, in 'Virginibus Puerisque,' we have quoted, in shortened form, the talk for Easter, but there are many talks in this book equally good or even better.

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*The Doctrine of Justification by Faith* (Mowbray ; 7s. 6d. net) contains five papers given at a Conference between a small group from the Community of the Resurrection, and a similar representation of the Evangelical Fellowship of Theological Literature. Differences of opinion on points of doctrine can probably be resolved more successfully by personal contact than by long-range argument, particularly when the view-points are as varied as the contributions to this volume indicate. The subject was defined as 'Justification by Faith and the Sacraments,' but the discussion covers an extremely wide field. In the Introduction, the Rev. F. J. Taylor emphasizes the apparent disappearance of the idea of Justification from modern thought, while in the following paper Canon F. W. Dillistone writes of its recovery, particularly in Niebuhr's exposition of the life of man in society and Tillich's treatment of the individual's craving for self-justification. Professor G. W. H. Lampe deals more explicitly with the doctrine of Justification in Christ in relation to Baptism and the Eucharist, and is followed by an interesting, if mainly historical and factual, account of Justification in Holy Scripture and in Later Theology by Dr. H. E. Symonds. The final contribution, by the Rev. F. H. Maycock, is in line with the belief that Incarnation and Redemption both derive from the creative purpose of God, and sees in the 'distorted' view of Justification held by both Roman and Protestant thought a concealment of this fundamental truth and the source of 'a variety of troubles from which we still suffer.'

There seems to be a general readiness to accept the view that justification by faith *alone* does not, as Dom Gregory Dix argued, involve disparagement of the Church and of the Sacraments and a purely subjective idea of faith, but that the Reformation 'battle-cry' *sola fide* was rather a protest against the notion of Justification as a reward for human effort. Beyond this a diversity of opinion, particularly as between 'Catholic' and 'Protestant' view-points, is quite conspicuous, though it is interesting to note, from the Chairman's Preface, that while the main heads of agreement and difference at the Conference could not be chronicled, 'the former were very considerable.'

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These selections from his sermons—*St. Bernard on the Christian Year*, translated and edited by a Religious of the C.S.M.V. (Mowbray ; 10s. 6d. net)—have been divided into two parts, one a series on the Christian Year and another on the festivals of the greater saints. Some useful notes have been appended, mainly explanations of variations in the translation of Scripture texts. The sermons have gained by abbreviation and rearrangement, and have not, even after an interval of eight hundred years, lost their attractiveness or their value as aids to devotion. Some most beautiful passages are included, and the matter-of-factness and simplicity of the style enhance the effectiveness of the symbolism and open the doors of poetic imagination and vision.

# Religious Education

## Making the Scripture Lesson Relevant to Modern Life

By Margaret Avery, B.A., S.Th., London

In Britain to-day Christianity is rarely attacked but it is frequently by-passed. The main current of culture is scientific and technical, and attitudes of mind proper to scientific research have ' spilled over ' like a flood into other departments of life obliterating features of the traditional civilized landscape. Over much of the world moral values count for almost nothing. Life becomes increasingly impersonal and the individual more and more loses his individuality. The ' valuable ' people in the community are the experts on nuclear fusion and thousands of eager young men care above all else for machines. Children demand stories about adventures in space, and unscrupulous publishers provide adolescents with horror comics in which inhumanity, violence and lust are held up to admiration. So often Christianity seems remote from the machine age, especially to young people who have known no other cultural environment.

How can we make our Scripture lessons relevant to their way of life ?

In the first place we need to have *a clear idea of the essential message of the Bible* and to choose material through which essentials can be taught, discarding if time is limited what is secondary. So many boys and girls leave school without any unified knowledge or coherent conception of what Christianity is. They believe the Christian faith to be irrelevant partly because they do not understand it. The dramatic stories of the Old Testament are part of the child's heritage but there is something wrong if a boy of sixteen leaves school familiar with the wars of Joshua but unfamiliar with the prophets and unaware that these pioneers of the world of the spirit displayed a courage unmatched even by the heroes of Everest and made discoveries on which three of the world's great religions are based. Jeremiah, for instance, endured a life-long martyrdom with no hope of immortal life (in any effective sense) and with no sympathetic public to applaud his progress. The underlying assumptions of prophecy—that God is sovereign, accessible and that He desires to commune with man and deliver him from evil—are desperately relevant to the lives of our pupils. Not only the heroism of the prophets but their visions and their insight make a strong appeal, as does their passion for justice and the deliverance of the oppressed. Children find no difficulty in understanding that Amos denounced cheats and ' spivs ' and that he would have many things to say to us. In such a course, whether in day school or Sunday school, opportunity could be given for frank discussion of how man may know God and the validity of such knowledge and its relevance to life.

*Another way of showing the relevance of religion to life is to insist on the unity of all knowledge* and to relate the material of the Scripture lesson to other branches of knowledge. Children tend to isolate the subjects of the curriculum, especially at the Secondary stage, when each is associated with a different member of staff. This attitude must be broken down. They need to learn that Nebuchadnezzar, for example, who is encountered in 2 Kings is the same Nebuchadnezzar whom they meet in studying history. The memoirs of Nehemiah are as good history as the memoirs of Julius Cæsar: Jesus came into the middle of history and cut it in two : no reputable historian now denies that He lived and that His influence has affected our history and culture at every point. Christianity will continue to be irrelevant as long as the Bible is regarded as unrelated to the rest of human experience. The quality of the history teaching in any school is vitally important for the teaching of religion. It can awaken the imagination to see that all that is past is alive in the present.

It is important, however, not to claim all the Biblical record as history nor to depreciate the spiritual factor that makes it unique. We can show that the Bible is relevant to-day because the revelation of God it enshrines speaks with the same power to every generation : God does not change nor does human nature. Behind us is the Resurrection and we live, even in the machine age, in the era of the Holy Spirit.

*The continuity and relevance of Christianity in every age, including our own, is best taught through Church History*, which is being recognized increasingly in the curriculum of both day and Sunday schools. Even in a short course it is possible to show the main epochs of the Church's development and to make the lives of a few great Christians stand out vividly against the background of their times. Such a study will show that the gospel remains essentially the same through the centuries though emphasis and methods of evangelism may

vary. Cultures may vary but saintliness and the struggle to interpret the facts are constant. One would not, of course, expect our younger or less intelligent pupils to grasp all this, but everyone is attracted by a great personality, especially if the characters chosen for study make a natural appeal. Children of seven, always animal lovers, will delight in St. Giles or St. Bridget: children of nine or ten in St. Boniface, who thought nothing of crossing the North Sea in a cockleshell and usefully employed his great strength and stature in cutting down trees. At thirteen they can appreciate the triumphant gentleness of St. Margaret or St. Aidan, the gay holiness of Francis Xavier, the many-sided wisdom of John Wesley or the brilliance and devotion of Albert Schweitzer. The same Christian types recur. One suspects that Anselm would find himself at home in the company of William Temple or the Bishop of Durham, or Origen in that of C. H. Dodd or the numerous Robinsons on our library shelves. Church History has been called a 'cordial for drooping spirits': to convince boys and girls of the perennial vitality of Christianity is one of the best ways of showing its relevance to modern life. And the study should conclude with some reference to Evanston and the ecumenical movement, for our unhappy divisions are now, as always, a stumbling block to the young.

*The point at which Christianity seems most irrelevant to many to-day is its moral standards.* Moral laws have been repeatedly broken in every century: not till now, however, in Christian times, have they been regarded as a matter of choice or expediency. 'Why should I not do this or that? What do you mean by right or wrong?'—these are natural questions in a world of shifting values. Is there anything we can do to make Christian moral teaching relevant?

Would it perhaps be possible to give some categorical ethical teaching in the Junior schools more bluntly than is at present fashionable? I do not mean that we should spoil our Bible stories by unnecessary moralizing—the stories usually speak for themselves—but that the content of the Ten Commandments and the Two Great Commandments should be clearly taught. Children may learn these elsewhere but it is quite likely that they will not. We need to teach the Law as well as the gospel, because our pupils, unlike those of Jesus, do not already know the Law. It is difficult to teach because abstractions make little appeal and appropriate illustrations will be needed at every stage, and also because pious moralizing can so easily become tedious. The instruction should be crisp and practical.

At the adolescent stage everything hinges on a vivid presentation of the figure of our Lord. If He is seen to be worthy of allegiance, His words will have their proper weight. Further, there must be the frankest discussion when necessary of the reasons for Christian morality which will be seen to have no meaning apart from God. The Sermon on the Mount is often taught as a broadcast address instead of a charge to those who already believed in God and drew upon His resources. At the same time our teaching must include a frank recognition that the Church has no monopoly of the Holy Spirit and that there is much moral excellence outside it, though it may well claim to be the nursery of the 'fruit of the spirit.' Discussion must play a large part in the ethical instruction of older pupils and it must be ruthlessly frank as well as anchored to the New Testament.

Finally, *what of the widely held view that science has made Christianity irrelevant?* Rather superficial championship of this fallacy is extremely common in youth clubs and sixth forms.

The first requirement here is a better understanding of science as one approach to truth, but only one among other valid modes of experience. The mystic and the artist have as much right to be heard as the physicist or psychologist. Excessive specialization, in science as in any other department of study, does not necessarily lead to truth; it may so blind the seeker to all aspects but one that other sides of his personality atrophy and he becomes too one-sided a human being to be able to see straight. Our schools and universities can help here in two ways: first, by seeing that scientists are adequately grounded in the humanities and that our theologians and graduates in Arts know something of the discoveries of modern science; secondly, by making the science teaching of our schools as up-to-date as possible, so that pupils studying science may be aware of new trends. Much is said in the name of science which is hopelessly out-of-date. The 'man in the street' is often a generation behind in his confident determinism, unaware that recent advances, especially in physics, have revolutionized scientific thought. It is he, rather than the genuine scientist, who dismisses an unexplored faith in a cavalier fashion that is basically unscientific. In school or church or club it is a great help to the adolescent if religion is adequately taught by a specialist in science. The attempt to treat the opening of Genesis as a scientific account of Creation has been a hindrance to the acceptance of the Christian faith, an unnecessary stumbling block. Yet in this ancient parable, as well as in the Psalms and Job, our pupils can be helped to see the hand of God behind the mysterious complexity of the world revealed by science. The true scientist, like the man of faith, retains the gift of wonder. Science has enlarged our thought of God.

# The Mari Letters

By Cyril J. Gadd, British Museum

Little has yet been published in this country to draw general attention to a very remarkable literary discovery made in the course of French archæological work in the mid 'thirties, and therefore the books listed below,[1] although the cuneiform texts are of interest only to specialists, may be named as the principal sources for a short description, which follows, of a correspondence as interesting as it is voluminous belonging to one of the most famous periods of ancient history. If it may be assumed that the Amarna Letters, known since the 1880's, are in some degree familiar outside the circle of professed ancient historians, it is time that the Mari Letters, certainly of comparable interest, should no longer remain a title conveying nothing to informed readers, who now have access to these documents through the admirable French translations so promptly furnished by Professor Georges Dossin and his collaborators.

Mari was the name of a very ancient Babylonian city situated far outside the restricted homeland of Sumerian culture in Southern Iraq, although it shared that culture fully, and was the seat of a dynasty recorded in the Sumerian 'king-list.' But none of its early rulers bore Sumerian names, and its speech was doubtless Semitic from the first historical times. There had formerly existed some evidence that its site was at Tell Ḥariri near the Euphrates, about seven miles from the modern town of Abu Kamal, and this was confirmed by the discovery of inscribed statues there in 1933 and 1934. Syria being then under French mandate, the decision was taken in Paris to excavate this important site, and six winter campaigns of digging by M. André Parrot of the Louvre, terminated by the War (but since renewed), produced a series of outstanding discoveries, architectural, archaeological, and literary, of which only the last is to be noticed here. Some twenty thousand inscribed clay tablets are said to have been found in various chambers of the vast palace built by kings of Mari in the eighteenth century B.C., and a large proportion of these, found mainly in two rooms, are letters which proved to be the political and administrative correspondence of four local kings with their princely contemporaries, allies or rivals, with members of their families, or with subordinates. Their age was the 'Old Babylonian' period, identified in modern ideas with the epoch of Hammurabi, King of Babylon, the lawgiver, whose reign is variously placed by recent writers early or late in the eighteenth century B.C. The year-dates of this ruler already proved that he had made two successful, and the last annihilating, attacks upon Mari. It is not the least among the manifold interests of the Mari Letters that they include several communications from and to Hammurabi himself and many more references to his policy, his actions, and even his actual words, sent by ambassadors and officers in close touch with him at his own court. Anticipating the general effect of these, it may be said that he emerges from their testimony with such clarity that the majestic but vague figure of tradition necessarily loses something of its apparent stature.

About five hundred of these State letters have as yet been published and translated in the books upon which this survey is founded, and a few more in journals. This is already sufficient to paint a most vivid picture embracing a great part of the whole ancient world of Western Asia in rather more than half a century of a momentous period. Four kings of Mari are concerned, belonging to two different houses, and a group of other rulers over countries and towns, great or less. Among them are some old and some new names, Hammurabi of Babylon and Rim-Sin of Larsa, but also other Hammurabis and certain important Syrian dynasts unknown before, kings of Carchemish and especially of Aleppo, reputed by sagacious politicians of the time as the most powerful of all. Here it is not possible to do more than name the limits of the geographical setting; it extends from the country of Elam (South-west Iran) in the east as far as the north of Palestine, including not only Babylonia, the Euphrates lands, and Syria, but also lands east of the Tigris and especially Assyria, which indeed takes one of the principal parts in this drama. A very noticeable absentee from the world of the Mari Letters is Egypt, of which not a

[1] Musée du Louvre: *Textes cunéiformes*, tomes xxii–xxvi. *Archives Royales de Mari*, i–v, par G. Dossin, Ch.-F. Jean, J.-R. Kupper. (Paris: Geuthner). *Archives Royales de Mari*, i: *Correspondance de Šamši-Addu*, par Georges Dossin; ii: *Lettres diverses*, par Charles-F. Jean; iii: *Correspondance de Kibri-Dagan*, par J.-R. Kupper; iv: *Correspondance de Šamši-Addu*, par Georges Dossin; v: *Correspondance de Iasmaḫ-Addu*, par Georges Dossin (Paris: Imprimerie Nationale); [vi: *Correspondance de Baḫdi-Lim*, par J.-R. Kupper, has now appeared, but is not included in this survey].

ingle mention has yet been found—whatever the position in Syria enjoyed by the Pharaohs of the Middle Kingdom, all trace of their influence had vanished in the eighteenth century. Hardly less remarkable, and hardly less in contrast with the Amarna Letters, is the non-appearance of the Hittites at this time. It was the age of the early ings of Hatti, remote and struggling rulers over a ocal domain in Asia Minor, unknown to the world utside.

With but few exceptions the Mari Letters irculated in a world of Semitic princes, mostly etty, though several kingdoms intermittently ommanded a measure of authority abroad by avering conquests and alliances among their eighbours. These princes, to judge by their ames, belonged predominantly to a particular ranch of the Semitic family known generally as Amorites, the people who flowed in as the second ave of Semitic migrants to cover Syria and Mesopotamia, the first having been the Akkadians. Names of this kind were already known from Babylonia and one or two other places, their best-nown representatives being in the dynasty of Hammurabi himself, but Mari has revealed the ervasion of Amorites over the whole of Western Asia, and has confirmed their habit of not using in peech, or at any rate in writing, the Semitic ialect which their names imply, but the classical Akkadian language of Babylonia; the Mari etters are written (with but slight differences) in he orthography, the grammar, and the vocabulary f the Hammurabi Code and other literary texts f the Old-Babylonian period. In the cities, Amorite rulers were certainly immigrant usurpers f rule over older communities — Samsi-Adad imself in Assyria was such an one, and so was the Hammurabi dynasty in Babylon—but the Mari etters show also Amorite tribesmen in the half-ettled condition, inhabiting districts rather than ities. Most important and most interesting of hese were the Beni-Iamina, whose name it is mpossible not to compare with the later Israelite ribe of Benjamin, both meaning 'sons of the outh.' This is the more curious in both cases ecause in neither did they sojourn in the south; Benjamin was a northern tribe, and the Beniamina f the Mari Letters infested the wide lands along he Euphrates up to the Balikh and south of Harran, being thus directly to the north of Mari. How this anomalous situation arose both in Mesopotamia and in Israel is a puzzle yet unsolved. t is emphasized in the Mari Letters by the xistence of another tribe called the Beni-simal, e., 'Bensimalites' or 'sons of the north,' whose ocation is less well defined. But these were not ll, for the people of Khana, of Sutu, and those amed Beni-Wilanim were all alike in presenting the familiar problems of nomads to the agents of settled governments. They were elusive; 'the Benjaminites,' writes the Assyrian king, 'are not suitable for conscription. If you do it their brethren the Rabbai who live on the other side (of the Euphrates) will hear of it and take it ill,' so authority must content itself with an appeal and suitable threats to raise a contingent from the tribe. In spite of which at another time it was successfully managed, 'their shaykhs have come in, I have appointed registrars for them, and they have listed the men.' Military service was the ordinary requirement from the tribes, and it gave continual trouble; an officer charged with 'an urgent affair' informs his master that he cannot bring the recruits together, it will take three more days to assemble them. So he suggests 'let them cut off the head of an offender and parade it round the villages'—this will get them together quickly. Even to raise labour for the harvest was sometimes impossible: 'I sent to the Benjaminite villages' for a labour force of lads and girls 'but the shaykh gave me this answer, "Let the enemy come and carry us away from our village." In fact, at the harvest, nobody in the Benjaminite villages has given me any help.' However, when it suited they could come willingly enough even upon military service. 'Now another thing,' reports a commander, 'on all the marches I took notice, and there was a lot of grousing, but on this march I took notice, and there was no grousing or anything but laughter and pleasure, as though they were at home.' Evidently they went too far sometimes with their obstinacy, for the grim old king of Assyria sent some orders of a sufficiently drastic tenour, 'in your registration of them don't humour them,' and even once, 'there will be no peace with Wilanum, and I now tell you to seize them . . . give orders that they are to die in the night . . . let graves be dug for them, let them die and be buried.' Despite all these difficulties they were indispensable: 'send to the Beni-Simal and Iamin that they may aid you,' and give them half of the store of rations and clothing each month. But in any case, writes another, 'they are brigands; (let us hope) they seize nothing and commit no crimes.' A serious highway robbery and murder was committed by a band on the road to Elakhut, when two merchants, eleven of their servants and a slave girl were slain, and ten others of the party got away—all this for no more than a consignment of special timber and the draught animals which carried it.

Samsi-Adad (or Shamshi-Addu) of Assyria has already been mentioned as an usurper of the throne in that country. A mere shadow hitherto, he now lives in the Mari Letters not only as the leading figure of his age but as a clear and most

vigorous individual. He was reigning, it was known before and is now confirmed, during the early years of Hammurabi's rule at Babylon, and was then undoubtedly the leading figure in Western Asia as a whole, possibly suzerain of Hammurabi himself. The king of Babylon was to outlive the king of Assyria and succeed, in some measure, to his empery, but the Mari Letters would leave no doubt which was the greater man, if it were not remembered that they limn a full-length portrait of the one and sketch only glimpses of the other. Many examples might be quoted of the Assyrian king's political judgment, military capacity, control of detail, and despotic temper, but it happens that the last is at once of most human interest and the most amply displayed in his letters, since all of these (over one hundred have been published) were written to his second son, Iasmakh-Adad, whom he had appointed to rule over Mari following his conquest of the city. At the same time his elder son, Ishme-Dagan, was exercising a similar deputy rule over the city of Ekallatum ('The Palaces'), as yet undiscovered, but supposed to lie upon the Tigris below the city of Ashur. This trinity of rulers is portrayed with remarkable and sometimes amusing detail in the correspondence which they liberally exchanged, for there are letters not only from the father, and a number of replies to him, but between the brothers. Samsi-Adad was a formidable correspondent; his letters were not only long and explicit but carried candour to the point of scolding. He had, too, an ominous habit, most uncommon at that time, of dating his letters precisely, 'I despatched this letter to you from Nineveh on the 9th of Ayyar in the evening,' with the too evident purpose of seeing that appropriate action was taken in the time he thought proper. His sons, or at least the younger, were kept on a tight rein, and had little scope for initiative, the father's letters being usually replete with precise instructions. Their tone is peremptory and chiding, for the writer seems imbued with the idea that his second son was a poor creature, in pitiful contrast with his brother, who is held up as a shining example. A district officer has overtaxed a province for tribute; Iasmakh-Adad forwards his report and the man's excuse—'he must have a silver-mine in his district,' replies the old king caustically, and gives directions for a regular gathering of the levy. Then, losing patience, 'and as for you how long must we lead you? Are you a boy, not a man? Have you no hair on your cheeks? How long will it be before you can command your house? Why don't you look at your brother, who commands vast armies?' When once the son asked for the disposal of the revenues of a town, the father answered him drily, 'I shall give that town to somebody with the vigour and strength to keep it.' Another letter was still more disagreeable: your brother here has won a great victory, captured a province, killed a famous general, 'and you there are lying among the women! Now when you go with the army to Qatanum, do be a man!' Send back two of your cooks with my messenger, orders the old tyrant, and roundly declares that his son has passed on to him a cock-and-bull story at third hand, 'in those matters there is not a word of truth'; someone told it to A. and he wrote it to B., and 'the whole of those things is nonsense.' But worse than all this, 'let (three men) hear this tablet read in your presence: I have taken the young daughter of Iskhi-Adad for you (to wife).' He goes on to announce that the paltry settlement proposed is beneath the dignity of both parties, and he intends to make it five talents of silver, 'and I shall add a work of art.' This led to much coming and going; Samsi-Adad misses the post and sends after the messenger, encloses his own final reply to the father-in-law and bids his son copy it out for himself and 'write some compliments (of your own) and forward it.' Then he commands the young man's appearance at the Assyrian residence with a suitable train, instead of a different place to which he had first been directed. As if all this were not too much, the unfortunate Iasmakh-Adad had to receive letters from his wonderful brother announcing his own victories, 'I have slain the general and the tribe of the Wilanum; all of them are slain, all their servants and soldiers are slain; there is not an enemy has escaped: rejoice!'—he was for ever being bidden to rejoice at the very events which would be cast in his teeth by a heavy father and a complacent brother. We have two imperfect drafts of letters which Iasmakh-Adad began in protest against his father's tirades, but they were evidently not sent: perhaps his heart failed at the last moment.

Despite all this they were upon the whole a united family. Samsi-Adad sometimes condescends to praise what his son has done, the two brothers exchange confidential letters, and the attempt of a cheat to embroil the three was thwarted by their mutual loyalty. A question arose whether it would be advisable to ask the old man for a town which the governor of Mari wanted in his domain? Ishme-Dagan thought not, but gave a guarded reply at first, whereupon his brother wrote again asking for his real opinion, and Ishme-Dagan replied frankly that their father was then too much disgusted with his younger son to make it any good asking at the moment, but 'as soon as you have firmly established Mari and Tuttul, then ask the king for that town, and he will give it you gladly; I am sending you (real) brotherly advice,'

without thought of self-interest. When Ishme-Dagan succeeded to the throne he wrote (and there is no reason to suspect his sincerity) a very cordial letter of announcement to his brother, professing all good feeling, disclaiming hostile ambition, and offering to join in a mutual oath of lasting brotherhood. Upon the whole one may suspect that the father's irate effusions give too low an opinion of his younger son, lower perhaps than he entertained himself in his cooler mood. Iasmakh-Adad doubtless spent too much money upon horses and servants, perhaps upon women, but he was not wholly imbecile even as a soldier, for he had his victories too, which are recounted in the letters, and certainly he, or his Secretaries of State, was assiduous enough in affairs and correspondence. However, the verdict of history is against him, for his rule scarcely outlasted his father's support, and soon after that was removed Mari fell from the usurper's hands, and the heir of the old royal house regained the throne of his fathers. The new king of Assyria maintained his own position with difficulty, after the old despot was gone, but could do nothing to help his brother in distant and disaffected Mari; the 'Assyrian interregnum' there was ended. *[To be continued.*

# Contributions and Comments

## An Alleged Semitism

Principal M. Black in *An Aramaic Approach to the Gospels and Acts* [Second Edition, 1954], 83, claims that a characteristic feature of Semitic usage in the Gospels and Acts is the repetition of a preposition before every noun of a series which it governs. He writes: 'The construction is intolerable in literary Greek.'

This latter statement is incorrect. Quoting at random, we may cite Homer, *Iliad*, iv. 163: *κατὰ φρένα καὶ κατὰ θυμόν*. Thucydides, i. 7: *ἐν ταῖς νήσοις καὶ ἐν ταῖς ἠπείροις*. i. 24: *κατά τε γῆν καὶ κατὰ θάλασσαν*. Philo, *Leg. All.*, iii. 86: *χαίρομεν γὰρ ἐπὶ ὑγείᾳ καὶ ἐπ-ἐλευθερίᾳ καὶ ἐπὶ τῇ τιμῇ καὶ ἐπὶ τοῖς ἄλλοις*.

It follows that the feature to which Principal Black (following Wensinck) draws attention is not necessarily evidence of Semitism at all.

A. W. Argyle

*Regent's Park College, Oxford*

## Zechariah x. 11a

וְעָבַר בַּיָּם צָרָה

The syntax of this sentence provides a problem as is to be seen by the different translations of the text. The LXX has read already בַּיָּם, taking צָרָה as an adjective, and has translated it by: *ἐν θαλάσσῃ στενῇ*. And in the same manner the vetus Itala: *per mare angustum*.

In modern times some read בַּיָּם, regard צָרָה as a noun, and translate: 'the sea of affliction' (American Standard Version). The phrase occurs, however, nowhere else; therefore it is difficult to fix the right meaning. The guess that it is the Red Sea,[1] is in any case unconvincing.[2] Others see the solution of the problem in a conjecture. But the best emendation hitherto offered has been proved unsatisfactory.[3]

Therefore I suggest that we read בְּיוֹם instead of בַּיָּם. Already the occurrence of בַּיָּם again, three words further on in the sentence, arouses our suspicion. Palæographically—the daghesh forte in the yodh of the traditional text is perhaps an indication of the lost waw: the copier regards the ו as a י and inserts the daghesh to indicate the doubling. Before the following ם the ו could also easily have been neglected—and grammatically—we find the combination בְּיוֹם צָרָה elsewhere, for example, Jer $16^{19}$, Ob$^{12.\,14}$, Nah $1^{7}$, Ps $20^{2}$ $50^{15}$, Pr $24^{10}$ $25^{19}$—this emendation is easily accounted for.

The sudden change from direct to indirect speech in *v.*[11] is 'in accordance with the Hebrew usage allowing such rapid transitions.'[4] But the reading of the LXX (*διελεύσονται*)—the third person plural instead of the third singular: the returning exiles being the subject of עָבְרוּ—is preferable.

Thus I reconstruct the sentence: וְעָבְרוּ בְיוֹם צָרָה, 'And they will pass over in a day of affliction.' The sense is obvious: the return of the exiles will happen in a time of affliction. F. J. Botha

*West Krugersdorp, South Africa*

## The Miracle at Cana

The Rev. P. A. Illingworth's suggestion about the Miracle in Cana (The Expository Times, lxv. [June, 1954] 287) is by no means a new one. The view that the words of Jesus 'Draw out now' (*ἀντλήσατε νῦν*) were a command to draw out from the well was put forward by B. F. Westcott in his Commentary. J. H. Bernard in his Commentary in the *I.C.C.* treats the matter at length and gives reasons against Westcott's view.

*Southampton* A. M. G. Stephenson

[1] Cf. G. Smit, *De Kleine Profeten*, deel iii. [Groningen 1926], 156.

[2] See *Die Studiekring*, Tydskrif vir die Bevordering van die Studie van die Heilige Skrif in die Grondtale, Eerste Jaargang, Aflewering 5 [Junie, 1951], 34.

[3] *Ib.*

[4] T. W. Chambers, *The Book of Zechariah* [1874], 79.

# The Injunctions of Silence in Mark's Gospel

By the Reverend James W. Leitch, B.D., D.Theol., Rotterdam

The so-called 'Messianic Secret' in the Gospels has claimed the attention of many scholars of different schools during the half century since Wrede published his monograph on the subject. But it is not merely an academic question. The ordinary Christian believer, so often exhorted to make open confession of Christ and to tell others of His benefits, is apt to be puzzled by the fact that Jesus Himself apparently enjoined silence on many who confessed Him or were helped by Him.

This is often held to be due to a special theory which Mark is alleged to have invented, or taken over, to account for the general failure of Jesus' contemporaries to recognise His Messiahship—the theory that Jesus Himself did not wish it recognized during His lifetime, and therefore imposed silence on any who penetrated the secret. Only, Mark for some reason forgot to be consistent about it, often omitting the injunction of silence, and in other passages including what seems a definite claim on Jesus' part to be the Messiah. Those who find it difficult to credit Mark with such extraordinary naïvety may well be more impressed by an account like that of Dr. Austin Farrer, who intriguingly fits the supposed contradictions into a completely consistent pattern of (partial) veilings and unveilings prefiguring the great veiling and unveiling in the death and resurrection of Christ.[1] Our concern here, however, is not so much with literary or historical criticism. It is rather to seek an explanation which both allows consistency to Mark's narrative and also has a practical bearing on Christian life and thought.

(1) Of the three groups into which the relevant passages may conveniently be divided, the first, and the simplest to account for, is that in which the demoniacs, or rather the evil powers who control them, recognize Jesus for what He is, and are at once sharply rebuked for saying so ($1^{24.\ 34}$ $3^{11}$). To suggest that He merely resented the divulging of His secret to the crowd is surely a little unrealistic. For they were hardly likely to take very seriously the ravings of a demented creature—nor, apparently, did they do so, for their reaction seems in fact to have been merely 'amazement' at Jesus' authority over unclean spirits ($1^{27}$). It is much more probable that what roused His anger was not the confession itself, but that it should be made *by them*—unclean spirits who, for all that, still remained unclean and fundamentally hostile to Him.

[1] *A Study in St. Mark*, 221 ff.

In that case, an appropriate commentary would be: 'The devils also believe, and tremble. But . . . faith without works is dead' (Ja $2^{19f.}$). And the present bearing of these episodes is surely obvious. They contain the ever-relevant warning that the highest-sounding confession, without change and newness of life, is a work of the devil and better not made at all. They are also a piece of testimony charged with all the promise of the gospel: that here, in Jesus, is the Lord who can silence the hollow phrases and work the practical change.

(2) The second group comprises four healing miracles, after each of which Jesus sternly forbids the publishing of what has happened ($1^{44}$ $5^{43}$ $7^{36}$ $8^{26}$). Here what He seeks to prevent is clearly not a non-committal, if true, confession, but a false or superficial one which represents Him primarily as a great wonder-worker and healer of bodily ills. For Himself that was peculiarly embarrassing: for example, the result of the Leper's disobedience ($1^{44f.}$) was that He was forced out into 'desert places' surrounded by masses seeking miraculous cures—and so perpetuating the temptation He had wrestled with 'in the desert' at the outset, and again in the 'solitary place' after the healings of Capernaum ($1^{35}$). But the effect on the people was even more disastrous. When, for example, the cure of the deaf-mute ($7^{36f.}$) was published after all, it caused only idle, if extreme, 'amazement' coupled with a pathetic echo of the Creation story: 'He hath done [made] all things well' (cf. Gn $1^{31}$)—so near were they to recognizing the Bringer of the New Creation, and yet so miserably far from it. It is therefore not surprising that if, in His mercy, He had responded to men's needs, He should also forbid such publicity as would only hinder Him and harden them.

That does not mean He must invariably have imposed silence. Sometimes the sense of embarrassment and temptation is expressed in another way—for example, by the immediate dismissal of the Five Thousand and withdrawal for a season of prayer ($6^{45f.}$; cf. $8^{9f.}$); or by the hurried cure of the epileptic child before a proper crowd could gather, and the subsequent remark about the religious discipline involved ($9^{25.\ 29}$). Sometimes misunderstanding is guarded against, not by urging silence but by underlining the correct interpretation—thus the cure of the palsied man is explicitly a sign of power to forgive sins ($2^{10}$), or special emphasis is laid on the connexion of a particular

cure with faith ($5^{34}$ $7^{29}$ $10^{52}$). In two cases there is neither an injunction of silence nor any other sign of reticence or uneasiness. But neither was there any danger of the usual reaction—those who witnessed the cure of the withered hand ($3^{1ff.}$) did not crowd excitedly round Jesus but 'went forth, and straightway took counsel . . . how they might destroy him'; while Legion's compatriots did not clamour for more wonders but asked Him to go and leave them alone ($5^{14f.}$). This last story, indeed, is peculiarly instructive. For here, instead of damping a false enthusiasm, it was necessary to break down the frightened hostility of men who apparently valued property above persons, and to *create* an enthusiasm which was entirely lacking. So on this occasion Jesus actually commands Legion to publish the matter—adding, significantly enough, that what he is to recount is no mere tale of miraculous power but the wonder of the Lord's *compassion* ($5^{19}$). It is interesting too that although Mark does not here refer, like Luke (Lk $8^{40}$), to the subsequent more favourable reception of Jesus in this region, he does later tell of a return to the same district ($7^{31ff.}$; cf. $5^{20}$). And now, finding it is the false enthusiasm that has been created after all, He accedes as usual to the request for healing (the deaf-mute), but immediately adds the familiar charge to 'tell no man.'

In view of all this, it is surely plain that the omissions of the command to keep silence are not, as is often held, an inconsistency or oversight, but really corroborate the explanation we have given. Jesus was not making a secret of His Messiahship, to which His every word and deed testified clearly enough for any who had 'eyes to see.' But the people did not 'see'; and He did not wish what were really acts of Divine compassion to be made the basis of a reputation for satisfying the curiosity or the selfish interests of men. Where there was no danger of this, there is no injunction of silence. But where the reputation was likely to gain currency, He sought to combat it, whether by imposing silence, or by withdrawing Himself, or by explicitly emphasizing the real issue. For those who sought Him on that ground were a constant temptation and embarrassment to Him. And although He would not for that reason reject them, it was painfully clear that their concentration on mere outward events rendered them blinder than ever to the real significance of what was happening.

This has an important bearing on the modern theological debate, where we often find the same sort of concentration on the benefactions of Christ. The dictum of Melanchthon that the knowledge of Christ is given in the knowledge of His benefits (*hoc est Christum cognoscere—beneficia eius cognoscere*) recently became a veritable war-cry—particularly with the Ritschlians—and has now been made fundamental also by Bultmann. The motive is doubtless good, as presumably it was also with those who published their cure. For one thing, the insistence on practical benefits is meant to be a safeguard against any tendency to think of Christ abstractly in Himself and so turn Him into an ideal Figure out of all contact with the everyday world. In Bultmann's case it would also seem that, although he repudiates the title of apologist, part of his intention is to secure a measure of agreement on the nature of our experience, in order to lead on to Christ as its Source and Ground. But whatever the motive, the result is still, as of old, to obscure the true nature of Christ. Sometimes He is hidden altogether, and we seem to have man alone with his conscience (Ritschl) or his understanding of himself (Bultmann). At other times He is quite definitely brought on the scene. Yet He appears in such a manner that one often wonders how far this is, ultimately, more than an ethical ideal in the one case, or in the other a symbol of our transition from unreal to real existence—an ideal and a symbol which could, if necessary, be dispensed with in favour of something else, as easily as the crowd could have exchanged Jesus of Nazareth for some other wonder-worker. There can be no doubt that both the Ritschlians and Bultmann are anxious to give Christ the place demanded by a Christian theology as distinct from moral or existentialist philosophy. It is equally plain that they have so far succeeded as to be beyond the reach of any cheap and easy criticism. Yet considerable ambiguity remains, and one feels it might have saved a great deal of trouble and confusion if more attention had been paid at the outset to the old injunction of silence—as a warning that, whatever is to be said of Him, He cannot with impunity be approached primarily from the standpoint of human needs and blessings. If it is wrong to speak abstractly of Christ apart from His benefits, it is equally wrong to speak of them except as *His* benefits. And if the two cannot properly be separated, yet the order is surely important: first, Christ must be recognized for what He is, and only then can His benefits be understood. To reverse that order and make human needs, as they appear to us, the basis for our description of the Christ who satisfies them, is almost inevitably to misunderstand both. It was so then, when the crowds flocked to Him for healing, without realizing either who He was or what sort of healing they really required. And it is not surprising if our proneness to the same attitude, whether as theologians or as simple believers, should still have a confusing and cramping effect. Silence might be better than such confusion. But better still, since silence is hardly possible,

would be to change the order in which we normally think. And if we are apparently as little able to do that as they then were, it should be noticed that He still did not cast them off. He kept His distance: He 'did not commit himself to them' (Jn $2^{24}$) but 'spake to his disciples, that a small ship should wait on him . . . lest they should throng him' (Mk $3^{9}$). Yet He was still there, and He was still the Christ, satisfying many of their apparent needs as well as others to which they were blind, and preparing to provide, in His death and resurrection, the basis of an unhindered fellowship in which there would be no more dubiety as to who He is or what He comes to bring. Thus this group of passages, too, contains not only warning but also promise. We are not merely confronted by an impossible demand either to keep silent or to reverse our normal order of thinking, with its basis in self-interest and its result in blindness to the truth: we are pointed rather to the Christ by whose grace blind eyes can be opened and right thinking becomes possible.

(3) With the disciples it is a little different. Peter's confession at Cæsarea Philippi ($8^{27ff.}$) was surely more than the excited acclamations of those who had experienced or witnessed the power of a great wonder-worker, and saw no further than that. It was more, too, than the mere lip-service of the unclean spirits, for it was the confession of one committed to personal discipleship. And if, for all that, Jesus' immediate response is the same stern command to keep silence, then it can hardly be either because Peter had failed to recognize the truth, or because he was determined to oppose it. But the reason this time is not far to seek. For it is clear that although Peter had seen and welcomed the truth, he had not yet adequately grasped its meaning. Indeed, he had hardly made the confession when he was trying to interpret it according to his own ideas of what Messiahship must imply, censuring Jesus for speaking of it in ways which would not fit into this framework, and thereby showing not only that he had not yet understood the truth he professed, but that after all his practical relation to it was still that of a 'satan' (*v.* 33)—*i.e.*, an adversary—not indeed in intention, but in fact.

It is much the same when Peter's human confession presently receives Divine corroboration at the Transfiguration ($9^{2ff.}$). The three disciples are granted a vision of the glory of Jesus, conversing with Moses and Elijah as the Fulfiller of the Law and the Prophets, and proclaimed by a Voice from the cloud (which marks God's own presence; cf. Ex $24^{16}$, etc.) to be the 'beloved Son' whom they are now to hear. There can be no question here of falsehood or superficiality, for this is a Divine revelation. Nor can there be any question of the disciples' desire to make some practical response, however inadequate (*v.* 5). But again they are charged to keep the matter to themselves meantime. For it is a brief flash of illumination, suddenly gone again (*v.* 8) without being properly understood or assimilated. It hangs fire, so to speak, leaving them still powerless to help the epileptic child ($9^{14ff.}$). And just how little they had understood it is shown by the ensuing wrangle about which is to be greatest in the approaching Kingdom ($9^{33f.}$). Luke, indeed, goes on to tell how two of them so misconceived the true spirit of the vision as to suggest that now, when Jesus was about to be 'received up,' He should imitate one of the last reported acts of Elijah before his assumption (Lk $9^{51ff.}$; cf. 2 K $1^{9ff.}$). Obviously they still had much to learn before they could grasp the true nature of the Messiahship which Peter had confessed, the manner of the 'exodus' (translated 'decease' in the A.V.) which Luke says was the subject of His conversation with Moses and Elijah (Lk $9^{31}$), and the method of His being 'received up.' For this, not all the concentrated teaching of Jesus reproduced in this part of the gospel story was sufficient: it was a lesson that could only be learned by being lived through. Their own conceptions of Messiahship belonged to the ideal realm of abstract theory, and must be shattered and remade in the world of men before what they now knew could become alive and meaningful, and ripe for propagation. Only when the 'exodus' had been completed, and they had been led out of bondage to the hopes and aspirations to which they were all but irrevocably thirled, would they be able to uphold the truth they had as yet only perceived—and to be upheld by it. Only after His 'assumption' would they (like Elijah's disciple of old) be endowed with their Master's Spirit—in such measure as would enable them to proclaim Christ both with understanding and with power. So they are told meantime to say nothing of what they know 'until the Son of man is risen from the dead' (Mk $9^{9}$).

The situation here is not really so problematical as is often assumed. Thus it is usually asked why the disciples were so consternated by the subsequent events if Jesus had foretold them in such detail. And this has been felt to contain something of a dilemma: either they did not know what was to happen, in which case the predictions of the Passion must have been edited or invented later, or else they were so preternaturally obtuse that Jesus' warnings were really pointless. But was the trouble not simply that they were too full of their own ideas of Messiahship to take in even the most detailed of predictions? It is not easy to fill a vessel that is already full, or to teach those who already 'know.' It was akin to the proverbial

difficulty of explaining blue to a blind man—or, say, love and marriage to a young Hollywood fan. And it was all the more difficult in view of the uniqueness of what was here to be explained. But explanation is not futile if the blind man is about to be cured, or the youngster presently to fall in love: it will rather help him to find his bearings in the strange new world. And according to John this was precisely Jesus' reason for explaining what He knew would not yet penetrate: 'Now I have told you before it come to pass, that, when it is come to pass, ye might believe' (Jn $14^{29}$). Before it happens, they are too prejudiced to anticipate the manner of His 'going away and coming again,' however plainly He speaks of it. While it is happening they will still be able to see in it only the appalling frustration of their cherished hopes, leaving them empty and lost. But when it is all over there will be room for what He has said to take hold of them at last, in confirmation of the new faith He has returned to bestow.

Here again, then, Jesus was not trying to keep His Messiahship secret: He was merely prohibiting the spread of an immature and distorted report of it, imposing silence on the disciples until, after the Resurrection, they would really know what they were saying. The whole episode might therefore appear irrelevant to a later day. And yet it should be remembered that, although the Resurrection is now long past, we are not for that reason necessarily in any better case than the disciples were at this time. No doubt we are more familiar than they then were with the truth of Christ, and have had impressed on us in even greater detail the nature of the events which were then to happen and did happen. But there is a vast difference between merely apprehending the truth and being apprehended by it. In the one case it is recognized, only to be fitted into the framework of our existing conceptions and interpreted in accordance with them; in the other it becomes central, dominating and transforming all else. In the one case we have the ordinary process of reflection, theoretic, abstract; in the other it is 'existential' thought, expressing what vitally determines our whole existence. The distinction, variously stated and elaborated, has been familiar enough since Kierkegaard. And probably few have insisted on its primary importance more vehemently than Bultmann. Indeed, it might well be more fruitful to approach his work from this angle than on the relatively secondary question which has somehow come to be widely regarded as *the* central factor in his thought—the question of what he has rather misleadingly and provocatively called 'demythologizing.' But however that may be, this is a point at which the disciples' story surely becomes supremely relevant. For it is an apt illustration of the fact that what so often stultifies our understanding of the truth of Christ, and renders it unfit for publication, is just that we already know it all so well—but as theory to be acted on or not at our discretion, not as the foundation and driving force of our lives. Yet the remedy can hardly be, as Bultmann appears to suggest, that through the disciples' account of their experience we should feel ourselves summoned to undergo a like transformation—from the old, unreal existence of those who speak abstractly of the truth while remaining, in fact if not intentionally, hostile to it, to the real, meaningful existence for which the truth is the all-determining factor. It is true that Bultmann, in the positive part of his work so often obscured by the dust of the 'demythologizing' storm, gives an impressive account of the nature of this transition. But—is it possible? The centre of the picture seems so firmly occupied by man—man seeing in the message of the Cross the death sentence on his present existence and the summons to abandon it, man venturing in response the complete renunciation of himself and so finding himself in the end, man realizing thereby in his own life the dying and rising again of Christ. And although it is all related to the 'saving act of God' in the 'event of Christ,' yet the expressions are so interpreted that Christ Himself, except for His existence in the Kerygma, seems to be relegated to some obscure point on the circumference, and it is then no longer clear how man is to achieve these very desirable things. It is perhaps Bultmann's chief weakness that, at just this critical point where the liberating power of the gospel should be most clearly expressed, he leaves us with something that appears to resemble the cold, cramping demands of the old legalism. The disciples' story, at any rate, points us in a different direction for the source of the change that came over their lives. And the remedy must surely be the same for us as it was for them: that the Risen Christ, who has already secured for us our entry into the new transformed life, should Himself reach out to claim our thankful devotion and His Spirit take possession of our whole being.

All three groups of passages thus appear to point to the same conclusion. They do not really support the 'Messianic Secret' theory. For they do not contain evidence of a desire on Jesus' part to prevent the recognition of His Messiahship. They indicate rather that, then as now, He was against anything short of a full confession of it.

It is easy, as the demoniacs remind us, to profess the Lordship of Christ while remaining hostile to Him; but He makes it abundantly plain that silence would be better than a confession of that sort. Perfectly clear-eyed defiance, of course, could be the attitude only of the devil himself and

his minions. But these 'unclean spirits' speak through human lips, and it should be clear that the confession of Christ which involves no real intention of positive obedience, whether it be made by the demented or by the respectable, has the same source and shares the same condemnation. Without personal commitment, the profoundest insights in our theology and the most vivid presentation of our message are a mockery of the Lord they profess, and worse than ignorance: 'If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth' (Jn $9^{41}$).

It is no doubt equally easy to sing Christ's praises as the great Benefactor of mankind; but He deprecates that as a doubtful undertaking which is more likely to mislead the hearer into neglecting the Lord for His gifts and remaining blind to his real needs. Here lies the great weakness of the purely 'practical' approach, whether in theology or in evangelism. It is an impressive method, particularly to those who are impatient of what seem mere doctrinal wrangles, or disinclined to accept 'beliefs' at the behest of some 'external authority.' For it promises some degree of unanimity, at least at the outset, by leaving on one side the matters on which opinions may be held to differ and concentrating instead on practical needs which are apparently universal. Whether these be material or moral, social or political, we are naturally confident of our ability to recognize and assess them, and ready to honour the Saviour who can be shown to satisfy them. But the 'Christ' who is the panacea of human ills is not the true Christ. The latter still hides Himself from those who 'would come and take him by force, to make him a king' (Jn $6^{15}$); and although His compassion may continue to bless, yet the result of making His blessings in themselves the primary thing is likely to be the return of the banished evil 'with seven other spirits worse than himself' (Mt $12^{45}$). To put Christ Himself first is to have the promise that all else will then find its proper place and perspective (Mt $6^{33}$). But to reverse that order, even with the best of intentions, and describe or proclaim a faith that founds primarily on our own need, is not to serve Christ but to hinder Him: for the result will be both to obscure the true glory of His 'kingdom and righteousness' and to misrepresent the 'other things' as well.

But perhaps most subtly dangerous of all is the confession which is made in all sincerity and without any thought of self-interest, yet stultified by being interpreted in our own terms; and here He warns that no confession can be true except as it is given its meaning by 'the Son of man risen from the dead.' This is the great danger in theology, and the reason why the theologian's work is never done: we have to spell out and describe the truth of Christ, but the terms we very properly use will be constantly infected by our own particular outlook on life, and constantly falsified by our proneness to abstraction, unless they are as constantly submitted to rigorous control and revision in concrete relation to the living Christ Himself. It is also the danger of the type of evangelistic approach which aims primarily at securing 'confessions of Christ' from the masses, leaving them afterwards (with or without directives) to fit the great new experience into the life of everyday as best they can: for then they are almost certain to do so, as Peter did, in ways that make them after all an 'offence' to Christ, minding 'not the things of God, but the things of men' (Mt $16^{23}$). If we are to have a really vital theology and a faith worth living, then we shall have to learn to renounce our innate love of the theoretical and the abstract, and to reckon our own cherished ideas and aspirations among the things which are to be 'counted but dung . . . that I may know Christ, and the power of his resurrection' (Ph $3^{8ff.}$). And if we are to have a message really worth proclaiming, then it will have to communicate this knowledge of Christ and the power of His resurrection in such a way as will not merely transform a few moments, but call forth the lasting gratitude in which the whole of life is ordered anew. But the hope of the gospel does not rest on the flimsy basis of our ability to achieve these things any more than on our determination to obey or to subordinate our own interests and needs: it centres here, as everywhere, on the transforming and redeeming grace of the Risen Christ, present 'all days unto the end.'

# In the Study

### Virginibus Puerisque

Easter Day [1]

One of the very worst rulers of the Roman Empire was Nero. He poisoned some of his own family; had those who were the people's favourites put to death; and had spies everywhere in case there was any talk of rebellion.

The Christians he treated worst of all. When Rome was burned down, about thirty years after Jesus' death, he spread a rumour that it was the Christians who had done it and then there followed

[1] This is from the Reverend Cyril Davey's new book, *Talking Round the Calendar*. It is reviewed in the Literature section.

a time of dreadful persecution for those who followed Christ. Christians were tortured, and thrown to the lions in the Coliseum.

At last, news reached Rome that one of the Roman generals in Spain, Galba, had called his soldiers to revolt against Nero. Word spread through the army, and the soldiers turned against the emperor they hated.

In despair, Nero took the Roman soldier's way out. He killed himself, all alone in the house. When they found him, he was dead.

The Empire was filled with relief and joy. At last the tyrant was dead. There need be no more fear of torturing, poison, or the lions. It was all over.

Or was it ?

Nobody quite knew where the rumour started, but somewhere in the East men began to whisper that Nero wasn't dead, after all. He had come back to life—and, what is more, he was marching on Rome at the head of an army of fierce Scythians who had good reason for hating the Romans.

In Rome, those who had led the rebellion trembled with hopeless fear. Nero, they knew, would have no mercy on those who had betrayed him, or plotted against him, or run away.

There would be no mercy.

It was no more than a tale. Nero was as dead as ever. He never came back.

But someone else did, thirty years or more earlier.

Jesus came back.

How do you think people felt about *that* ?

We sometimes imagine they were thrilled and happy. Perhaps they were. But what about Peter, who had denied with oaths and curses that he had ever heard of Jesus ? What about James and Andrew and Matthew, who all ran away ? What about Thomas, who refused to believe it ? Or Caiaphas or Pilate who had sentenced Him to death ? Don't you think that, at first, they must have been just as frightened as the people of Rome when they heard that Nero was alive ?

What would Jesus do—if He really *was* alive—to those who had deserted or plotted against Him ? Wouldn't He be furiously angry, and make them suffer for what they had done ? Most people would have done so.

This is the really extraordinary part of the story. Not that Jesus came to life again, and showed Himself alive—but that He behaved as He did. It is just here, at the end of the Gospels, that we see what Jesus is like and what God is like. It is here, most of all, that we see what His love and His forgiveness mean.

' Jesus is alive ! ' they cried. ' And,' they added, ' though we can scarcely believe it, He loves us still ! '

## Guess My Name !

By H. F. Mathews, M.A., B.D., Alsager, Cheshire

' And what shall this man do ? '—Jn $21^{21}$.

In our end-of-term revels some students managed to get hold of a number of photographs of members of the staff taken years ago, and we all had to guess the names of the people in the pictures. A page-boy in an Eton suit with hair neatly plastered for a wedding turned out to be a lecturer who now weighs seventeen stones ! A smart boy soldier of the 1914–18 War seemed to be pushing out his chest with great pride ; but now his chest has lost its prominence in favour of a part of his anatomy a little lower down !

It may be great fun to see what people were like years ago, but it can be very misleading. If I were to describe a fussy, niggling Pharisee, priding himself on the way he kept the many rules of his religion, you would not guess that I was thinking of Paul the apostle. If I gave you the story of a young Oxford man who went as a missionary to Georgia but had to come back as a failure because he had been rather foolish, you would not think I was talking about John Wesley.

The wonder of Jesus was that He always thought of what people could become, and not of what they had been. Zacchaeus had been more than a little dishonest, no doubt ; but Jesus never mentioned that. Simon the Pharisee could not forget how evil the woman had been who sobbed at the Master's feet ; but Jesus could only think of what God could make her in the future.

Even the evangelists found it hard to learn that lesson. In the Gospels they could not mention Judas without reminding us that it was he ' which also betrayed him.' If we knew all the circumstances, we might not be so hard even upon Judas. We ourselves think always of ' Doubting ' Thomas because the one story we have of him concerns the way he very naturally questioned the wonder of the Resurrection. Surely he did many more noble things about which we know nothing.

It is easy to pass a fellow in the quad and say to a friend, ' There's Bloggs, who lied about that broken test-tube last week.' Our Lord might have said, ' There's Bloggs, whose love for chemistry can make him help millions of suffering men and women.'

They tell a story in Wales about an inspector of schools who went round a junior class asking each boy what he was going to be when he grew up. One was going to be a doctor, another a plumber, a third a playwright. Then the inspector pointed at a fourth, ' And what are you going to be ' ? he asked. ' Please, sir,' said the boy, ' I'm going to be a man, sir.'

The friend who told me that story added that the trouble is that you can never be sure that a boy *will* become a man. If he goes with the crowd, he will become a sheep. If he is very stubborn, we shall call him a mule. He may become an ass, a pig, a rabbit, or even a rat!

But if you open your heart to Jesus Christ and make Him your Master and Lord, you will have a life of rich adventure and glorious service, and will proudly bear the name of Christian.

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## The Christian Year

PASSION SUNDAY

### A Transformed Sneer

BY THE REVEREND C. LESLIE MITTON, B.A., M.Th., Ph.D., BIRMINGHAM

'He saved others; himself he cannot save.'—Mt $27^{42}$.

The New Testament is full of affirmations about the significance of Jesus. Most of them come from men who knew and loved Him as Lord and Saviour. There are, however, a few such utterances, which now we can quote with gratitude as vehicles of Christian truth, which in the first place were spoken by His enemies as contemptuous sneers.

One such sneer was hurled at Him when, as a person already famous, He revisited Nazareth. His own townsfolk, jealous and resentful of one whom they had known as a boy in their midst, turned from Him, sneering: 'Is not this the carpenter?'—as though to point to His humble origin was to discredit all that He had become. Now we are grateful for that taunt. When ordinary people feel their insignificance amidst the movement of world events, they are tempted to think that God too must regard them as mere nothings. Then they remember that when God Himself came to this earth, it was to begin as one of themselves, a working man, with hands roughened by the use of hammer and saw.

A further sneer was directed against Him by the religious leaders of His people concerning the company He kept. To them it was clear that a good man would avoid evil company. Jesus, however, arguing that it was sick people who need the doctor, mixed freely with those regarded as irreligious. 'You can tell a man by the company he keeps,' says the proverb, and the Pharisees applied it to Jesus, calling Him in mockery 'the friend of publicans and sinners.' It was meant as biting insult; it has become a tribute of humble gratitude. For in our darkest moments of failure and need, when we think that the Holy God must be sick and tired of sinners like us, we can be reminded that the Son of God came to earth, not for the sake of self-satisfied and reputable people, but to be the Friend of sinners, and so even in our blackest despair, our Friend.

So, too, His enemies sneered at Him as He hung dying on the Cross. They had planned His destruction, but knowing something of His strange powers, felt uneasy about their power to achieve it. But now at last Roman nails secured His hands and feet, and Roman soldiers stood guard at the foot of the Cross. All danger of His escape seemed past, and their fierce hatred melts into scorn. 'Look,' they sneer, 'He saved others. He cannot save Himself.' But this taunt, too, has been transformed by the touch of Christ, and made to enshrine an enduring treasure.

'Himself he cannot save!' It was a good thing to be kind-hearted to others, of course, but surely it was only common sense to give your best endeavour to your own interests, and to spare for others only what was left over. But here is One so incredibly foolish that He squanders His strength for the sake of others, and then, when His very safety is in jeopardy, proves Himself weak and helpless. Could anyone imagine a more pathetic failure?

He cannot save Himself! Of course there could be no other explanation. No one would die like that, if he could do anything to stop it. Yet, as we look back, we know there is a better explanation. He could have saved Himself. For instance, He need never have faced His enemies in their stronghold at Jerusalem. Moreover, could He not even on the Cross have called on legions of angels? It is not that He could not, but that He would not, save Himself. We only partly understand it, but in some strange way by this complete obedience to His Father's will, He was putting into His Father's hand a weapon that God would be able to use all down the succeeding ages to break His way into the heart of sinful man. Such a weapon is the Cross, bringing man to repentance, comforting him with forgiveness, and leading him back home to God.

Even more significant, however, than the concluding sneer is the admission which leads up to it: 'He saved others'—and this on the lips of bitter enemies. They would not have conceded it, unless they knew it was common knowledge that it would be futile to deny. So having no alternative but to admit it, they use it cleverly to barb their malice, just as earlier, when unable to deny His power to heal, they had ascribed it to the prince of evil. No stronger testimony than this could be found to the power of Jesus to bring health to human bodies and minds. It gives us added confidence in believing the records of His saving power which His friends passed on for us in the Gospels. No fact

bout Jesus is more sure than this. Luke, escribing a scene of healing, adds : ' Power came orth from him, and healed them '—power, from Him to them, the blind, the lepers, the paralysed, he demented. Something life-giving spilled over rom His abundance to meet human need that ought His help.

It was equally available for moral diseases. A ard sinner to win from his sin was Zacchaeus, grown callous in an occupation which almost orced a man to be unprincipled, dishonest, and ruel. Normally he could chuckle over his roguery, vhen bluff and threat had extorted money that was ot his due, but with Jesus as a self-invited guest n his house he began to feel ashamed, till shame lrove him to repentance and reformation. Jesus cknowledged the fruits of his penitence with the vords : ' To-day has salvation come to this ouse.'

Jesus called this change in Zacchaeus ' salvation.' In its deepest sense, this word means a right relationship with God, which is established in human life through a right relationship with Jesus. But that relationship reveals itself in character and conduct. Zacchaeus, eager to become an honest, even a generous man, was saved. His new relationship with Jesus made it possible for him to begin to be something of what God meant him to be. That is always a real part of salvation. It begins here and now, and reaches out to its fulfilment in that life beyond death.

When Jesus died on the Cross, His enemies with relief, and His friends in dismay said : ' That is the end of Him.' But it wasn't. His friends came to know that the life-giving spirit, which they had known through that loved human form of Jesus of Nazareth was still a life-giving presence. Though no longer physically seen, He raised them up from their failure and despair, restoring their soul, making them into the nucleus of His Church, against which the gates of Hell should not prevail.

Moreover, this continuing power to save, they soon learned, was not merely for themselves, who had known Him in the flesh. Through them it could pass into the lives of others. At the gate of the Temple Peter was confronted with a beggar's bowl, as a poor cripple asked for a copper. Stopping he looked at the pitiable figure before him, and in an inspired moment said : ' I have no money that I can give you. But I have something. In the name of Jesus, rise and walk.' The man stood up, tried his feet, found them strong, and went leaping into the Temple.

So the disciples learned that the saving power of Jesus, so far from ending with His death, was rather set free of all limitations of time and space. What Jesus had done while on earth, He continued to do in His risen power. He still saved men, bringing them to peace with God, releasing in their lives healing powers, enabling them to become their true selves. That is why we call Him ' Saviour.'

It is all too easy for men to think of Jesus primarily as a moral standard to be lived up to, and to forget that He is also the ' Life-giving Spirit ' who can re-shape men's lives into the pattern God had planned for them. Whatever in our lives is defeating God's purposes He can remove. Impurity, jealousy, hatred, fear, worry, resentment, which often withstand our hardest endeavours to expel them, are the evil spirits which He can still cast out, when we offer them to Him, believing that He can deal with them. They are the enemies of God within us. He came to defeat the enemies of God and save human life from their power. It is part of His saving power to enable men to be what God meant them to be. He came to seek and to save. ' He died to be our Saviour.' He rose from the dead and lives for ever that His saving power shall at all times be available to our need and our faith.

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PALM SUNDAY

## The Law of Sacrifice

BY PRINCIPAL H. F. LOVELL COCKS, M.A., D.D., BRISTOL

' Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit. He that loveth his life loseth it ; and he that hateth his life in this world shall keep it unto life eternal.'—Jn $12^{24f.}$. (R.V.)

When Jesus entered Jerusalem on Palm Sunday there were certain Greeks who were anxious to meet Him. Their coming was to Jesus the signal that a new phase of His ministry was about to begin. The gospel that had been preached to Jews was now to be preached to Gentiles also. Jesus was greatly moved. ' The hour is come ! ' He exclaimed, ' the Son of man is to be glorified ! ' The Divine message of salvation is now to be sounded throughout the world and the Kingdom of heaven opened to all believers. May it not have been that Satan now made one last desperate effort to turn Jesus aside from the path of obedience ? Jesus at least had not been deceived by the tumultuous ' triumphal entry.' He knew that apart from a handful who followed Him His own people had rejected Him, and that before long even His disciples would forsake Him. Now, indeed, was the soul of Jesus troubled. Why not leave Jerusalem to its fate and make a new beginning

among God-fearing Greeks like these? Would not a mission to the Gentiles afford Him an honourable escape from the Cross and the prospect of a far greater harvest than He had been able to reap among the Jews? Jesus withstands the tempter. There is no honourable escape from the Cross. His gospel will, indeed, be carried to the Gentiles, but the success of that Gentile mission depends on His willingness to die. It is only by being 'lifted up from the earth' that He will draw all men unto Himself. He had been sent to His own people to bear witness of His Father's righteousness and love—and He must continue to bear that witness to the end. Through the shadows gathering around Him Jesus descries the beginning of His universal reign. But there is no evading Calvary. For the Cross is the appointed means of final victory. Not in spite of, but because of, His death the Son of man will be glorified. The grain of wheat, falling into the ground will die; but dying it will bear much fruit.

We have here more than a word of Jesus foretelling the mighty issue of His own sacrifice. As His next words clearly show, the Master believes that what holds good of Himself and His own death applies to His disciples too. 'He that loveth his life loseth it; and he that hateth his life shall keep it'—Jesus said this or something like this so often and with such emphasis that we may say that this principle of dying in order to live belongs to the very heart of His teaching. Again and again—and not only in this particular form of words—He stresses the necessity of self-sacrifice as the way of self-fulfilment. The gate into the Kingdom is a narrow one. The would-be disciple must be ready to forsake all for the sake of the Kingdom. Only those who bring their crosses with them—in expectation of persecution and a violent death—can hope to follow the Master. 'He that loveth his life loseth it; he that hateth his life shall keep it.'

'Loving' and 'hating' here—as elsewhere in the teaching of Jesus—refer not to our feelings but to our priorities. To 'love' our life is to put ourselves first. It is to be primarily concerned with our own safety, or our own comfort, or our own standing among men. To 'hate' our life does not mean that we care nothing for our safety, comfort, popularity, and the rest—but that these things wherever they come in our scale of priorities, never come first. What comes first is God's Kingdom—God's will and our obedience to it.

Self-preservation has been called Nature's first law. But self-preservation is primarily an instinctive thing. To 'love' one's own life is to elevate this instinctive impulse into a principle and a policy. Yet the principle is a principle not of life but of death: the policy makes not for progress but for stagnation. Even on the level of animal instinct, the survival of the species often depends not on the overmastering of the impulse to self-preservation by the impulse to self-sacrifice, as when a mother-bird risks her own life to save her chicks. And at the human level it is easy to see that a readiness to take risks is the condition of all satisfying living. Without it there would be little progress in science, few inventions, and no polar exploration, no mountaineering. We cannot even learn to swim without taking the plunge! The man of one talent in the parable failed because he 'loved' his life and refused to take the risk inseparable from the investment of the money that had been entrusted to him. On the other hand, the merchant seeking goodly pearls succeeded because, when at last he found what seemed to him the one incomparable pearl, he was prepared to back his judgment by selling all that he had and risking his entire fortune in order to buy it.

So far we have been talking as though we can avoid sacrifice if we choose. But that is not true. If we 'love' our lives and make 'safety first!' our motto, we only *seem* to avoid risk and loss. The truth is that there is no getting away from sacrifice. Everything has to be paid for in the end. The only thing that matters is whether what we get out of life is worth what we have to give for it. The man who 'loves' his life pays for his unadventurous, selfish ease by losing many opportunities of doing good to his neighbours and making the world a better place for his having lived in it. He forgoes the peace of mind that comes from a consciousness of duty well done. He runs the risk of losing the powers he refuses to employ. Above all, he condemns himself to loneliness. The man for whom self-preservation has become second nature may have acquaintances and hangers-on, but not friends. We can have real friends only so far as we are prepared to take the risks that are involved in loving people. For there is risk in every approach we make towards true love and friendship with our fellow-man. We risk a repulse, we risk disillusionment, we risk betrayal. Love takes such risks gladly and great is its reward. But your self-centred and selfish man shrinks from the risks of friendship and so misses the enrichment that it brings. Like the unplanted seed, he 'abideth by himself, alone.'

'He that hateth his life in this world.' What happens to him? Well, he is never bored, certainly. He lives dangerously, though, and he may pay the price. Is death the end of him? Let us ask that question of those Greeks who have come to see Jesus. They are not sure. They tell us that such a man will leave behind him a name and an example to inspire those who come after him. But who knows whether there be any other

immortality than this? Perhaps one of these Greeks will quote Euripides to us—

> But if any far-off state there be
> Dearer than life to mortality;
> The hand of the Dark hath hold thereof,
> And mist is under and mist above.
> And so we are sick for life, and cling
> On earth to this nameless and shining thing.
> For other life is a fountain sealed,
> And the deeps below us are unrevealed
> And we drift on legends for ever!
> (Euripides, *Hippolytus*, tr. G. Murray.)

We Christians do not drift on legends. We stand on the solid rock of the victory of Jesus Christ, who stooped to conquer, died to live, and who has given us a share in His abundant life. The life we live in Him, which begins here and is perfected hereafter, is more than everlasting. It has a richness of fulfilment that is beyond our present comprehension. 'I came that they may have life.' We cannot imagine the range and variety and wonder of that life. But we may believe the Master when He assures us that it is more than worth all the toil and risk and sacrifice of the way wherein He bids us follow Him.

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## Easter Day

### The Power of His Resurrection

By the Reverend John L. Kent, M.A., Glasgow

'The exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.'—Eph $1^{19f.}$.

When Paul uttered these words he was not on a rostrum proclaiming a doctrine; he was on his knees offering a prayer. He was pleading before God for his Ephesian friends. 'Grant them,' he was saying in effect, 'the gift of spiritual insight.' 'Make them to see.' It was Paul's prayer for the Christians of Ephesus but not for them alone. For his brothers in Philippi he was anxious and he offered the same petition for them that they might clearly discern the things that were vital. He was concerned for the Church at Colossae and again he besought for them the gift of spiritual insight.

And little wonder. Here were young churches, newly born, assailed by a paganism that threatened to divide their life, corrupt their faith and pervert their virtue. What defence could be thrown around them to give their young life a chance to grow? That was Paul's problem. But it is the concern of every minister with young Christians to guard, guide, and nourish in the faith.

Paul's answer is quite emphatic. No external protection would avail. The only safeguard for these children in the faith was the gift of spiritual insight. Let them see the landscape of the new world into which they had been born; let them discern the range and penetration of the love that had redeemed them; let them apprehend with heart and mind the grace that had called them out of darkness into light—that would secure, unite, and strengthen them in the face of the world's hostility.

This was true of Paul's converts; and it has always been true.

One would imagine that the supreme desire of men and women gripped by the love of God and surrendering to it would be to know it ever more fully. But it has not been so. All too easily men's allegiance has been diverted, their fellowship has been broken, their moral force weakened because they have not been fired with a burning desire to search out the vast expanses of the Kingdom. 'Make them to see.'

Now, says Paul, the point at which this spiritual insight receives its greatest illumination is the resurrection of Jesus. The clue to what has happened to you, so he tells his Ephesian friends, is to be found in the power that smote death impotent. Oh, that God would give you to see the exceeding greatness of His power to us-ward who believe.

For it is the Resurrection that changes what otherwise would be bitter tragedy into good news. Without His rising from the dead, all that Jesus was and said and did is vain and powerless to save. True, we would still have His matchless life, His surpassing wisdom, His heroic death; but, even had the story survived, it would be a tale of tragedy. The bravest, wisest, and most loving spirit that had ever inspired man had been snuffed out in the merciless cruelty of a Cross. But this is not the story—not tragedy but good news. God did not stand aloof; He stood in and vindicated Him. He declared Jesus to be His Son by raising Him from the dead. His power, that had been with Him all through, authenticating His word, illumining His life, and sustaining His dying love, burst forth in stupendous glory in His resurrection. And that power, Paul proclaims, is ours who believe.

That is good news. It signifies that *the goodness of Jesus is ours*. Without the Resurrection it is His secret and His only. His moral excellence and life of self-giving become a phenomenon. But if He was raised by the mighty act of God, then His moral energy can be transmitted to us and His character reproduced in us. 'I want to be like Jesus,' cried Kagawa, once the new life began to stir within him. 'God make me like Jesus.' And God could and did answer his prayer.

The goodness of Jesus and the power of God are by the Resurrection revealed to be one and the same. The mighty force that raised Jesus from the dead, when applied to human life, works out in the direction of the character of Jesus. His virtues it is seeking to produce in the sons of men. Behind all who have truly committed themselves to becoming like Jesus lies the Resurrection power of God. 'Don't you see it?' asks Paul. 'What a mighty power is available to us who believe!'

If the young churches of Paul's day needed this insight, no less do we. Far too many of us have given up the hope of having Christ's character reproduced in us. The sad plight of the world has intimidated us. Our own repeated failures have appalled us.

The tragedy is not that so many of us have abandoned these hopes but that we are reconciled to it. After all, we say to ourselves, Jesus was unique. Let us be sensible and realistic and content with what is within our powers.

Of course, there is truth in it. We are mortal men and in consequence limits are set to our moral attainments. But no man knows what these limits are. See these great men and women of Christian story. They believed, and a greater measure of Christlikeness was possible for them than they ever dreamed. 'Impossible?' said Richard Cobden when they scorned his attempts to have the Corn Laws repealed. 'Impossible? If that is all that is the matter, I move we go ahead.' Shame on us! On our knees and repeat Paul's prayer for ourselves! Let God's power in!

It is good news. It signifies that *the victory of Jesus is ours*. For there is this to be said for those of us who have lowered our standards—we have made a new assessment of the malignity of evil. We have marked its ravages in the world around us and have been humiliated by its destructive activity in ourselves. Ourselves! Pride, worldly ambition, craven cowardice, rank selfishness, fleshly desire—they are in us. How can we aspire to the goodness of Jesus whose souls are the haunt and habitation of such debased residents?

But surely this is just what the power of the Resurrection means. The evil that is resident in us all, good men as well as bad, crucified Jesus, but at the very moment when its victory seemed complete, its abject failure and defeat were sealed.

This is the mainspring of our hope. If we believe that God, summoning His mighty energy, is able to overcome sin and death, then the victory He wrought for Jesus is ours too. He has the capacity to turn our tragic defeats into glorious triumphs. Start with Peter and go through the thrilling record of the saints' achievements and you will see how true it is.

Believe it! Open your heart to His infinite power and it can happen to you!

It is good news. It signifies that *the presence of Jesus is ours*. For the power that liberated Jesus from the grip of death has enabled Him to be the unseen Companion of every man, in every place and for all time. Through Him the moral energy and reforming grace of God become the possession of us all.

This is no mere article of a creed; no pious sentiment. Unless the religious experience of His greatest servants is the product of overheated imagination and a sheer fantasy, nothing is more sure than the comradeship of the living Christ. 'The Gospels are not four,' says T. R. Glover, 'but ten thousand times ten thousand, and thousands of thousands, and the last word of every one of them is, "Lo, I am with you alway, even unto the end of the world."'

Wilbur Chapman, the great American evangelist, once encountered General Booth and asked him the secret of the great movement he had started and sustained. For reply, the General said, 'God asked and I gave Him all there was of me. . . . From the day that I got the poor of London on my heart, and a vision of what Christ could do for them, I made up my mind that God should have all there was of William Booth.'

'All there was of me.' If we give Him that, seeing what Christ can do, recognizing the greatness of God's power in Him, then His goodness, His victory, and His eternal presence are vouchsafed to us.

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## First Sunday after Easter

### What is my Duty?

By the Reverend Professor George Johnston, B.D., Ph.D., Emmanuel College, Toronto, Canada

'Owe no one anything, except to love one another; for he who loves his neighbour has fulfilled the law.'—Ro $13^{8}$ (R.S.V.).

1. The Toronto morning paper in its Saturday edition generally has articles of special interest and I was intrigued a little time ago by the headlines of a piece from Belfast, 'Beating the Customs now Ulster's favourite Pastime.' One of the stories told how a bus-load of ladies from an honoured Presbyterian congregation in Belfast was returning one evening from a trip to Dublin. 'Their bus was fairly bulging with contraband. Since it was too big a case for the border patrol alone, the ladies were driven, without their knowledge, to Police Headquarters in Belfast where they were compelled to disgorge their spoil!' Is this a true story? One must suppose that it is. In any case

we have all met people in many different countries who considered that it was right and proper to smuggle luxury goods under the noses of the Customs men.

It is most perplexing to see Christians of one type raising their church funds by Bingo games, while others refuse any method save direct donation ; church courts condemning the gambling and liquor fever, the members of their congregations in large numbers betting on the Derby and enjoying the neighbourhood cocktail parties without a qualm of conscience. What are we to make of it ? What is our duty ? Does it matter what we do as citizens or private individuals ?

2. It may be said that our age is peculiar in its moral confusion and is simply paying the price for all its scientific and psychological achievement. The late Bishop of Birmingham once suggested that ' those whose outlook has been transformed by the conclusions of modern biologists see, in selfishness and lust, by-products of instincts implanted to secure the continuance of the individual and the race.' Moral confusion is due to our growing pains. Leave man alone ; he'll be all right soon !

Make out a case like that ? Of course you could, to some extent ; but it won't do. We are not the first to realize the half-animal, half-angelic nature of man ; ages long since wrestled with the same problems of hate, fear, and lust, wine and women, and knew that much was wrong. If we know more about the psychological and somatic roots of sin, we have not thereby abolished it. Sin is as old as conscience, and mankind has always had a conscience.

No, our moral confusion is probably part and parcel of our contemporary alarm that the whole universe is meaningless ; that God is either a fiction or a useless bit of furniture. For the abolition of an eternal God means the abolition of values and sanctities that hold us responsible. Thoughtful atheists like Dr. Alex Comfort may think otherwise, and advise us to create our own values. Why should I ? Why should I do anything except what is in my own interest ? How can the multiplicity of self-interests in even one generation be harmonized ? All that can happen is that Right will become the will of the unscrupulous, the stronger, or it will be identified with the will of the State. Destroy God and social chaos results ; abandon that inward assurance we have of eternal right, and of values that demand our obedience, and the end for everyone, believer and unbeliever alike, is the worst form of totalitarian tyranny.

3. St. Paul would not agree that we have merely ' an inward assurance.' His argument in the early chapters of Romans is that man is inexcusable if he behaves immorally, for no one in his right mind need be ignorant of the power and divinity of God. How the Apostle would chuckle over Mr. Fred Hoyle's naïve cosmology : of hydrogen atoms ' created ' (if you please) by no one out of nothing, simply springing from nowhere to keep the universe a going concern ! Childish philosophy from a mathematician : any child can know, because he is still a child, that this amazing universe did not happen like Topsy. That is irrational. Moreover, in that child there is an inborn organ of judgment, a gift of the Creator. Let nobody mislead you into thinking that conscience is imposed by the family or the community ; it belongs with human reason. The ' seeing-eye ' dog is a very precious wonder, but it will never grow into a moral person. God who made you and me with this organ of discrimination, with angelic reason, is the source of duty, for He made us for His own purpose. In simple language : it is my duty to be what God intends me to be and to do what God wills me to do.

St. Paul, who could tell the Jew what a special obligation lay on him because he had the Mosaic Law to guide him, would also tell us Christians that we have similar obligations ; for we too honour the Law and yet more the prophets. And if you say that it is very difficult to keep the Law, Paul would heartily agree : he tried as diligently as he knew to do just that. ' I have been through it all myself,' he would answer : ' you need what I needed : a fresh revelation of God to your mind and heart and a fresh release of spiritual power that will enable you to do your duty. For you and I cannot achieve fulfilment, we can never be really good on our own. And these needs can be met, as I very well know, if only Jesus becomes Lord and Saviour of your life.'

4. From Jesus we learn that duty is spelled in one imperative, ' Love ! ' By loving our neighbours we fulfil every moral command, wrote St. Paul. And now, if you press me and insist that I come down to earth : what does loving mean ? Pacifism ? Letting others push one to the wall ? Why, the answer is that there are no ready-made rules about loving and no one to dictate to you : that is one reason why even Christians sometimes have to differ about morality in politics or economics. A man has to express love as he feels it, with all the wisdom and help he can find in the fellowship of the Body of Christ which is the Church and in his secret room of prayer where the Spirit of God hears and speaks in secret. Loving will surely involve behaving as Jesus did, but under the circumstances of our own life. There will be terrible meekness in it that must fight against slavery, injustice, hypocrisy, and exploitation of others. There will be realism in it so that

one must examine with care what it means to be a citizen of this land or that, the father of these children, the husband of this woman, the employer of these people, the member of this denomination or that church. For love bears on the total area of our daily life. St. Francis de Sales said: 'The Queen bee never takes wings without being surrounded by all her subjects; even so Love never enters the heart but it is sure to bring all other virtues in its train.'

What we shall find is that the submission of love is impossible for man until he knows himself to be still part animal, part angel, but destined in Christ to be fully God's son. Faith in Christ, conversion, commitment to Him as Lord, is a sacrifice; a surrender of the animal and merely natural elements in our nature, a penitent disavowal of our past lives without Christ's spirit; for we must die in order to live. We must kill the old self to let the new person grow. For then God in His gracious love towards us fills our emptiness and enables us with the Divine Spirit. Then our eyes are opened and our wills set free. Then it is our delight to will only what the Heavenly Father wills and to find 'in obedience all our joy.' That is genuine child-like life. When I was a child and a foolish youth, I may often have thought that the children's hymn,

> Saviour, teach me, day by day,
> Love's sweet lesson to obey

was pretty childish and weak-kneed. I know better now. Is there any peace for us or any achievement except we become as little children, who find through Christ that Love most surely lays upon us its own burdens, its own demands, aye, and all its joys?

# Recent Foreign Theology

**Köhler's Old Testament Theology.** For nearly two decades Köhler's excellent treatment of Old Testament theology has been highly valued for its succinct survey of the material and for its general balance. That it has now appeared in a third edition[1] is the best evidence of the usefulness it has been found to have, and an English edition would be a boon to students here. This edition has been revised throughout, though there has been no major change. Account has been taken of recent literature, but substantially this is still the same work that has been used with profit for so long. It leaves for a history of Hebrew religion the study of ancient practices which were carried into Israelite religion for a time and then fell away, and concerns itself with the systematic study of all that was of the essence of Old Testament religion. That the author's eye is towards the New Testament is indicated clearly in the termination of his book. For he ends with the study of the Suffering Servant, and observes: 'Here the theology of the Old Testament ends. In the New Testament we find the question: "Understandest thou what thou readest?"'

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**The Apocalypse.** Few books of the Bible are so much studied by one type of reader and so much ignored by others, save for a few familiar and moving passages, as the Book of Revelation. Many have given it an anti-papal interpretation, and even Newman in his Anglican days thought the Pope was Antichrist. By Roman Catholics it was largely ignored in the nineteenth century, and it is stated in the volume now under review that scarcely a German Catholic commentary on the Book appeared in the whole century, with the exception of two. That is now changed, and the more objective study of the Book is common with both Protestant and Catholic. About ten years ago a Catholic commentary on this Book by P. Ketter appeared in Herder's *Bibelkommentar*, and this has now been reissued unchanged,[2] the author having died in the meantime. It maintains the Johannine authorship by the disciple John, and ascribes the book to A.D. 95–96. It rejects a mythological or historical interpretation for a supra-historical exposition. Perhaps naturally it frequently dismisses the fanatical interpretations of the *Schwärmer* and the chiliasts, and is more concerned to write a commentary that shall be religiously profitable than to find here a blue print of the ages. It interprets the Book in the light of the historical circumstances out of which it arose, but throughout avoids a literalistic interpretation. This is wise, especially in view of the dismal history of the succession of such interpretations and their fate. Beneath all its bizarre figures this Book proclaims religious truths, and though its admission to the Canon was not unchallenged, it has an enduring message.

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**Christ and Asclepius.** A little book of greater importance than its size would suggest is devoted to the subject of the beginnings of the opposition of Christians to the cult of Asclepius, and is written

[1] *Theologie des Alten Testaments* [1953]. Mohr, Tübingen.

[2] *Die Apokalypse* [1953]. (*Die Heilige Schrift für das Leben erklärt*, XVI 2.) Herder, Freiburg; DM 15, in cloth.

by Professor K. H. Rengstorf, of Münster.[1] The centre of the cult was Pergamum, where the shrine of Asclepius was built in the time of Antoninus Pius. But Professor Rengstorf thinks the cult is older than this shrine, and he finds in the Johannine writings much which may have had a polemical purpose in relation to it. Indeed he finds in these writings the beginnings of Christian polemic against it. He then maintains that this provides new evidence for the view that the Johannine writings came from Asia Minor—a view which has been lately rejected in some quarters—and supports the traditional view that they were from the pen of a Jewish Christian and not from a Syrian convert from paganism, as has been maintained by Hirsch.

**Introduction to the Old Testament.** An excellent book on *The Formation of the Old Testament* has been written by Dr. Curt Kuhl, a German parish clergyman whose scholarly articles are well known.[2] After a preliminary discussion of the authority, transmission, Canon and literary genres of the Old Testament, the author proceeds to the introduction to the individual books of the Bible, with an appendix on the Apocrypha. In general he adopts the critically orthodox positions, and in the course of his work does not discuss the many recent challenges to those positions at various points. At the end of the volume his footnotes are assembled, and here the reader will find abundant references to recent literature. On the Servant Songs of Deutero-Isaiah the author favours the view that the Servant is Deutero-Isaiah and that the fourth Song is by a disciple, while on the chronological question of Ezra-Nehemiah he shares the view that Nehemiah preceded Ezra, but that both belonged to the reign of Artaxerxes I. The book may be warmly commended.

**Footpaths through the Old Testament.** Professor M. A. Beek, of Amsterdam, has an excellent gift of popularization, which he has used to good purpose in a survey of the Old Testament for Dutch readers.[3] Attractively written and well illustrated this book rests on sound and up-to-date scholarship, but is entirely unencumbered with documentation. It is not a history of Israel, though it deals with many of the moments of history; it is not an introduction to the books of the Old Testament, though it includes much that belongs to such an introduction. It has eighty-six sections, each dealing with some salient part of the Old Testament record. It is selective, but well chosen, and the reader who studies this book will have a good knowledge of the contents of the Old Testament, and a reliable understanding of the meaning of it all.

**'Beginning at Moses.'** The late Professor B. Holwerda, of Kampen, belonged to one of the youngest and most conservative of the Dutch denominations. He was a man of singular charm and charity, and I knew him as a very gracious host. His private library was remarkably large for a man of his years, and included the works of men of all schools. When he died at a very early age his Church lost a scholar, and I a friend. He had published very little, but a posthumous volume has now appeared, containing four studies of which part had been published during his lifetime, bearing the title '*Beginning at Moses.*'[4] The most important of these studies deals with the priest-king in the Old Testament, and particularly with Ps 110 and Zech 6, and with some of the inter-testamental literature. The author denies that the priest-king was a feature of Israel's life, but argues that the figure belonged to the messianic hope. The first study, on 'The place which the Lord shall choose,' is directed against the critical view of the Book of Deuteronomy. The remaining studies are on the exegesis of Am $3^{3-8}$ and on *Heilsgeschichte* (in Dutch *Heilshistorie*) in preaching.

H. H. Rowley
*Manchester University*

[1] *Die Anfänge der Auseinandersetzung zwischen Christusglaube und Asklepiosfrömmigkeit* [1953]. Aschendorff, Münster.

[2] *Die Entstehung des Alten Testaments* (Sammlung Dalp) [1953]. Francke, Bern; Swiss Fr. 10.80.

[3] *Wegen en Voetsporen van het Oude Testament* [1953] W. Gaade, Delft; Fr. 9.50.

[4] . . . *Begonnen hebbende van Mozes* . . . [1953] Littooij, Terneuzen.

# Entre Nous

**The Ten Commandments**

There are two ways in which a choir may sing. It may sing with absolute technical perfection; or it may be that the performance has technical imperfections, but none the less possesses that indefinable quality of verve; and the vital, if imperfect performance, is always more moving than the performance of cold and flawless perfection. It is the same with books. There are some books which one could not criticize if one tried; there are others which may have faults, but which possess an urge and a sweep and an energy which make them an inspiration. Such is *Smoke on the Mountain: An Interpretation of the Ten Commandments in terms of To-day*, by Miss Joy Davidman, with a Foreword by C. S. Lewis (Hodder and Stoughton; 7s. 6d. net). Miss Davidman has had a varied career. She has been

a teacher of English Literature; she is a distinguished poet; she has been a screen writer for Metro-Goldwyn-Mayer; she was for a time a convert to Communism; and she is the daughter of Jewish rationalist parents.

She has a hatred for the religious writers who believed 'that thought should be clothed in pure wool.' That certainly cannot be said of her. She writes with steel and fire and sometimes vitriol. On the First Commandment she writes: 'Greatest among the false gods are these: Sex, the State, Science and Society.' On the Second Commandment she writes: 'What shape is an idol? Need it be a man shape or a beast shape? May it not be any possible shape men can devise—anything from a dynamo to a mink coat—as long as you look to it for your salvation?' She has a penetrating passage on how the Church can become an idol. A person wants a television set to keep up with the neighbours. Public spirit comes in, and he wants a television set for the teen-agers' club. But the Church moves men to do that kind of thing, so this person enters the Church as the mainspring of social service. But this person comes to see that the Church is a good thing in itself. Then he concentrates on a better building, a more melodious organ, a better salary for the minister, more money for foreign missions. The Church has become an idol. 'To put it bluntly, I have forgotten that the Church itself is not God.'

On the Sixth Commandment she says: 'No previous age has ever equalled our horror of killing, but then, no previous age ever killed so much.' On the Eighth Commandment she writes: 'The thief is not only he who steals my purse, but also he who steals my trade; and he who underpays me, and he who overcharges me; and he who taxes me for his own advantage instead of mine; and he who sells me trash instead of honest goods. The ultimate form of theft, undoubtedly, is slave-holding, which denies a man even the ownership of his own body.' On the Ninth Commandment she writes: 'Let us make note of the hypocrite; we shall meet him again, every last one of us, any time we care to look in the mirror.'

This book is like a gale of clean wind from the open spaces. If it does nothing else it demonstrates beyond all possible doubt that the Ten Commandments are the most relevant document in the world to-day. WILLIAM BARCLAY

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### Edward Woods

In January, 1953, just a fortnight after he returned to England from a hard two months' mission in Malaya, Edward Sydney Woods, ninety-fourth Bishop of Lichfield, died. We have no full scale 'life' yet, but a charming slim scarlet-bound volume (paper boards) has been published by Messrs. Gollancz—*Edward Sydney Woods* (7s. 6d. net). It contains some twenty appreciations from his friends, collected by his daughter, Mrs. Reynolds Stone. A volume of this nature might well be dull, but this one gives a vivid and at the same time a candid picture of the greatly loved Bishop.

One appreciation is that of Dr. Woods' son, the Bishop of Middleton. He says frankly that his father was no theologian. What interested him was the application of the Faith to everyday life. 'He was not at all the conventional director of souls, but he was guide and counsellor to an enormous circle of friends who were trying to make the same application of their religion to daily life.'

The 'religion which sustained and permeated Edward Woods' entire life was in essence a quite simple evangelical faith—"We love, because He first loved us."'

The Bishop of Middleton speaking of his father's death says that 'he never (so far as I know) read with any seriousness the writings of the great Continental spiritual directors. His spiritual guide was Bunyan's *Pilgrim's Progress*, from which he was hardly ever separated. . . . It was naturally for Bunyan that he asked when he was dying, and it must be read from the precious copy which had been specially bound and given by the Queen Mother. For twenty-four hours, almost without a stop, we read it to him. . . . "Read the bits I don't know by heart," he said. "It's more interesting." He did not discuss his dying. Bunyan said all that was needed to be said. . . "And with that Christian brake out with a loud voice, Oh I see him again! and he tells me, When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. . . . Thus they got over."'

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### New Series

A series on *Important New Testament Hypotheses Reconsidered* will start soon. Further details will be given shortly.

In May the first article in the series *Some Archaeological Sites and the Old Testament* will appear. Among the contributors in this series, which will deal with the significance of the sites for the Biblical student, will be Mr. J. M. Allegro (Qumrân), the Rev. John Gray (Ras Shamra), and the Rev. J. N. Schofield (Mari and Nuzu Sites). Mr. Cyril Gadd's background article on 'The Mari Letters' which begins this month will finish in the April number and be followed by Mr. Schofield's article on the Biblical significance of the site.

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THE EXPOSITORY TIMES

## Notes of Recent Exposition

THE Christian cause plainly stands to gain greatly if members of University teaching staffs are sympathetic, and if undergraduates are effectively brought within the influence of Christian teaching. Opinions vary, however, as to how this end may best be achieved. Are the normal University courses in the liberal Arts, in Science, Medicine, Law, or Engineering to be regarded as secular disciplines, where the appearance of religious teaching would be an intrusion? Or should each subject of study be a means of communicating truth to which religious belief is not irrelevant and in which the spiritual insight of teachers and students may affect the enterprise in which they are engaged? Acceptance of the first of these views implies that religious influence must be exercised mainly through personal contacts, the activities of undergraduate societies, the worship of the College Chapel or the work of University chaplains. The alternative approach would go much further in trying to make an explicit place for the interests of religion within the various available curricula.

In *Christian Faith and Higher Education*[1] Professor Nels F. S. FERRÉ brings philosophical insight, a wide knowledge of education and profound religious experience to the development of the second of these points of view. Thus he declares that every Christian teacher must aim at securing acceptance of God's will above all else 'even though his specific commitment is to the teaching, with integrity and competence, of a special area of truth. He who teaches merely chemistry is not a Christian teacher; the chemistry professor, by his very being and total stance, makes people conscious of the deeper reverence and the holier reality.' This is not merely to stress the personal influence of a Christian teacher, for Dr. FERRÉ devotes three chapters to a discussion of the significance of religion for Natural Science and the Social Sciences, for History, Art, and Literature, and for Philosophy. What is really involved is the enormously difficult enterprise of securing, in the first place, a teaching staff able to combine academic and technical distinction with Christian faith. Beyond this the same principle should extend to the administrative departments. 'The administrator should first of all be Christian, motivated by high religion and a holy zeal for truth.' To complete the ideal picture the maintenance staff should also be selected 'with a view to Christian character and efficiency.' The result will be the building up of a Christian community within which the student will not only be trained in the subjects of his academic study, but will also be nurtured in a genuinely religious atmosphere.

The difficulties of applying such principles, even in the American setting, are recognized by Dr. FERRÉ when he distinguishes between three main types of college. The fundamentalist institution does not commend itself to him. It is often educationally weak as well as reactionary in religious outlook. 'Kindergarten or backwoods religion cannot cope with the growth of modern knowledge.' The secular university, while often hospitable to religion, does not provide adequate opportunity for a true Christian community. There remain the 'Christian' Colleges, sometimes Church supported, none totally Christian, yet providing at least the framework for the kind of higher education which Dr. FERRÉ would wish to see integrated with Christian teaching. The centrality of 'theology' in such education might thus be demonstrated in practice in a confessedly Christian College in spite of the difficulties in a similar proposal for a secular University felt by such a writer as Sir Walter Moberly, to whose 'The Crisis in the University' sympathetic reference is several times made by Dr. FERRÉ.

The pattern of genuinely Christian education, it is here maintained, will be different from any secular methods of teaching because it is based on insight into God's own way of teaching, which we do well to follow. For many readers the most intriguing part of Dr. FERRÉ's treatment will be the chapters on God as Educator and on Learning from God. Our educational methods will depend ultimately on our view of the whole cosmic process.

[1] Harper Brothers; $3.00.

Is it simply a patchwork or an experiment? Is it not rather 'God's patient preparation for the teaching situation' in which He may educate His children in the truth? His methods are indirect and vicarious, working through concrete situations and the guidance of prophetic souls. He affords seemingly unlimited freedom, and yet maintains a discipline awe-inspiring in its severity. He claims decision on great issues and nurtures the spiritual growth of the committed life within the community of the Christian faith. He educates the many always through the influence and example of the few. It may seem something of an anti-climax to apply these principles in class-room and laboratory; to case methods of teaching and group discussions; to questions of credits and diplomas and degree examinations; to academic discipline and methods of selecting candidates for training. But if we agree with Dr. FERRÉ that our failures in education are due to our unwillingness to adopt God's ways of teaching, then we must be ready to carry these principles into practice. This, at least, is to some extent possible for the individual Christian teacher, even if the achievement of a fully Christian University or College, with its ideal of community life, remains, as Dr. FERRÉ admits, as yet unknown in our experience.

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The life and work of great Biblical scholars have a romance and an inspiration which transcend all national barriers. It is therefore with the keenest interest that we open a small book entitled *Early Christianity: The Purpose of Acts and Other Papers*, by the late Burton Scott EASTON, edited appropriately by Professor F. C. Grant, and prefaced by a short account of Dr. EASTON's life and work.[1] B. S. EASTON is well known in Great Britain, especially as the author of several books of outstanding interest—his 'Commentary on St. Luke,' 'The Gospel Before the Gospels,' 'Christ in the Gospels,' and 'The Apostolic Tradition of Hippolytus.' These writings, together with his 'Commentary on the Pastoral Epistles,' are only a few among Dr. EASTON's many works, not to speak of numerous articles which he contributed to the 'Anglican Theological Review,' of which he was editor along with others for over thirty years. In all lands in which Biblical studies are pursued, Dr. EASTON has left an abiding reputation for wide learning, patient and accurate industry, and sound judgment on disputed questions.

Born in 1877, of New England stock, Dr. EASTON was first a teacher of mathematics. Subsequently, after ordination in the Anglican Church, he began his life work as a teacher of the New Testament, first at Nashotah House in Wisconsin, then at Western Theological Seminary in Chicago, and, from 1919–1948, at the General Theological Seminary, New York City. Even after his retirement he was most eager to continue lecturing, and insisted more than once that unless he could lecture there was no point in his living longer. He died on 7th March, 1950.

[1] S.P.C.K.; 12s. 6d. net.

Professor Grant thinks that it was fortunate for Dr. EASTON's theological thinking and Scriptural exegesis that he received so early a training in pure mathematics. 'The utter clarity of his thought, the conciseness and compactness of its expression, the unhesitating, even eager, approach to fresh problems, the refusal to guess at answers, the frank willingness to recognize some problems as insoluble for lack of evidence or in the absence of certain of their essential factors—all this was quite probably to some extent a consequence of his early years devoted to the study and teaching of mathematics.' This discipline, said to be especially beneficial for the study of Hebrew, is apparently advantageous to Biblical studies in general.

Of particular interest is Professor Grant's account of Dr. EASTON's home, and, connected therewith, his relationships with his students. 'It was a home filled with intellectual and spiritual vitality, a home of scholarship and learning, but also a home of earnest piety and devotion—a little bit like an old-fashioned German professor's home, but with more good humour, vivacity, and informality.' The account is so attractive and so deeply suggestive that a further quotation, even if a little lengthy, may be permitted.

'The light from the green-shaded study lamp could be seen all the way to the cloister, and many a night it burned until one or two. A student venturing to call on a week-day evening might find Dr. EASTON deep in some problem of the New Testament text. On a large sheet of paper he had copied out in full every significant variant reading of the passage to be found in manuscripts, versions, and patristic quotations; and there he sat pondering the problem of their interrelations, as he might have faced a problem on calculus or spherical trigonometry. Or the visitor might have a volume of Loisy's *Les Evangiles Synoptiques* thrust into his hands with the command, "Read this paragraph, and tell me what is wrong with it"! Or he might be encouraged to take home with him and study Johannes Weiss's *Aelteste Evangelium*, which Dr. EASTON had just finished—not reading, but "working through," with tiny circles enclosing each page number as its gist had been transferred to his notes. Or the visitor, as the chiefest privilege of all, might be permitted to look into

those notes: the briefest, most compact précis of commentaries and introductions, articles in journals, grammars, lexicons. Here, in the wide, but never wide enough, margins of an octavo Greek New Testament edited by Eberhard Nestle (the Württemberg Bible Society edition) was compressed the quintessence of volume after volume of exegesis.'

Dr. Easton's American students are not his only debtors. Many British students know that they kept a steady balance when Form Criticism presented its challenge to them, and were able to appreciate its merits as well as see its shortcomings, because they pondered Dr. Easton's criticisms as well as his more positive contributions. One golden sentence stands out in his 'Gospel Before the Gospels': 'The primary historic value of the Synoptists is not for their own age but for the tradition of the teachings of Jesus.' It was an opinion based on full and fearless study.

# The Mari Letters—*continued*

By Cyril J. Gadd, British Museum

The new legitimate occupant of the throne at Mari was Zimri-Lim—principal character and principal collector of the Letters, contemporary, ally, correspondent, adviser, and finally (for unknown reasons) victim of the celebrated Hammurabi of Babylon. It is during the reign of this prince that the letters illustrate most vividly the condition of Western Asia. The death of the great Samsi-Adad left the hegemony open; Ishme-Dagan his son, now king of Assyria, was evidently not the man to hold what his father had grasped, and there were several candidates. A remarkably outspoken, even cynical, pronouncement upon the possible claimants is already famous. It was made by an agent of Mari before a convention of shaykhs invited to a feast, where their support was canvassed on behalf of Zimri-Lim. 'There is no king,' declared the bold orator, 'really powerful in himself. Some ten or fifteen kings go with Hammurabi of Babylon, as many with Rim-Sin of Larsa, as many with Ibal-pi-el of Eshnunna, as many with Amut-pi-el of Qatanum, and twenty with Iarim-Lim of Iamkhad (Aleppo).' Hammurabi, thus dismissed as not even *primus inter pares* shortly before, did at length triumph over his rivals in Larsa, Eshnunna, even over Mari itself, but we know little of his relations with the more formidable rival in Syria. Yet it is certain that the kingdom of Aleppo was flourishing long after this; and the Mari Letters have thus, at least by implication, contributed to demolish the idea once held by historians concerning the bounds of Hammurabi's rule. That it ever extended up the Euphrates much farther than the territory of Mari is unlikely.

It is not possible to reconstruct from undated letters the constant shifts of diplomacy and war between these competing 'powers,' but one after another illustrates the process with ever-changing aspects. Not a few pass between the kings themselves, but, as is natural in the archives of one state, more are preserved from ambassadors and spies (they are scarcely distinguishable) whom the king of Mari maintained at the Courts of his 'brothers.' One of the chief attractions of these is the ample view they afford not only of contemporary life and thought, but of personalities like Hammurabi himself. The Marian envoys at Babylon boasted of the confidential footing they had attained with the king, reported his doings, and explained, perhaps with some over-confidence, what they affirmed to be his policy: 'when any affair is being revolved in the mind of Hammurabi he sends for me and I go to him wherever he is residing. Any affair which is being revolved in his mind he talks (about it) to me, and all the principal affairs that he talks about I am continually writing to my lord' (*i.e.*, to Zimri-Lim). These affairs were generally army operations and transport, movement of troops and supplies to and from allies of to-day, who were as like to be enemies to-morrow. In these transactions Hammurabi took a leading part, and many glimpses are caught of him as an organizer and strategist. Before his final struggle with Rim-Sin of Larsa the two had been in alliance, but one Letter reports an excuse of Rim-Sin which betrays the little trust subsisting between them—the message was brought by 'four men riding on donkeys, men of Larsa,' who made no difficulty about divulging their errand to the agent of Mari. Later, the war with Larsa is imminent and Hammurabi sends to Zimri-Lim for reinforcements: 'I am about to appear (on the battlefield) with Rim-Sin, king of Larsa, and the governor of Eshnunna has taken his stand with

me ; now send troops so that I may achieve that purpose.' Other enterprises were shared by the two ; one of their failures was to intercept a hostile force with a contingent of heavy infantry. Hammurabi himself was obliged to admit 'that contingent has returned empty, and the enemy's march keeps going on . . . so now let a light force go and intercept the enemy's march.' The outcome of this order was a combined expedition of three hundred men each from Mari and Babylon, whose operations were to be guided by the science of two diviners, one from each city, who marched before their men. Of another military undertaking which the cities shared we do not learn the outcome : Hammurabi informs a minister at Mari, 'I have sent some heavy infantry to Zimri-Lim. As you know, the way which those troops have to go is long,' but their objective was the city of Razama, besieged by enemies, which the allies sought to relieve ; 'keep on sending me news,' continues Hammurabi, 'of Razama, and news of the hostile forces besieging Razama. Let your news come to me continually.' It was an anxious moment, for Hammurabi was writing at the same time in almost identical terms to another informant. Considerable resources were often at stake, as when the king of Babylon was asked for ten thousand men, and naturally demurred at this until the plans of the enemy were clearer, but he was not unprepared to hazard even such forces. A correspondent writes, 'four days before I have sent you this tablet ten thousand troops of Babylon passed through from Sippar.' There is a glimpse of the composition of such forces, when Samsi-Adad wanted a body of sentries for the palace ; one company of two hundred to be 'sons of gentlemen' and another to be constituted of 'common soldiers,' the latter to be fairly provided for in the palace, the 'gentlemen' to be received in the private houses of the town. It is in the midst of such affairs that Hammurabi is generally seen, conferring with ambassadors, reviewing troops, complaining of his allies' support, sometimes excusing his own, and once standing upon his dignity after an embarrassing scene with some touchy envoys who thought they were not accorded due honours, and made a great fuss.

From one side or the other of these shifting alliances comes into the Letters much military detail concerning the raising and employment of armies in the field. Of actual battle-tactics, indeed, there is nothing to be learned, but siege-warfare is often mentioned with details which show, at least, that the Amorite princes commanded all the resources later illustrated by the Assyrian sculptures. If the town was not to be captured at a first assault, a regular siege was begun by digging a trench about the walls. The besieged were not thus cut off from all intelligence with their friends, for they made use of fire-signals, doubtless according to an arranged code. When two forces faced each other across the Euphrates, where each had fortified a village on his own side, the enemy (of the correspondent) seeing the hostile forces rapidly increasing, 'raised a fire, and all the villages on the other bank answered him,' so that a strong garrison was soon concentrated in the brick fortress opposite, and the writer thought better of attacking it. But to capture a stronghold the walls had to be either breached or crossed. No ballistic weapons seem to have been known (nor were they to the Assyrians), but two other siege engines are named in the Letters, the 'tower' from which missiles could command the defenders, and the battering-ram to break through or shake down the structure of the walls, its effect often furthered by mining under the foundations. Ishme-Dagan, the warlike brother, describes his capture of cities with these engines, which achieved his purpose, once in seven and once in eight days. But more often the massive ramparts were proof against these shocks, and the only resource was to cross over them by assault up a bank of earth (ladders are never mentioned). Ishme-Dagan, as his father related with unsparing zeal to the sluggish brother, had captured the town of Nilimmar, 'so long as the earth had not reached up to the head of the city(-wall) he did not capture the city, but after the earth had reached the head of the city he captured that city ; Ishme-Dagan is well, the troops are well.' This was already known as the classic age of military engineering, and the construction of ramps for the overpassing of walls was the subject of exact calculation, of volume, distance, man-days, and the like, which professed to regard the fall of strongholds as a mere matter of computation. More singular to our thought is the parallel importance of another kind of military experts, the adepts in divination by the entrails of sacrificed victims. These accompanied most armies and contingents, and their opinions had usually decisive weight for or against the undertaking of a march or battle. They, as well as the engineers, could reckon the time in which a city must capitulate or a battle be fought. There was no lack of practitioners in this honoured calling although the training was arduous and the risks considerable, yet it seems there had to be a local expert officially appointed in every important place ; in spite of which a superior adept, reporting to his lord, announces his plan to take the omens for each centre in the kingdom, and recommends himself by tacking a sample of his art (with a favourable significance) to the end of his letter. In a matter of such weight it would not do for the princes

themselves to be wholly unversed, and we therefore hear of 'oracles' being sent by messenger from one to the other, with interpretations. This may indeed refer only to written technical summaries of the evidence, but from the language of Ishme-Dagan, writing to his brother, it might seem that the organs themselves were thus bandied about. At least it is clear that the pretentious 'science' of the 'seers' lent itself to sufficient equivocation, for the writer of that letter scouts the gloomy forebodings of his junior, and confidently assures him 'there is nothing whatever to worry about.'

While professors of this master art concerned themselves mostly with affairs of State and war—although they could condescend to forecasting the best three days for the barley-harvest, or the recovery from sickness of a favourite in the harim—there was another channel of divine manifestation in the 'prophets' or ecstatics, who seem to have been sometimes inspired dreamers. Occasionally their messages also were directed to the highest quarters, and one of the most interesting Letters illumines with a very curious light some ancient conceptions of religion and statecraft. While Zimri-Lim was absent on a campaign against the 'Benjaminites' an official wrote a report upon the following strange occurrence: a certain humble person told him that, in a dream, he seemed to be entering the city of Terqa. As soon as he got there he went to offer a prayer in the temple of the god Dagan, when suddenly the god began to speak. First he asked, were the 'Benjaminites' on good terms with the king? Being answered no, he kept silence until the man was leaving the presence, when he suddenly resumed, 'Why are not messengers of Zimri-Lim before me constantly, to set forth his affairs in detail? If they had done so, many days ago I should have delivered the shaykhs of the "Benjaminites" into the hands of Zimri-Lim. Now go therefore, I send you to give this message to Zimri-Lim,' and this was, that if the king would send messengers and keep the god informed of all his business, he, Dagan, would capture the shaykhs and bring them into submission. 'That,' adds the writer, 'is what this man saw in a dream.' The Semitic intimacy of relation between man and god is touchingly illustrated in this episode, so significant in the history of ideas concerning divine communications, and of prophecy itself. There was nothing exceptional in this message from the god; at another time he sent, again through a dreamer, as it seems, a command on no account to neglect a sacrifice to the dead, appointed for the fourteenth of the next month.

As is natural, the Letters have innumerable points of cultural interest, occurring constantly among the discussion of miscellaneous subjects. There is something about the position of women: a whole volume of Letters from these is said to be in preparation, but meantime several are eloquent enough. A sister of Zimri-Lim defends herself against slander and begs to be granted a supplement to her flock of sheep. Another, calling herself 'mistress of the land,' bids the king not to take it ill that she has not sent what he wanted because no asses were on hand, 'if there be any asses in your dwelling I will have brought to you the best of mine and anything that is in your dwelling.' But other Letters are sadder, perhaps from discarded favourites: 'How long am I to tarry at Nakhur? Peace is established and the road is free. Let my lord write for them to take me back, that I may see my lord's face. . . . Now do, my lord, send me an answer,' or again, 'Since the day when I left my lord I have been in need of food and fuel, and the future is more dark than the past. Let my lord write for them to bring me back; I am sick at heart more than ever before.' These suffering frailties are in sharp and timeless contrast with an Amazonian character in the news passing at that time, a certain 'woman of Nawar' who was in command of ten thousand wild Gutian mountaineers in a reported raid, 'their faces are set towards Larsa.' A provincial governor wrote twice to the king, first to say he has received favourable omens for the health of a court lady, Kunshimatum, but later he behoved to admit that she had been ill for four days, and the complaint was serious, he thought. About physicians not a little is heard. Kings sent to each other for noted healers to attend themselves or their servants, just as they sent for musicians or cooks. One of these doctors was declared to be in possession of a sovereign remedy, and a king who owed him a complete cure sent his personal physician to learn its use. Another was highly recommended as a very capable fellow, who should on no account be lost to sight. However, their patients were not always royal, for a garrison commander sent to ask for 'a doctor and a mason. The city-wall is falling down and there is none to rebuild it; now if a stone injures a man there is no doctor (to tend him).' One of these had taken to evil courses in the company of five cooks, and had run away from Assyria to gay Mari. The stern old Samsi-Adad demanded their return under guard and in irons, declaring 'they came to you only for the ale-wife's house and for merrymaking.' The deceptive recovery of a sufferer from an unnamed disease gave rise to a very sensational affair—a son fell sick and sent for his father, who came and attended him for ten days until he seemed recovered. The father was preparing to travel to another town but on that day the son attacked him and cut his

throat. At the same time the writer was resting in the house, when the madman entered his room, and thinking him asleep was about to murder him also; but the intended victim leapt up, seized him, and put him in confinement. An epidemic was doubtless thought to be beyond human skill, for a harassed administrator had to report that, in a certain district under his charge 'a god has set his hand to consume oxen and men, and two or three men die every day.'

Architects were in frequent demand, one being wanted to work on Samsi-Adad's palace—'why is he there with you? Why is he idle? . . . send him to Shubat-Enlil, and on no account shall he be taken away from here.' Others were not so easily able to command skilled service; an officer arriving at a provincial town found part of the wall in ruins, and there was not an architect in the district. There used to be one, but he has 'long since passed away, and even when the fellow was alive and well he couldn't build a thing.' Another was sent, but he too left after finishing one job and went back to the capital; so now let the king give an order to 'send me an architect whose intelligence is bright.' Carpenters were needed for building boats, but especially chariots and wagons, and Mari had a reputation for them, 'there are complaints (here in Assyria),' writes Ishme-Dagan, 'about the palace transport. The Mari wagons are better than those of (my) country, (so) let a Marian wagon-wright be sent to me' in exchange for a local artisan. Transport indeed dominates these Letters, in which the key-word is 'send'—letters, persons, and commodities—but nevertheless the means of transport were primitive. Heavy burdens could be carried only by boats, drifting and oaring downstream and having to be towed up, but land conveyance was almost entirely by asses, and when these failed there was no means of despatch. No use was made of horses for burdens, camels were yet unknown, and wheeled traffic seems to have been merely local, except for the chariots in which great persons travelled long distances, as when Samsi-Adad announced to his (doubtless apprehensive) son that he was about to visit him, by a journey which he marked out ahead with daunting efficiency in five stages. Wheeled transport was found necessary even by less august persons, for an official is found applying for a new chariot to facilitate his 'going here and there' through the country and the hills, his old chariot having got 'broken in the middle' through this arduous service, and the civil service tradition was firmly established by another, who wrote in for a subsistence grant, and was suavely answered by a superior, 'whenever you are residing in the provinces, your master will furnish your subsistence.'

The persons and things asked for and despatched are often, as befits the rank of the writers, ministers or materials of royal luxury. Doctors, musicians, singers, cooks, craftsmen, maids, as well as military officers are constantly in request, and still more varied are the commodities supplied from one ruler to another. Samsi-Adad presented his son with twenty minas of silver towards making a silver figure of himself, but exacted a complete account of all expenses to be incurred about the work, and at other times was not sparing in his demands for various kinds of wood. He also required a regular supply of game birds to be sent every two or three days. His other son wanted some fish which lived only in one particular pool to be supplied to him, and also desired a liberal quantity of seed to grow junipers in a garden which he was planting. Iasmakh-Adad himself received valuable presents from Carchemish of wine, honey, cloth, and curious stone, and Zimri-Lim, as well as a load of truffles from one faithful servant, received from another a more extraordinary, but presumably welcome, consignment: the king is informed that a lion had been caught in a village barn. The beast had been there five days, while waiting for the king's pleasure to be known. Meantime, he has been fed with a dog and a pig, but his captor, fearing escape, could not risk waiting longer, so 'I got the lion into a wooden cage, loaded it on a boat, and (thus) forward it to my lord.' The wooden cage is called, literally, a 'life-preserver'—to the lion or the keepers? A last example of the value of royal gifts is so characteristic of contemporary life and manners that it must not be omitted—the freedom of style which marks these letters here meets the Oriental bargaining instinct upon the fair ground of horse-dealing. The missive from which the following extracts are quoted was addressed to an Assyrian king. 'This matter,' writes a brother prince 'is really unspeakable, but now I must say it and relieve my heart. You are a great king, and you asked me for the two horses which you wanted. I despatched them to you—and now you send me twenty minas of tin. You received what you wanted from me without argument and directly, (and now) you send me this trifle of tin! . . . the price of those horses here with us at Qatna is six hundred (shekels) of silver, and you send twenty minas of tin! Whoever hears of it, what will he say? . . . Yet this house (of mine) is yours, and what is lacking in your house, that brother should not grant brother his desire? . . . You are no great king! Why did you do this?' The letter was found at Mari, that is, neither at its origin nor its destination, so perhaps it was suppressed by an intermediary, who may well have thought that, even between 'brothers,' this plain dealing was overdone.

# Literature

## *STUDIES IN ISAIAH*

In *Studies in Isaiah* Professor Edward J. Young, Th.M., Ph.D., of Westminster Theological Seminary, Philadelphia, has gathered together a number of articles he has published over the last twenty years in 'The Westminster Theological Journal' (Tyndale Press; 12s. 6d. net). Their purpose is 'to acquaint the reader with recent criticism of Isaiah and to defend the New Testament interpretation of the book.' Three of the eight articles are on 'The Study of Isaiah since the Time of Joseph Addison Alexander,' whose commentary on the Book was published in 1846–1847; two are on 'The Immanuel Prophecy (Isaiah $7^{14-16}$)'; and the remaining three on 'The Suffering Servant.'

The article, 'Of Whom Speaketh the Prophet This ?,' is an examination of Eissfeldt's form of the collective interpretation [1933] and of Sellin's last word on the subject [1937], in which he identified the Servant with Deutero-Isaiah. 'The Origin of the Suffering Servant Idea' is concerned to say that if we are to seek for antecedents 'we shall find them, not in the mythological poems of Ras Shamra, but in special divine revelation.' 'The Meaning of יזה in Isaiah $52^{15}$' defends the traditional rendering 'sprinkle.' In the Immanuel Prophecy articles Dr. Young maintains that the rendering 'a virgin' of the A.V. and R.V. texts is right, that '*almāh*' is the one word in the Hebrew language that would be ideal to describe an unmarried girl, but just about the worst possible word to describe a married woman.'

The articles on the study of Isaiah since Alexander take up one half of the volume. It is clear that Dr. Young's criticism of Isaiah is determined by what he regards as 'the New Testament interpretation of the book.' But this is not all: 'divisive, "atomistic" exegesis,' cutting up the prophecy into 'confetti,' is abhorrent to him. The villain of the piece is, of course, Duhm, and the Form-Critics fare little better. We must not test a writing by its theology (Duhm) nor yet by its *Sitz im Leben* (Gunkel). On the other hand, Torrey, who asserts the unity of chs. 34–35, 40–66, and Elliger, who asserts the unity of 'Trito-Isaiah,' come in for commendations. Torrey's work is 'extremely refreshing' and has 'not received the serious attention which it deserves.' Elliger's is 'extremely valuable.' There is need for a new commentary on Isaiah and such a commentary should be written along the lines which Alexander followed. 'It must also take into consideration the vast literature of the past one hundred years.' But it is clear that in Dr. Young's opinion most of this vast literature has been radically in error.

C. R. North

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## *KING AND MESSIAH*

It is well known that in Scandinavia several influential Old Testament scholars have vigorously challenged the commonly accepted methods and results of literary criticism, and have also advanced far-reaching hypotheses about Old Testament religion. Mr. E. Nielsen's short work on oral tradition, published last year, provides a useful guide to the first of these fields. Now in the late Professor Aage Bentzen's *King and Messiah* (Lutterworth Press; 10s. 6d. net) we are offered a well documented account of some of the most important theories in the other.

The book is a translation and revision of the author's German work, *Messias—Moses redivivus—Menschensohn* [1948], published in the series 'Abhandlungen zur Theologie des Alten und Neuen Testaments.' This English edition is an immense improvement in format on the other; and the publishers are to be complimented on producing a book which is a delight to handle and use.

The substance of the work has also been improved. Not that any very considerable additions have been made to the text: a page or a paragraph has been added here, or a paragraph modified elsewhere, leaving the general plan and proportions of the book as they were before. But the argument has been clarified; and, on some points, the author's position has been restated in the light of subsequent discussion. The notes have been extensively revised and brought up-to-date; and they form a very useful guide to the recent literature of the subject.

Taking for granted the approach to the Psalms made possible by the work of Gunkel and Mowinckel, Bentzen accepts, with modifications, some of the positions about sacral or divine kingship adopted by the more enterprising Uppsala scholars. His opening chapters examine a number of the Psalms, in an attempt to reconstruct the ritual of the Enthronement Festival and the king's part in it. This leads to a consideration of the king, the adopted Son of God, as a '*present* Messiah,' and as First Man or *Urmensch*. Bentzen agrees with those who think that Gn 1 and Ps 8

describe the First Man as First King ; but he goes further, and finds in the idea of First Man or Patriarch a category more fundamental than that of sacral king, covering a wide range of functions, and capable of individual and corporate application. At this point, the argument of the earlier edition has been developed in the light of some of the work of H. S. Nyberg, the distinguished Uppsala Orientalist.

The theme is taken further in the chapter on the Servant of Yahweh, which is largely a running commentary on the views of Engnell and Nyberg. Bentzen admits the influence of the so-called royal ideology on the Servant Songs, but declines to interpret the Servant figure solely or mainly in these terms. The Servant ' exhibits specially the features of the Ancestor—the Patriarch . . . He is " Israel " in the sense both of the ancestor and the people.' He is also a new Moses, liberating his people from bondage. Some critics of the German edition had misinterpreted this latter notion (perhaps with some justification, in view of the term *Moses redivivus*) ; but Bentzen now makes it plain that he does not mean either a reincarnated Moses or a resurrected Moses.

In a final chapter, we are shown how, in the dream vision of Dn 7, the ancient pattern of the Enthronement Festival reappears in an eschatological setting, in which the Kingdom of God is incarnated in the Heavenly Son of Man. The concluding paragraphs of the book carry us further along the line of development which links the patterns of Old Testament thought with the message of the New Testament.

Most of the themes discussed in this work are highly controversial. The equation of the sacral king with the *Urmensch* has been criticized by Mowinckel and by the Swedish scholar, E. Sjöberg ; and I do not feel that Bentzen has entirely met their contentions. Again, there are those, of course, who feel that the whole nexus of theory about the sacral king implies a permeation of Israelite thought by Canaanite religion to an extent which is incompatible with the distinctive character of Hebrew religion. It is, however, one of the merits of Bentzen's treatment that he frequently emphasizes the transformation of what was borrowed, not least by the historical character of Israel's faith.

Professor Rowley rightly says in his Foreword that readers in this country will value this book most because it mediates much of the debate on its main themes which has taken place in the Scandinavian languages. To that debate, indeed, it is an indispensable guide, one of the chief merits of which is the temperate spirit in which the writer presents his arguments.

G. W. Anderson

## *JOHN WESLEY, PREACHER*

Preachers may well ask John Wesley, as one who averaged fifteen sermons a week for fifty years, to give them the benefit of his experience. This is what the author, the Rev. W. L. Doughty, B.A., B.D., seeks to do in *John Wesley, Preacher* (Epworth Press ; 18s. 6d. net), under chapter headings such as ' Congregations,' ' Mobs,' ' Effects,' ' Style,' ' Voice and Gesture.' Some of the findings will cause surprise. Wesley, though occasionally breaking his own rule, forbade long sermons : ' People imagine the longer a sermon is, the more good it will do. This is a grand mistake. The help done on earth, God doth it Himself ; and He doth not need that we should use many words ' (p. 177). He disliked a succession of sermons : ' that vile custom of preaching three times a day . . . to the same congregation, enough to weary out both bodies and minds ' (p. 178). Sermons printed may not be the same as sermons preached, but we have little evidence that Wesley used sermon illustrations, and he seldom quoted (pp. 155, 158). He advised plain speech, yet gave the advice in the following donnish sentences : ' Conciseness brings *quantum sufficit* of strength. If I observe any stiff expression I throw it out. . . . I speak *ad populum*, plain truth for plain people ' (p. 142 f.). He often preached old sermons. After tracing the fortunes of one on his ' sermon register,' Mr. Doughty says, ' It has a long record of distinguished service from . . . June 1742 to October 1790, 48 years ' (p. 186). Wesley himself asserts, ' I know not that I can write a better (sermon) on the Circumcision of the Heart than I did five and forty years ago. I may have read five or six hundred books more . . . but I am not sensible that that has made any essential addition to my knowledge in divinity ' (p. 180)—which seems to speak ill of either the books or divinity. One sometimes wishes that instead of fulsome praise of his hero, the author might venture upon a smile at him, or a difference from him. Also he sometimes labours a point, and unduly lengthens a sentence. Page 105 contains one a hundred and seven words long.

The material is full of interest. Here, for example, are two almost contemporary (1769 and 1770) descriptions of Wesley in the pulpit : ' He has not great oratorical gifts, no outward appearance. . . . He is a small thin old man, with his own long and strait hair, and looks as the worst country curate . . . but has learning for a Bishop, and zeal for the glory of God which is quite extraordinary ' (p. 113). ' He appeared like one come down from heaven to teach men the way thither. . . . To me he seemed like one of the Apostles going about confirming the churches. I and the

friends who accompanied me were . . . thankful to the Lord who had given us to see and hear such a venerable and eminent minister of Christ' (p. 118). How much of what men see is in the eyes of the beholder!

JOHN FOSTER

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## *ST. ANSELM*

A book of first-rate importance is *St. Anselm and His Critics: A Re-Interpretation of the Cur Deus Homo*, by Principal John McIntyre, M.A., B.D., D.Litt. (Oliver and Boyd; 15s. net). It may well be said that he who chooses a great subject is half-way on the road to writing a great book; and Dr. McIntyre has chosen a great subject. He complains—and rightly—that 'no major Christian thinker has suffered quite so much from the hit-and-run tactics of historians of theism and soteriology' as Anselm has; and he holds that 'we dare not, except at grave peril of missing much that is good for us, dismiss unthinkingly anyone who prays as St. Anselm prays, and who at times makes his theology a prayer, a height to which few theologians have risen.' It is impossible to do justice to the close-knit examination and argument of this book in a brief notice of it. It is a salutary thing for any one to be brought face to face again with Anselm's great declaration and prayer: 'I do not attempt, oh Lord, to soar to Thy height, because I do not in any way compare my understanding with Thine; but I do desire to understand Thy truth as far as my heart believes and loves it. For I do not seek to understand in order that I may believe, but *I believe in order that I may understand*. For this also I do believe; that "I shall not understand unless I believe."'

But Anselm was no obscurantist. 'I judge no one to be blameworthy,' he says, 'if, being established in his faith, he should wish to employ himself in the search for its reason.' 'It appears to me to be negligence on our part, if, after we have been confirmed in our faith, we do not endeavour to understand what we believe.' And it was Anselm's belief that the Christian faith could be proved so logically that even the pagan must capitulate. Again and again, however, the necessity of Christian experience comes out. As Dr. McIntyre says, 'First-hand experience surpasses second-hand hearsay.' Dr. McIntyre wisely points out that the Atonement did not take place, for Anselm, because of a kind of rational necessity which was, as it were, outside God; it took place because of the overflowing of divine grace. Therein lay its necessity. Dr. McIntyre has two valuable warnings. He says that Anselm has been misjudged for two reasons, and they are reasons which might apply to any writer. Anselm casts his work in dialogue form, and the discussion is real. Anselm must therefore never be judged by any penultimate answers. One must wait for and judge him by the final whole. Further, Anselm used analogies and must not be *fettered* by them. An analogy is an analogy and nothing more. This book is a notable contribution to scholarship, distinguished by careful and accurate use of the primary sources and real sympathetic insight into its subject. No theologian can afford to neglect this book, and the preacher will find it opening great thoughts for him on every page.

WILLIAM BARCLAY

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## *THE COMMUNION*

*Appointment with God*, by the Rev. J. B. Phillips (Epworth Press; 5s. net), has the sub-title 'Some Thoughts on Holy Communion.' It is written to help those who feel that the Sacrament ought to be one of the greatest of all religious experiences, but who have always been disappointed in their own experience of it, and who may have come to feel that they will never get from it that which they know they ought to get. This is a most practical and a most helpful book. Mr. Phillips has most helpful suggestions on our personal preparation for participation in the Sacrament. We must come with a body and a mind that are relaxed and untensed. Fasting before Communion is an ancient and a lovely custom, but if it induces bodily discomfort it must not become a fetish. We must never 'come to regard the fasting as at least as important as the Holy Food.' The physical position should be such that it relaxes the body and alerts the mind. There are five lines of thought on which we may meditate. (1) We may let our minds range quite freely over the vastness and complexity of God's wisdom and power, and realize that that wisdom and power are focused in Jesus. (2) We may think of that vast unseen world which exists quite independently of the space and time set up. (3) We may think of ourselves, small and feeble, in company with millions of others, carrying out the will of God in this act of Communion in a disrupted and disorganized world. (4) We may think of the memorial aspect of the Great Sacrifice. (5) We may reflect on the nature of sacrifice, and on how all great things come only at a price that some one must pay. There are at least three ways in which we may prepare our souls. (1) Without morbid 'muck-raking' we can freely admit our prides and cowardices, our lack of charity and faith. (2) Without whipping ourselves into a false state of emotion we can come in expectancy. (3) We can gently train our souls to respond to the love of God. The book ends with a great plea for a real ecumenicity. 'Holy Communion is intended surely

for all those who love our Lord and Saviour in sincerity and truth. This Mystery cannot be "cornered" by any denomination and reserved exclusively for the use of its own members. . . . I, for one, cannot see by what right I exclude my fellow-Christian from Communion with our common Lord.' It often happens that a book on the Sacrament is a polemical defence of the belief and practice of one branch of the Church; this book breathes a rare and lovely spirit of love to all in Christ. WILLIAM BARCLAY

Fifteen sermons by representative Scots preachers have been edited by Dr. G. Johnstone Jeffrey—*The Sacramental Table* (James Clarke; 8s. 6d. net). 'Since the night on which Christ was betrayed until our own day,' Dr. Jeffrey writes in his Foreword, 'the Sacrament of the Lord's Supper has been observed in unbroken continuity. The imagination kindles when we remember the many and diverse places and circumstances in which Christians have sat down in reverence and humility to this Holy Feast—in the Upper Room itself, in the underground early Church in Rome, on our own bleak hillsides in Covenanting days, on battlefields and battleships, in great Cathedrals and in lonely churches in the countryside, in sick-rooms and hospitals, and at the oncoming of death. . . . To all who draw near to the Lord's table in contrition, reverence and in glad, lowly expectancy, these addresses are offered in the hope that the blessing and comfort of this immemorial rite may pass into deep places of their soul.'

With this inspiring volume in their hands no one can feel that the great days of Scottish preaching are over. The sermons are simple, yet profound and are lit up by devotion. We have quoted Dr. A. C. Craig's sermon (shortened) in 'The Christian Year.'

In his book, *Jaspers' Metaphysics* (Colibri Press, London; 10s. 6d. net), Dr. Adolph Lichtigfeld gives an account of Karl Jaspers' central philosophical positions as these are expounded in the three volume 'Philosophie.' Jaspers himself supplies a Foreword to the book and it is interesting that in it he stresses the intimate connexion between his basic philosophical contentions and his views on other subjects such as history.

Dr. Lichtigfeld has done for Professor Jaspers what Dr. Weber has done for Professor Barth—given a digest of his central work. Considerations of length alone make the former task less arduous than the latter, for the 'Philosophie' with all its three volumes is nothing like so long as the 'Kirchliche Dogmatik.' But the English reader is indebted to Dr. Lichtigfeld for providing an approach to the thought of the great contemporary European thinkers. It is a pity, however, that his introduction, which is an attempt to trace the development from Kant to Jaspers, is limited to eighteen not very large pages. The inevitable inadequacy of this part of the book contrasts with the main body of the work, where an honest and sustained attempt has been made to get at the meaning of Jaspers' metaphysics.

It is wonderful that a man in his eightieth year should write a book showing not only width of reading and clarity of writing but also evidence of an alert mind, a realistic view of the contemporary situation and an outlook of subdued hopefulness. These things may be said of *World Problems of To-day*, by Cyril Garbett, Archbishop of York (Hodder and Stoughton; 4s. 6d. net). The first part of the book deals with the Church and the World, the Ideals of Western Civilization, the Christian Standard of Conduct and kindred topics. The second part discusses World Hunger and Population, Peace and War in an Atomic Age, Christianity and Communism, the Colour Problem, Nationalism, Church and State. One fancies that the late Archbishop Temple would have wanted to add another problem—Finance and Physical Facts.

The conclusion is clearly stated—'ideas must be defeated by ideas, falsehood by truth, and a materialistic system by a spiritual civilization which draws its strength from the religion which has given it all that is best and noblest in its life.'

*A Discourse on the Life to Come*, by Stephen Hobhouse (Independent Press; 6s. net), is in the most literal sense an extraordinary book. Mr. Hobhouse is now seventy-two; and in this book he gathers up his thoughts about the life to come. Right at the beginning he quotes the stanza of the old German mystic Silesius:

> With Hope for pilgrim's staff I go,
> And Patience is my travelling dress,
> Wherewith through earthly weal and woe
> I fare to everlastingness.

This is a truly adventurous book. Mr. Hobhouse believes in an intermediate state. At death we pass into an etheric body, and then later into our final body of light. Mr. Hobhouse is a convinced universalist. 'It seems very unlikely that God could have contemplated failure in His creation of even one single personality.' For a universalist some kind of intermediate state is an essential. 'For most of us, probably, when we have passed over, there will be at the outset some time at least of fierce and bitter penitence.' 'There will be for millions a longer or shorter period of "purgation" or purifying discipline.' 'To us, in

any case, Hell must be considered as a state of strictly temporary and in the end reformatory punishment.' Perhaps the most daring of all Mr. Hobhouse's conceptions is that in the after-life the redeemed will still have a share in saving the unredeemed. 'We may therefore believe that, in co-operation with Christ and the blessed angels, there will be for us abundant opportunities in the future life of restoring to Him both those sinners who are still alive on this planet and those who have passed on from here into a hell of purifying punishment.' Mr. Hobhouse will have nothing to do with a heaven where the redeemed spend their time 'sitting among the lazy saints.' He quotes the American poet John Hay:

Saving a little child
And fetching him unto his own,
Is a darned sight better business
Than loafing around the throne.

Mr. Hobhouse draws continually not only on the Bible but on the poets and the mystics. This is a most startling book and yet it is pervaded by such a spirit of reverence and devotion that it never shocks, but only compels the reader to think.

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It would be the easiest thing in the world to criticise the contents of *Religious or Christian*, by O. Hallesby, Ph.D., tr. by C. J. Carlsen (Inter-Varsity Fellowship; 6s. net). Its imprint will indicate its standpoint. 'The natural man feels inherently bitter toward God when He, with a heavy hand, breaks down his health, deprives him of strength to work, frustrates him in his plans and hopes, or breaks into his family circle and removes his dear ones.' Can we really speak of God doing that? Is it fair to say that 'The vast majority of theologians and the great majority of theological works, especially in the last two hundred years, have been at work covering up and concealing the Cross, or removing it. And the offence of the Cross has motivated it all'? Dr. Hallesby speaks of what he considers to be modern syncretism, but is it true to say that 'There is disagreement among the scholars concerning many of the details, it is true; but they are in perfect accord with reference to one thing. There is no real fundamental difference, they say, between Christianity and other religions'? It seems to us that that is a slander on modern theology and modern scholarship. And yet the fact remains this is a salutary book. It has intolerance in plenty; it has an almost complete inability to understand, much less to sympathize with, any point of view other than its own and any experience other than its own. But the fact remains this is a book which a man ought to read for the good of his own soul. It has a most penetrating and searching analysis of self-directed zeal as opposed to God-directed zeal. If people are moved by self-directed zeal certain things happen: (1) They may be engaged in Christian work, but it is done with themselves more in mind than the Lord. Their prestige matters more than God's work. (2) They tend not only to do the thing they have chosen to do, but also to insist upon being leaders of it. (3) Their self-directed zeal becomes so taken up with self that it becomes sensitive and irritable and for ever liable to take offence. (4) Self-directed zeal tends to become 'flighty and incoherent,' with no patience and perseverance for the routine, everyday tasks which have to be done unseen and unpraised. The tremendous virtue of this book is that it will compel a man to answer its own question: 'Am I a Christian? Or, am I merely religious?'

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Three lectures given by former teachers in the Faculty of Theology at Manchester University, as an appropriate commemoration of its Jubilee, have been published with an historical introduction by Professor T. W. Manson, who contributes an interesting account of the Faculty's origin and development—*Theological Essays* (The John Rylands Library and Manchester University Press; 5s. net). Two of the lecturers chose themes from the fields in which they are recognized authorities. Professor L. E. Browne discusses the Value of the Comparative Study of Religion, commenting on features of Islamic, Hindu, and Buddhist belief and giving a stimulating answer to the question 'Why are you a Christian?' Professor C. H. Dodd shows how the principles of Form Criticism may be applied to the colloquies in which Jesus takes part as recorded in the Synoptic and Johannine Gospels, and throws new light on points of similarity and difference, comparing them also with the pattern of dialogue in the philosophical and religious teaching of the Hellenic world. The lecture by Dr. L. W. Grensted dealt with a more general topic—The Changing Background of Theological Studies. In a survey of the past half-century, it stresses the importance of communication, as between theologian and the man in the street and as between workers in different spheres—theological, scientific, or philosophical. 'The theology that cannot be preached in a mission sermon or worked out in the self-management of a boys' club is unsound theology.' It is no less true that the theologian must maintain contact with new developments in science, mathematics, and philosophy, all of which have 'intensified the demand for private languages . . . increasingly incomprehensible to everybody else.' On all this Dr. Grensted has wise observations, and concludes by insisting that specialists in the various depart-

ments of study are, like the common man, primarily human beings for whom spiritual truth is not irrelevant and to whom it may be communicated not only in words but in the practice of Christian living.

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In the ' Home Study Books ' there has appeared a volume on *The Life of Jesus Christ,* by the Rt. Rev. J. W. C. Wand, the Bishop of London (Methuen ; 7s. 6d. net). The scholarship behind this book is masterly. In single paragraphs of the introductory material Dr. Wand gives summaries of the Synoptic Problem and of Form Criticism and its impact and importance which would be difficult to better. In a hundred and eighty pages Dr. Wand deals with the life of Jesus under a variety of headings—Early Years, Environment, Beginning of the Ministry, Growing Popularity, The Story-teller, The Turning-point, The Teacher, The Period of Opposition, The Wonder-worker, The Passion, The Last Days, The Triumph. The standpoint of the book tends to be conservative. Dr. Wand would accept the Virgin Birth ; he takes most of the miracles as they stand ; he gives a high historical value to the Gospel record. On p. 36 Dr. Wand says that when Archelaus was deposed Pontius Pilate was put in his place. This is an obvious slip, because there were four Roman procurators before Pilate arrived on the scene. On p. 151 he says that Jesus and the disciples went out to the Mount of Olives after singing the Hallel (Ps 113–118). This again is a slip. The Hallel was sung in two portions during the Passover Feast ; and the final song of praise was the Great Hallel, which is Ps 136. We point this out because we think that this scholarly and devotional book may well become a text-book in the training of ministers and teachers, and we hope that future editions will provide the opportunity for corrections to be made. This book is the work of a scholar making his scholarship generously available for others.

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There is more consecrated and concentrated common-sense in *The Salvationist and His Leisure,* by Lieut.-Commissioner Frederick L. Coutts (Salvationist Publishing and Supplies Ltd. ; 9d.) than we have seen in any book on the subject of leisure for a long time. The Christian is never off duty, but at the same time ' For the glory of God, for the salvation of souls, and for the sake of his own perseverance in the heavenly course, a soldier should take care of his body.' Leisure is not an extra ; it is an essential. Three principles to govern the use of leisure are laid down. (1) The Salvation soldier will not engage in any so-called pastime which is morally wrong. This rules out drinking, gambling, and blood sports. (2) He will not engage in anything which might lessen the force of his own personal example, nor increase the pressure of temptation on others. This means he must carefully discriminate what entertainment he attends. He cannot keep wireless and television out of his home, but he must choose what he will listen to or view. (3) There are recreations which are physically beneficial and ethically sound, but which, if carried to excess, would prevent the Salvationist giving due time and attention to duty. Here there must be a discerning restraint. Three principles are laid down for ' the consecration of leisure.' (*a*) The Salvationist will never spend either more time or more money on luxuries than on God's work. (*b*) No Salvationist will selfishly indulge in any form of recreation at the expense of his home. (*c*) The place of personal recreation should be sensibly related to the requirements of bodily health. Playing is better than watching and doing is better than listening. It is true that the Salvationist will sometimes take a more austere view of leisure than others would. For instance, the ban on smoking is not relaxed. But in twenty-four pages this book lays down principles by which every man might profitably govern his use of leisure and of pleasure.

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In *The Saving Name* (S.C.M. ; 7s. 6d. net), the Rev. Hedley Hodkin, who is Vicar of Holy Trinity, Millhouses, Sheffield, has gathered together certain papers which he originally wrote for his parish magazine. There is an introduction to the book by the Bishop of Sheffield, who quotes H. R. L. Sheppard as saying that ' Whenever he came across a parish magazine he tore it up in order to prevent it doing any more harm.' But in this case these papers well deserved preservation and publication. There are twenty-four short papers in this little book. They include papers on such subjects as ' The Meaning of the Cross,' ' The Resurrection,' ' The Doctrine of the Holy Trinity,' ' The New Dogma of the Bodily Assumption of the Blessed Virgin Mary,' ' Marriage,' ' Divine Healing,' ' Memory—Its Uses and Abuses.' Mr. Hodkin has a gift for the telling phrase and the apt quotation. John Donne said : ' Cæsar is not Cæsar still, nor Alexander Alexander, but Jesus is Jesus still and shall be for ever.' ' The envy and jealousy of good men are more terrible than the violence of the wicked.' ' Another reason why the working classes are turning their eyes away from the workman of Nazareth is this. When Christians have had Christ at their tongue's end to speak of Him, they have not always had Him at their fingers' end to act His discourse and to practise His way of life.' The great value of this book is that there is just enough in these papers to set a man thinking for himself. There is no doubt that these little chapters will be the begetters of many sermons.

# Karl Barth

By Professor Thomas F. Torrance, D.D., D.Theol., New College, Edinburgh

In speaking of Karl Barth the late Professor H. R. Mackintosh used to recall Creevey's words about Lord Grey: 'Take him all in all, I never saw his fellow; nor can I see any indication of him on the stocks.' Karl Barth is incontestably the greatest figure in modern theology since Schleiermacher, occupying an honoured position among the great élite of the Church—Augustine, Anselm, Aquinas, Luther, and Calvin.

Karl Barth was born in May, 1886, the son of a Swiss minister, a member of an old Basler family known also for paintings hung in the city Art Gallery. No generation of Barths has rejoiced more in the artistic riches of Europe than the present. Karl Barth is himself passionately fond of music, particularly of Mozart. He who understands his love of Mozart, says Barth, understands his theology. His youngest son is a professional artist and a landscape gardener. The eldest, Markus, is himself a distinguished theologian now occupying a Chair in the University of Dubuque. Another son, Christoph, is a missionary professor in Borneo, very much beloved by his students.

Karl Barth began his career as a minister of the Word of God in Geneva, and then in Safenwil in Aargau. It was there that he published his first edition of his celebrated *Commentary on Romans* which exploded like a bomb in the religious thought of Europe, and marked the beginning of one of the great eras in the history of Christian thought. Two years later he was called to a Chair in Germany, at Göttingen. In 1925 he went to Münster, and in 1930 he became Professor at Bonn, where he lectured to overflowing class-rooms until forced to leave under the Nazi régime when he refused to take the oath demanded by Hitler. Called back to Basel in Switzerland, his home University, he has remained there ever since.

Two outstanding personal characteristics mark all his work and thought. (1) He has the most searching, questioning mind I have ever known. Never have I heard or read of any one who asks questions so relentlessly or who engages in such ruthless criticism, not with any negative intention, but *in order to let the truth bespeak itself clearly and positively*. (2) He has an uncanny ability to listen which is accompanied by an astonishing humility and childlikeness in which he is always ready to learn. That is what overwhelms the student as he enters into the great man's study for the first time. He goes in fear and trembling, but soon finds that the Professor has turned the tables on him, and is asking him questions, drawing him out and listening to him as if he were the disciple and the student were the teacher! Few men are really able to listen like that, and fewer still are able to maintain a genuine listening attitude while posing such searching questions, but in Karl Barth *ruthless criticism is made the servant of his will to listen.*

In seeking to understand other great thinkers one examines their historical context and the influences that have shaped and conditioned their outlook. That context and influence cannot be neglected in the case of Karl Barth, whose thought is very much concerned with the great movements of the nineteenth and twentieth centuries, but here is a theologian who stands head and shoulders above it all and reaches back through it all in almost unparalleled fashion. The context of Barth's thought and the influences upon him can be measured only by measuring the whole history of Christian theology. That is supremely evident in the massive volumes of his *Kirchliche Dogmatik* throughout which he carries on a discussion with the whole history of dogma, and often learns most from those with whom he disagrees most, such as Schleiermacher or Aquinas, but is concerned from first to last to be absolutely faithful to the Holy Scriptures.

His comprehensive grasp and wrestling with the whole history of Christian thought makes him essentially a catholic theologian, but he is also very much a European. By that I mean that he never forgets his immediate context in the Europe of the nineteenth century which produced so many great philosophers and thinkers, particularly in Protestant Germany. He has read, studied, and assimilated the great philosophical systems and subjected them to his relentless questions, and it is in and through all that that he had formulated his own theology and set it forth. In a very true sense the history of Karl Barth and the development of his thought is the history of European Theology for he recapitulates the whole of Evangelical Theology in Europe in himself, bringing it to its greatest and sharpest precision as well as giving it its most massive form. It is the verdict of Hans Urs von Balthasar, another Swiss, perhaps the greatest theological genius of the Roman Church to-day, that Karl Barth has done for the whole of Protestant thought in modern times what Thomas Aquinas did for mediæval thought. Because von Balthasar reckons that Karl Barth has given Evangelical Theology its most consistent and supremely great expression, he insists that the Roman Catholic Church, in spite of the vast difference it inevitably has with Barth's theology, must nevertheless reckon with Barth as a partner in

theological learning. It is significant that the Roman Church, which regards Karl Barth as its mightiest opponent, has given him the most respectful study and yielded the greatest appreciation of his place in the history of Christian theology.

To see the place of Karl Barth in the thought of modern Europe we must contrast him briefly with Sören Kierkegaard and Karl Marx. Both Kierkegaard and Marx reacted in different ways from the philosophy and religion of the nineteenth century which tended to escape into an unreal world of spiritualized ideas and a romantic humanism. Kierkegaard revolted against the abstraction of religion in Hegel and insisted upon taking seriously the concrete reality of men and women in their flesh and blood and in their actual day by day relation to God. Marx revolted from Hegel's abstract interpretation of history, and insisted upon taking seriously the concrete life of men and women in day to day society and economic involvement. Both Kierkegaard and Marx sought to bring down the truth from the clouds and ground it where men and women of flesh and blood live. But whereas Kierkegaard did that by returning to the Incarnation of the Son of God in our flesh and blood, and the relation of the individual to the Incarnation in forgiveness and love, Karl Marx sought to do that by grounding all truth about man in the natural processes of social and economic evolution. Kierkegaard and Marx both lived in the mid-nineteenth century, but their thought only really became alive in the twentieth, and the young Barth grew up in the midst of that developing situation, putting to it his tireless questions. But he did gain from it or share with it the growing emphasis upon the full import of the Incarnation of the Son of God in our flesh and blood, and the deepening concern for our social and political involvement on earth. In his early days Karl Barth was an ardent disciple of Kierkegaard and a great admirer of Ragaz and Blumhardt and their social passion—but he could not rest content with their thought, for throughout it all was a morbid disease. Like the sheep overwhelmed in the snowdrift trying to keep itself alive by feeding upon its own wool, modern philosophy and theology suffered from a cancerous subjectivism. Religious man was trying to keep himself alive by feeding upon his own ideas. What he needed above all was to break through to concrete relations with the living God.

But there is another line of modern thought in which we have to estimate the place and contribution of Karl Barth—the attempt, which characterizes all modern thought throughout the nineteenth and twentieth centuries, to be scientific, and to work out the appropriate scientific procedure in every field of investigation, not least a critical and truly scientific understanding of reason itself. This is where Barth has often been most misunderstood and accused of irrationalism. On the contrary Karl Barth belongs to the very centre of the great European tradition which has sought to give reason its fullest place in exact and careful thinking. The result of that was his *Kirchliche Dogmatik* which one of the world's leading physicists recently declared to be the one really scientific account of theology he had come across.

We must pause at this point to look at the development of Karl Barth's thought, for there are three very distinct stages which mark his wrestling with modern philosophy and his ' break-through ' to the consistent Biblical Dogmatics of which he is the master exponent.

(*a*) In his early period Karl Barth's theology falls within the thought-forms of Neo-Protestantism, as represented above all by the great Schleiermacher—that is, the liberal theology of religious individualism formulated under the influence of the Romantic Idealist Philosophy of the nineteenth century. But Barth's liberalism and idealism were of a strange sort, for even at this period we find those searching questions directed to everything before him as the young theologian sought to probe down to the depths. But this ruthless criticism was mainly in the form of self-criticism, for Barth was acutely aware of sin as the will of man to be independent of God. This stage was marked by the publication of the first edition of his *Romans* in 1918.

(*b*) The second stage was marked by a radical rewriting of that book. The first edition had not received much notice but the second edition raised a storm in the theological and philosophical thought of Germany and Switzerland, going through many editions. In it Barth expressed his deep dissatisfaction with the subjectivism of Protestant theology which confounded man with God and put man in the place of God. The new edition was deliberately intended to create an upheaval, to tear to shreds the web of self-deception in which modern theology and philosophy had become entangled. Barth likened it to the web which the spider spins out of its own inner self. The *Romans* can only be understood in terms of the great mass of nineteenth and twentieth century literature in philosophy, art, music, romance, as well as theology. It contains thousands of citations and allusions to the whole round of modern culture. From beginning to the end of the book twentieth-century man is planted face to face with Almighty God in His infinite Majesty and Holiness. This is an extraordinary book, for just as a bomb can only have its intended effect if it explodes and shatters itself, so the *Romans* blows itself up, and the reader along with it! This is the stage of Barth's thought in which he comes under the

influence of Kierkegaard, and his searching questions begin to bear some positive fruit, by letting the Scriptures speak out, unhindered by what we want them to say, the very Word of God. The main theme can be described as : Let God be God, and let man learn again to be man, instead of trying to be as God. The supreme sin of man is that he is always twisting the truth to suit his own selfish end and private ideas. Barth is here revealed to be a real genius in theological penetration and expression, for with the most powerful and dramatic strokes of his pen that analysis was driven into all aspects of modern life and thought. The *Romans* shattered the selfish individualism of theological liberalism or else made it hysterically angry ! But its whole purpose was to make room again for the Holy and Transcendent God of the Bible, of Jeremiah and Paul, of Luther and Calvin.

When man is confronted by God like that there is collision, crucifixion. The Cross is seen to be the supreme and unique event of the meeting between Holy God and sinful man, and at the Cross all the subtle attempts of man at self-deification and self-aggrandisement are exposed. That is particularly true of religious man, for it is primarily religious man who is the sinner. It was, after all, religious man who crucified Jesus ! And yet the breath-taking fact about the Cross is the sheer grace and infinite love of God which, while tearing away from man his rags of self-deceit, clothes him in the righteousness of God in order to stand him on his again feet as a child of the heavenly Father.

This is the stage in which Barth's theology is *dialectical* in form. His searching questions have led him to the point where he thinks about the contrasts of Holy God and sinful man, Creator and creature, grace and judgment, God's *Yea* and yet God's *No*. And here Barth is faced with a fundamental problem of all theology and all thinking about God. It is *man* who thinks, *man* who asks searching questions about God, *man* who is hungry to know God, to speak about Him and make judgments about Him ; but when that man stands face to face with God, he discovers that he stands at the bar of *God's* judgment and it is *God* who speaks to him. *What is important is not what man thinks about God but what God thinks about him !* Man begins by investigating God but discovers that God is all the time investigating him—and when he tries to express that, theologically, he finds that all his grammar gets upset and all he can do is to stammer ' yes ' and ' no '. ' I believe ; help thou mine unbelief.' This is the stage when Barth thinks of the relation between God and man in terms of continuing crisis, in which eternity confronts time and God is always invading history and becoming contemporaneous, and all meeting with God is thought of as recurring encounter between the divine *Thou* and the human *I*. This was Barth's way of answering the problem of Schweitzer : How are we to get across to Jesus or let Jesus Christ get across to us without secretly turning Him into a nineteenth- or twentieth-century figure who is only too harmless and familiar ? Schweitzer's way can be described as the way of expressionism in which he sought to depict Jesus in the setting of Jewish Apocalyptic and let Jesus speak to us out of that by sheer dramatic force when we tune into Him, so to speak. Karl Barth sees lurking behind all that an un-Christian pantheism, and yet he too refuses to have a Jesus dressed up in the philosophy and culture of twentieth-century man. His restless soul and tireless criticism keep probing behind the web of human history in order to let Jesus speak to us for Himself as the Lord God. And then it came : he reached the point where he allowed Christ to speak to him out of the Bible by speaking against Barth's own self and against man's desire to make out of Jesus a modern idol. At last he had broken through the subjectivism of romantic religion and idealist philosophy to the Word of God, or rather the Word of God had broken through to him.

From now on his theology becomes the *Theology of the Word*. Henceforth the concrete Word of God speaking to him out of the Holy Scriptures becomes the object of theological knowledge and activity. But the Word of God is still obscured by Barth's inheritance of language and thought-forms which had been shaped in the mould of pantheistic philosophy and religion. This fact came home to Barth through wide-spread debates with Lutherans and Roman Catholics in the nineteen-twenties. This is where the greatness of Barth is very apparent. He debated with his opponents, giving back in masterly discussion more than they gave him. He answered their questions by other questions, with great and kind humour (and sometimes a little wrath !), exposing their misunderstanding, but all the time he let himself be criticized and be questioned by the Word of God, and allowed the debates in which he was plunged to expose to him his own mistakes, and then there came the third stage in which Barth, as he himself put it, *emerged out of his egg-shells*.

(*c*) In the second stage Barth had written the first volume of a new Dogmatics, called *Christian Dogmatics*, but during the debates that we have been describing he found he had to rewrite the whole thing, in his determination to lay the foundation for a consistent and thorough-going Biblical theology. The new volume was published in 1932 under the title of *Church Dogmatics*. In it he swept aside all the language of idealist philosophy, of Kierkegaard and the existentialist

misunderstanding of Kierkegaard ; he threw out the old dialectic between eternity and time and its language of timeless crisis, and interpreted the Word of God in the most concrete terms, strictly in terms of the Person of Jesus Christ, the Incarnate Son of God, who is true God and true Man in one Person.

This is the really decisive stage in Barth's theological development. It took place about 1929 or 1930 and was first signalled by the publication of a brilliant and supremely important little work on the theology of St. Anselm, published in 1931. In that little study Barth sought to grapple with the problem of scientific and exact statement in theology. It was a concern he had inherited from Schleiermacher, and in which he had broken through the subjectivism of Schleiermacher to real objectivity in the concrete Word of God. In this book Barth gives us a clear account of the relation between faith and reason, and of scientific theological procedure, which informs the whole of his theology. In it Barth insists that reason is unconditionally bound to its object and is determined by it, and that the nature of the object must prescribe the specific mode of the activity of reason. Faith is this reason directed to the knowledge of God and involves a way of knowing that answers to the nature of the unique and incomparable object, the Living God, that refuses to prescribe arbitrarily to the object how it is to be known, and that humbly tries to be obedient to Divine Revelation in Jesus Christ alone as given to us in the Holy Scriptures.

When Barth published in 1932 the first volume of his *Church Dogmatics* he sought to give careful exposition of this position in relation to Jesus Christ as the Word made flesh, who encounters us in the Holy Scriptures and in the proclamation of the Christian Church. Since then Barth has produced the eight great volumes of his *Dogmatics*, which represent the most Biblical and massive exposition of Christian theology known in modern times.[1] Along with this there has been an enormous output of volumes and pamphlets on many of the most burning religious, social, and political issues of our generation. Barth's theology can best be described as the Theology of the Incarnation, for it is not only concerned above all with the Incarnation, the Death, Resurrection and Advent of Christ, but is a theology which is fundamentally involved with the every day life of men and women of flesh and blood.

It is not easy to give a brief account of the characteristics of Barth's thought or to assess his main contributions to Christian theology, but we may single out four points for our purpose here.

[1] These are now being published in an English translation by T. & T. Clark. It is expected that two new volumes will appear in 1955. *Church Dogmatics*, I. ii. and IV. i.

(1) Barth has made a signal contribution to the whole nature of theology in the succession of Anselm, Calvin, and Schleiermacher. He learned much from them but passed beyond them in setting forth the scientific character of theology and grounding it squarely upon a Biblical basis. Anselm had sought to enter into a dialogue with the Truth and in that dialogue to let the Truth declare itself to the inquiring reason, but in too great detachment from the living source of our knowledge of God in the Holy Scriptures. The great Scholastics sought to express Christian theology within the thought-forms of the mediæval philosophy, and forced upon modern theology the problems of objectivity and subjectivity in theological exposition, as well as the problem of theological style. By elaborating distinctions they broke up the theological truths into propositions in which the living truth became imprisoned in the strait-jacket of an out-moded logic. Calvin sought to ground all on Biblical exegesis. Schleiermacher sought to recover something like Anselm's method and St. Thomas' system, but to recover also the warm life of Christian theology, working it out into a magnificent whole in the essentially subjective forms of idealist philosophy. Barth has learned from all, recovering the objectivity of Anselm, the comprehension of Aquinas, the Biblical perspective of Calvin, and the scientific purpose of Schleiermacher, but instead of binding theology to the philosophy of one age he has sought to give theology such an expression in our thought that the living Truth becomes the master of our thinking and not thinking the master of the Truth. It cannot be said that Barth has solved the problem of theological style, but his style is governed by a disciplined scientific intention to express the Truth in its wholeness without breaking it up into parts, and dissolving its essential nature into unreal distinctions. That is partly why his books are so huge, for he tries to present the truths in their wholeness and in their own nature and all the time to ground that on exhaustive exegesis of the Scriptures.

(2) The great heart of Barth's theology is the doctrine of Jesus Christ. In Him who is true God and true Man in one person we are confronted with a mystery that is more to be adored than expressed. Nevertheless we must give ourselves to the obedience of Christ, and let all our thinking be taken captive by Him. It is only as we become conformable in mind to Christ that we can formulate aright our Christology. That is why the doctrine of the Person and work of Christ forms the centre and core of all Christian theology and determines all our thinking in the Christian Church, and that is why everything depends on faithful obedience to the Scriptures. It is in this way that Barth has

given the Church far more adequate account of the Person and work of Christ than we have known for centuries. Karl Barth is not the man to claim that he has said the last word. There can be no question of that, for theology, as Barth himself teaches, is a ceaseless inquiry with the living Word of God, in which we ever learn things new and old. Nevertheless there can be no doubt about the fact that we in our day owe Barth an immense debt which only later generations will be able properly to assess.

(3) Karl Barth's theology has become an ecumenical force not only because it strikes down into the heart of the matter as it affects every Church and because it brings within its range the whole history of Catholic theology, but because it has raised into the forefront in unparalleled fashion the doctrine of the Church. That was not his deliberate intention. His intention has always been to clear away the ground and to confront the Church face to face with Jesus Christ in all His majesty and grace, but in so doing he has forced upon our generation a reconsideration of the doctrine of the Church in terms of Christology, and a reconsideration of the whole procedure of theology as the discipline which we must undertake within the bounds of the Church where the voice of Christ is heard in the preaching of the gospel and where Christ gives us to participate in His life, death, and resurrection by His Spirit through Word and Sacrament. In this Karl Barth follows above all in the tradition of John Calvin, though he has brought his searching questions to bear on the teaching of Calvin as well, with great benefit, in a remarkable clarification of the doctrine of election.

(4) In some ways the most characteristic aspect of Barth's theology is his emphasis upon the new humanity in Jesus Christ Incarnate, Crucified, and Risen, and who will come again to renew the heaven and the earth. This is particularly characteristic because here Barth's thought moves, as elsewhere, in what he calls a 'third dimension.' By that he means that whereas so many theologians in Europe and America think primarily in terms of two dimensions, God and man, eternity and time, his thinking is governed above all by the union of God and Man in Christ, and by the new humanity which we have in Christ Jesus risen from the dead. That is Barth's *Christian humanism*, and it is that that lies behind his consuming interest in the everyday affairs of our human life and work, social and political, as well as religious. The central issue here is in many ways the doctrine of the resurrection of Jesus Christ in Body. If Jesus Christ is risen only in Spirit—whatever that means—then He is, so to speak, but a ghost with no relevance to men and women of flesh and blood in history. If Jesus Christ is now Man as well as Lord and God at the right hand of the Father then we have no hope as an anchor within the veil. It is the risen humanity of Christ which forms the very centre of the Christian's hope, for it is the ground and basis of his own renewal and indeed of the renewal of all creation. The Christian Church that believes in the resurrection of Jesus Christ from the dead has no right to despair of 'this weary world of ours' or to fear gloomy prophecies of its utter dissolution into nothing. Jesus Christ is risen from the dead and completely victorious over all the mighty demonic forces of destruction that threaten our world. In Him we can lift up our heads and laugh in the face of fear and disaster, for in Him we are more than conquerors over all, knowing that God who raised up Jesus Christ from the dead wearing our humanity, will not suffer the world for which Christ died and rose again to see corruption.

This doctrine of the new humanity in Christ is the new wine that bursts the old bottles. It is because the Christian Church participates already through the Spirit in the Risen Jesus that the Christian Church must refuse to live in the grave-clothes of the past; she must ever be seeking to work out in the present the appropriate forms of her new life in Christ. That is the realism that lies behind the evangelization of the world and the Christian insistence that from day to day in every sphere of our world we must live out the new life which we are given by the Saviour of men.

If I were asked to give my main criticism of the teaching of Karl Barth I think I would say that we need to have from him much more than he has yet given us, a thoroughly worked out doctrine of the Holy Spirit, and along with that a clarification and deepening of the doctrine of a living union with Jesus Christ. It is weakness at this point that seems to be behind his strange view of Baptism. Continental theology has long been marked with a radical dichotomy between academic theology and preaching, and Barth has sought to destroy that dichotomy and effectively to bridge the gap between scientific scholarship and Christian theology, but the gap between scientific theology and worship, and between Biblical exegesis and evangelism is far too wide: and it betokens a failure to give full measure to a whole dimension in the teaching of the New Testament. Karl Barth is aware of this, but he sometimes says that we will have to wait for another hundred years before we can give to the doctrine of the Spirit the full exposition we have given to the doctrine of Christ. But this generation cannot afford to wait. It belongs to the greatest need of the hour that this essential element in the life of the Church be recovered in its fullness.

# Religious Education

## The Place of the Sunday School in the Life of the Church

By the Reverend John G. Williams, M.A., Vicar of St. Columba's, Anfield, Liverpool

'Jesus called a little child unto him, and set him in the midst of them.' Is it unduly fanciful to see in that act a vivid object-lesson which the Church has been all too slow to learn? Jesus called the child to come and stand side by side with Him (an act of identification which on another occasion He made more explicit in the words 'Inasmuch . . .') and then He placed the child deliberately in the very heart of that company of twelve, lifting him up into a place of conspicuous prominence as He said, 'Whosoever receives a little child like this in My name is receiving Me.' This act was the occasion for some profound teaching on the true values of the Kingdom of God, but it is impossible to miss the force of it also as a simple acted parable. It surely proclaims that the proper place of the child in the care and concern of the Christian Church (and in practice that means the local congregation) is 'in the midst.' The Church's children must be the centre and focus of the Church's work.

We often give lip-service to this truth without accepting the practical implications of it. We know that 'To-morrow's Church' will depend on the training of to-day's children; that if that is neglected the Church's life will be threatened. No one could deny that the place of the child is in the midst. And yet pause and consider what is in practice the place of the children in the life of the Church at large—and of your church in particular. Think how the Church's care of her children has been allowed to degenerate into a mere subsidiary 'department,' the preserve (sometimes the jealous preserve) of a devoted few with special gifts or a sense of vocation—a department far too often divorced from the interest or care of the ordinary 'church-goer.' (The very term 'church-goer' is a reproach and one we ought not to tolerate any longer, for it fosters the delusion that the Church of Christ is just a place that people go to, like the cinema or the concert hall, instead of a divine society, the Spirit-bearing Body, engaged in a holy war, with the obligation of seeing that every member is trained and equipped for his share in the campaign.) The ordinary man-in-the-pew often knows little and cares less about the Sunday Schools. He faintly despises Sunday School teachers. He thinks that the Church's children—if they are to be allowed to attend public services at all—should be segregated in remote corners where they cannot disturb the maturer devotions of their elders. Isn't this the kind of obscurantism with which most of us are trying to contend? It is a bleak repudiation of our Lord's whole attitude to the lambs of the flock.

The plain truth is that every baby baptized becomes immediately the concern and responsibility of every single member of the particular congregation—as well as of the Church at large. It is their business to welcome him into the Family (when we are all a little more enlightened we shall begin to have a very uneasy conscience about our present custom of hole-and-corner baptisms at tea-time on Sundays, which can never appeal to anybody's imagination as a symbol of receiving a child into the congregation of Christ's flock. A resounding reform might begin here). It is their business to ensure that he doesn't drift away and be lost to the life of the Church. It is their business to see that he is taught the Faith and comes eventually to take his due part in the worship and work of the whole Family. There is no escaping this solemn responsibility, which is laid upon them by the very nature of the Church. And even if they may be allowed to delegate some of the practical discharge of this obligation to special people (such as Sunday School teachers and club leaders) they can never for a moment relinquish their ultimate responsibility to God for the souls of these children. The Church's children are and must always be the responsibility of the whole Family.

It has been worth while to state this truth emphatically and strongly, because nothing else that can be said or done about Sunday Schools can have its full weight until this is more widely acknowledged and (in modern jargon) 'implemented.' Where this truth is in fact recognized by the local congregation the Church flourishes and the future is hopeful; where it is not, the life of the Church is languishing—and though we may discover and lament other causes of the decline, this is the one that lies at the roots of them all.

The Church cannot hope to recover her vitality until the welcoming and training of her children (in both Day and Sunday School) becomes once more the passionate interest of the worshipping community as a whole and not just of a specialized section of it.

It is within that important setting that we go on to consider the particular work of the Sunday School as part of the educational function of the whole Church. We will consider first the aim of Sunday School teaching, and then inquire in what practical ways it may become a greater concern of all church members.

The Prayer Book makes it clear that all the teaching and training of children has one purpose only—to bring them into living touch with our Lord within the sacramental fellowship of the Church. It is not just a matter of teaching Bible stories or moral principles—or even the Catechism. A child will see no point in all this information and will very soon forget it, unless he is learning to put it into practice by becoming (as early as possible) a fully active member of the worshipping body. Naturally he must be taught the Faith, but we need to remember (and to be constantly reminding him too) that it is bound to remain sterile and dull unless he is having living experience of it. And so one of the first things the Sunday School has got to do is to recognize its own limitations. It must never be regarded (as it still is in some parts of England) as an end in itself; as a self-sufficient community—sometimes in actual competition with the parent church—to which children may belong without any obligation of accepting the full status of church membership. The Sunday School is one of the functions of the Church itself, not a substitute for it; and it is doing its work properly only as it brings more and more children into the normal worship of the whole congregation, specially at the Eucharist. The ideal of Christian worship is a community, a true family, of 'young men and maidens, old men and children,' praising God together; and far from deprecating the presence of children at church services we ought to encourage it and expect it and even demand it. The Sunday School has not completed its task till every child committed to its care has become a full member of the Church.

In what ways can the congregation as a whole accept its due share of responsibility for this work? First, the Church must concern itself officially with the work of the Sunday Schools and subsidiary organizations. The Church Council, perhaps through a children's sub-committee, should keep itself constantly informed about the progress of all the work among children. It should be prepared to vote the largest possible sum of money to buy books and pictures and apparatus, and should regard the needs of the Sunday Schools as the first and not (as too often happens) the last claim on available funds. It should interest itself vigorously in the premises (whether church or parish hall) in which the Schools are held, recognizing the simple educational truth that children learn more through atmosphere than through instruction, and that dirty, dingy, or disorderly surroundings may infect them with an attitude of distaste which will later condition their whole religious outlook. A cheerful coat of paint in the church hall may be a higher priority than a new frontal for the Lady Chapel! Again, many members of the congregation who have no special aptitude for teaching might be prepared to visit regularly the babies on the Baptism Roll, keeping close touch with the parents and so reminding them constantly of the obligations they undertook at the font, until the children are old enough to come to Sunday School. Others might help children to find their way into the fellowship of the worshipping congregation by sponsoring a small number of children—calling for them, sitting with them in church, helping them to find their places and generally befriending them. For many a child whose parents never come to church this may become a real experience of 'family worship.' There is no limit to the number of people who could undertake this simple act of service. Others again may feel able to take some small share in the children's week-day activities (a most vital part of the Church's contact with them) even if it is only boiling a kettle for canteen in a junior club, and so help to foster that sense of 'belonging to a family' which is the keynote of Christian community.

Lastly there is the question of standards. Every care must be taken to see that the teaching given under the aegis of the Church can compare as favourably as possible with the highly qualified teaching given in Day School for the rest of the week. This means that our Sunday Schools should be as far as possible properly graded and equipped. The teachers should be encouraged to undergo a course of training. Their status within the life of the Church should be held in honour and regarded as a high vocation, to which the parish priest may make frequent reference in sermons. They should be admitted to their office at a service in church, so that the rest of the congregation can realize that they are being commissioned on their behalf as their representatives and be called upon to pray for them and support them in every possible way. By such means as this the Church's care of her children can be given its true place in the life of each local community—the centre of interest and the focus of attention. 'Jesus called a little child unto him and set him *in the midst*.'

# The Two Circles of Faith[1]

By the Reverend F. J. Rae, D.D., Edinburgh, formerly Director of Religious Education, Aberdeen

I

In my experience there have always been two concentric circles of belief. The inner circle is small. It contains what I may without conscious exaggeration call *certainties*, the things I believe wholly. The outer circle is much larger and contains what may safely be described as *probabilities* or, at the worst, *possibilities*, things that are probably true, or at least possibly true, but have no real place in the structure of my beliefs. There is a two-way traffic between the circles. The inner circle is small and it has grown steadily smaller during my life-time as things which were once accepted as certain have passed into the region of the possibly true, or even probably true. Among these are such beliefs as the three-storied universe and the Virgin Birth. I do not actively disbelieve these or indeed many other things. They simply mean nothing in my actual life of faith. They have been carried by the flow of thought and experience from the inner circle to the outer.

The main content of the inner circle is the universality of God. That is a great and expansive truth, for it means to me that God is everywhere and in everything. What Paul says of the cosmic Christ is first of all true of God; He is *παντὰ καὶ ἐν πᾶσιν*. He is everything and in everything. G. K. Chesterton in his *Notebook* has a rather wonderful passage about this: 'Have you ever known,' he writes, 'what it is to walk along a road in such a frame of mind that you thought you might meet God at any turn of the path? There is one infidelity blacker than all infidelities, worse than any blow of secularist, pessimist, atheist. It is that of those persons who regard God as an old institution. The axe falls on the wood in thuds, "God, God." The cry of the rook answers it, "God." The crack of the fire on the hearth, the voice of the brook say the same name. All things—dog, cat, fiddle, baby, wind, breaker, sea, thunder-clap—repeat in a thousand languages—"God."' And from an entirely different standpoint I quote to you the words of Sir Winston Churchill in *Thoughts and Adventures*: 'The longer one lives the more one realizes that everything depends on chance, and the harder it is to believe that this important factor in human affairs arises from the blind interplay of events. Chance, fortune, luck, destiny, fate, Providence, seem to me only different ways of expressing the same thing, to wit, that a man's own contribution to his life story is continually dominated by an eternal superior power. If anyone will look back over the course of even ten years' experience, he will see what tiny incidents, utterly unimportant in themselves, have in fact governed the whole of his fortunes and career.' I quote these two statements to illustrate my own belief that God looks out on us from all Nature and in all events and even in all human beings. My belief is a kind of Christian pantheism. Brother Lawrence tells us that his conversion took place from seeing a bare tree in winter. He must have had a very present sense of God already. Perhaps he saw beauty in the tree that would escape you or me. At any rate, beauty is one of the chief things that force the reality of God on us, and in another region what we call Providence. To see God in your life, however, depends on your total view of the universe. If you see God in the loveliness of Nature and the order in all things you will infallibly see Him in the events of your own experience. I have asked myself, where did this actual pantheism come from to me? Possibly, to begin with, from home training. But when I began to think I drank deep from two wells. I remember sitting in the Humanity class-room in Edinburgh beside a tall, lanky, Highland student. We often discussed books and other matters. I think he must have seen with sympathy my innocent callowness for he said to me one day, 'Have you read Carlyle?' I confessed my ignorance and he said, 'Read Carlyle and begin with his essays.' I followed his advice and was ushered into a perfectly new world. It was my spiritual awakening. For the first time I began to see the eternal in time and space. I imbibed Carlyle's pantheism. Some time thereafter I made my first contact with Browning, and realized how thin Carlyle's message was. I never lost his gift to me, but Browning gave it content, and especially gave me the assurance that there is not a spot in the world outside the love of God. Of course I could have learned this from the Bible. But you have to find it out for yourself, and what are Browning and Carlyle *for* but to

[1] From a Paper read to the Edinburgh Clerical Club.

help you to see what is before your eyes, and to receive what God in history, and Providence holds out to you—

I am the owner of the sphere
Of the seven stars, and the solar year,
Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.—

because they are all evidence of His reality.

One of my main complaints against our friends the Romanists is that they localize God and thus deprive Him of reality. Ward, in his Life of Newman, quotes a letter of the recent convert. It was written on the occasion of Newman's first visit to Rome after his conversion. He describes his visit to a small church where the reserved Sacrament was on the altar, and goes on, 'Isn't it wonderful to think of God there on the altar looking out on the busy street?' It did not occur to him that God was in the busy street. I think it is Ward also who tells that when Newman was delivering his lectures on the English Church, he felt that one of the lectures was rather frivolous to be delivered in a church where the Sacrament was kept. He therefore caused a screen to be erected between him and the altar. That made it all right. When you read of incidents like these, you must feel some sympathy with Denney's words, 'Newman didn't know God.'

It was with the conviction of the universality of God that I approached the Christian position. With most people, I think, it is otherwise. It is through Christ that they come to believe in God. With me, it was the opposite. And as this had very real consequences I may be allowed to say a few words about them. If God is everywhere and in everything He must be, and is, in human beings, dwells in them and reveals Himself through them. In a very real sense He is incarnate in them. The great thoughts of Plato, the virtues in Aristotle, are parts of God's revelation of Himself, partially an embodiment of Himself. In this matter the doctrine of the Logos in the first chapter of St. John is a very great help to my thinking. The Logos is the outpourings of God into humanity. I interpret Him as the Second Person in the Holy Trinity who has from the earliest times spoken out of the depths of the Godhead to men as they were able to receive the Word. And so all the saints and scholars and mystics and philosophers who have added to the world's store of goodness, of vision, of truth are in reality incarnations of God. We may call the Logos the Son of God, eternal in the bosom of the Godhead and imparting to mankind the secret of Divine truth and love. This is the only way in which I can think of the Holy Trinity as a Divine reality. And it is the only way in which I can think of the Incarnation of God in Christ. From time immemorial the Word has spoken here and there, or, as I like to think of it, there has been an outflow of truth and love from the depths of the Divine Being. 'Here and there' and always partially. In Christ the Logos completely possessed a human being, gave Himself wholly to one personality. It is to say the same thing that in the Incarnation the Logos, the Word, the Son gave Himself to one who was utterly hospitable to the Divine inflow of truth and grace. And when we scan the ministry of Jesus with this in our minds we can see its nature in a new light. We can see this, for example, that the Cross was from the beginning the substance of our Lord's work, not only His revelation of God but His gift to us as an act of God, of the Son, of the Logos, and that the Cross is therefore at the heart of the universe.

I have been struggling to say what has come to me as truth, certainly imperfectly but, I hope, with a measure of success. It will appear that the great truth I have stated, the universality of God, is the supreme reality to disclose which even the Christian revelation is subservient.

II

But there is another truth that in my judgment is, if not so important, at least as real, another inhabitant of the small inner circle, which has, in my case, flowed into the centre; from the outer circle of probabilities into the circle of certainties—the Christian doctrine of Satan. I begin here with the assertion of a clear truth, that in the Bible from the first page to the last there is a persistent assertion of a real conflict between two forces, both of them personal, one of them good and the other evil. I said 'from the first page,' for in Genesis, in the earliest layer of the Pentateuch, ch. 3 and verse 15, we read that God said to the serpent, 'I will set a feud between you and the woman, between your brood and hers: they shall strike at your head, and you shall strike at their heel.' St. Paul, basing himself on this passage, assures the Romans that 'The God of Peace will soon crush Satan under your feet.' This war between the hosts of God and the hosts of Satan is so woven into the whole message of the Bible that one gets an impression sometimes that there is nothing else there. Paul is explicit: 'We have to struggle, not with blood and flesh but with the angelic rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere.' This conflict and its inspirer are mentioned forty times in the Gospels. At one point

Jesus says, 'any realm divided against itself comes to ruin, . . . and if Satan casts out Satan, he is divided against himself, how then can his realm stand?' Satan is often regarded as the supreme mischief-maker intent on undoing all good—in Job, for example, and in the Parable of the Sower: 'the devil comes and carries off the word from their hearts.' To the Corinthians Paul says: 'Lest Satan should get an advantage of us,' for (he adds with a chuckle) 'we are not ignorant of his devices,' or as Moffatt rather pompously translates: 'I know his manœuvres,' or as I should prefer, 'I am up to his tricks.' How real Satan was to Paul when he could joke about his 'manœuvres.' What is final is that Jesus obviously believed that it was a personal evil spirit that tempted Him. Whitehouse, in the *H.D.B.*, sums up a discussion with the conclusion: 'that the Devil exists as a personal centre of evil influence is the undoubted teaching of the Bible.' This dualism is central in the Bible. Both Jesus and Paul were aware of a personal antagonist who was intent on bringing down in ruins their own integrity and all goodness and worth. He was at the head of one embattled power, the ruler of a kingdom as real as God's Kingdom. And a very powerful and dangerous enemy he was. Not every one could boast that he was up to Satan's tricks, for he was clever as well as malicious. And he would do you down if you were not constantly on your guard. There is a persistent tendency to this dualism in the Bible and it was only held in check by the Jewish monotheism which was even more deep-seated than the belief in Satan.

Well, is this dualism a real thing? Is there in this world a kingdom, an organised force, an evil thing with an evil inspiration constantly at work to bring to nought the work of God, to inspire wicked deeds, a power malicious, subtle, an unseen antagonist, personal and present everywhere? Is there? It is a tremendous thing to say 'yes.' As I shall show immediately, it carries with it both danger and comfort, both warning and challenge. Do you believe in Satan? What evidence is there of his presence and personality?

Well, to begin with, it is difficult to dismiss the clear and constant witness of the Bible. I don't think it is enough to say that this was a belief of ancient times, perhaps imported from Persia, at least reinforced from Persia, for it was present, full-blown long before Israel had any contact with Persia. And if it were only a temporary superstition it is at least one that is in the very fabric of revelation, and instead of shaking it off as they became more mature religiously, the Jews maintained it in increasing strength, and it was never so strong or assured as in the soul of Jesus and in the experience of St. Paul. It is true that there is a progressiveness in the apprehension of God in Israel and in its teaching. That progressiveness is the key to understanding the Bible and presenting its message. But this truth of a living and scheming and powerful antagonist of all good was never cast aside. The belief in it never weakened. The witness of the Bible on this matter is terribly real, dominating and urgent. There are two things which you cannot remove from the Bible without destroying its integrity. One is miracle. The other is the world conflict between two powers and two kingdoms and two potentates.

Further, it is not too much to say that there is in history and experience the same evidence, no more and no less, for the existence and operations of an evil spirit as there is for a good spirit. The two things that appeal to me above all others as revealing God are order and beauty. Order means mind. You cannot have order without a mind behind it. And moral order means a good mind. But it appears to me that disorder, the kind of disorder we find in the world, means a mind and a bad mind. In an interesting and thoughtful book, *Venture to the Interior*, the author moralizes about the world to-day. 'The world to my mind,' he writes, 'has never been fuller of fine thinking than it is to-day. I never pick up a paper, a magazine, or book, be they in Japanese, French, Javanese, Russian, English, or Twi (?) and fail to be struck by the fine thoughts, the idealistic feelings, the noble sentiments they express, yet, though all the contributing writers appear to be merchants of man's finest feelings, has there ever been an age that, considering its lights, has done worse things than this one, with its class hatreds, race hatreds, colour prejudices, world wars, and concentration camps? Has there been another age, that, knowing so clearly the right things to do, has so consistently done the wrong ones?' That is a mild statement of the truth. I believe that history on the whole shows an upward progress. But there is always a relapse into savagery and barbarism.

There are problems that inevitably rise in the mind that grasps and believes this truth. One concerns the origin of Satan, his family tree, so to speak. And as this more brusquely stated is simply, What is the origin of evil?, you will not be surprised that I pass it respectfully on the other side. A problem that is more practical and is not so enveloped in darkness is the one that man Friday posed to Robinson Crusoe after one of their regular Bible lessons: 'If God much strong as the Devil why God not kill the Devil so make him no more do wicked?' This question is raised on the occurrence of every dramatic disaster, during every war ('Why does God not

stop the war?'). The same problem does not cause a similar mental disturbance if you put it in an everyday dress: Why does God not stop the forger, the liar, the blackmailer? It is the same problem but not so baffling as when it assumes a portentous form.

There are other questions that thrust themselves on our minds that wiser heads than mine will find somewhat perplexing. But I would rather mention an aspect of this whole subject that offers us another crumb of comfort. You will remember that St. Paul was afflicted with a painful besetting experience which he calls his thorn in the flesh. It will not have escaped your notice that Paul calls this the messenger of Satan. In the Book of Job we are told that all the calamities which befell Job were the direct work of Satan. Well, it seems that many of the things that have come to us that are terribly difficult to bear may be due to the mischief-maker who desires to give us a fall. How often have we heard men or women saying in an agony of suffering or perplexity: 'What have I done to deserve this'? It would be a relief, mental at least if not physical, if we could say: 'This is a messenger of Satan to buffet me.' Such comfort must be used with great hesitation and humility as well as with perfect sincerity. But Paul found relief in it. I have no doubt that when he realised the truth it gave him courage to bear his trouble. And if people really believed in Satan at all those who exercise the cure of souls would have at their hand a word of cheer, especially if you could say, 'I am up to his tricks.'

Well, finally, let me add a word on this 'if'—if people really believed in Satan. But they don't. And they get rid of him in various ways. They are taught to dismiss him as a metaphor. Dr. Lowther Clarke, in his little Dictionary of Bible Phrases, has a short discussion of Satan and at the end of it he says: 'Is not all this a myth? Certainly, but how otherwise can the human mind convey the idea of evil influences coming to men from outside, not caused by God but allowed by Him to have real but limited power? Evil in the moral sense is always personal, and therefore in pictorial form we must represent extra-human evil in some such way as the Bible does.' Is this really a satisfying explanation? Does the writer not realize that belief in God may be disposed of in the same way and even in the same words? Belief in God? Is not all this a myth? Certainly. But how otherwise can the human mind convey the idea of good influences coming to men from outside? Good in the moral sense is always personal, and therefore in pictorial form we must represent extra-human good in some such way as the Bible does? But does this really account for the facts? Does it meet the evidence in history and experience for a vast power of wrong and badness organized, malicious, personal at the back of a kingdom evil with a wicked mind behind it?

Well, I prefer the sombre words of MacNeile Dixon in his Gifford Lecture: 'The kind-hearted humanitarians of the nineteenth century decided to improve on Christianity. The thought of Hell offended their susceptibilities. They closed it, and to their surprise the gates of Heaven closed also with a melancholy bang. The malignant countenance of Satan disturbed them. They dispensed with him and at the same time God took His departure.'

# Contributions and Comments

## Mark v. 39

Mr. Ker has not quite represented my meaning. (January number [lxvi. 125]). I do not think that Jesus 'was merely using sleep as a metaphor of death.' I agreed with Mr. Ker that the meaning conveyed to the hearers was that of natural sleep; for, as I pointed out, 'they laughed Him to scorn.' Now it seems to me not improbable that, in view of the girl's speedy restoration to life, Mark should use the normal word for natural sleep. Besides, it is not certain that Mark always observed the distinction between καθεύδω and κοιμάομαι. The Fourth Gospel does not. When Jesus speaks of sleep in Jn $11^{11}$ the disciples understand Him to mean literal sleep, and yet the word here is κοιμάομαι. The whole context of the Epistle seems to demand the meaning of death for καθεύδω in 1 Th $5^{10}$. In Eph $5^{14}$ this word seems to mean spiritual sleep.

Finally, any difficulty arising from the use of καθεύδω in Mk $5^{39}$ is not to my mind anything like as great as the difficulties of Mr. Ker's view.

W. Powell

*Twickenham, Middlesex*

## Parable of Dives and Lazarus (Luke xvi. 19-31)

In *The Parables of the Kingdom* C. H. Dodd sums up the modern interpretation of the parables of Jesus in the words, 'The typical parable . . . presents one single point of comparison. The

details are not intended to have independent significance.'

In dealing with the Parable of Dives and Lazarus, T. W. Manson (*The Sayings of Jesus*) suggests that 'The point is that there is a future life, and that the heartless selfishness of the Sadducees arises from the fact that they deny this truth.'

On the other hand, J. M. Creed in his Commentary writes: 'There are two distinct themes: (1) that compensation for conditions in this life is to follow death; (2) that a miraculous appearance of one risen from the dead would not avail to convert those who are not converted by Moses and the prophets.'

But may it not be true that Creed's second point is the *only* point of the Parable, and that in the Parable, Jesus is using the common ideas of His time regarding the after-life (or even a popular story of His age) to deal with the question of belief and unbelief, faith and lack of faith.

If this interpretation is the true one, then the Parable tells us nothing about the opinions of Jesus concerning either the future life or man's attainment of a blessed future life, but is instead Jesus' way of saying, 'In Moses and the prophets, you have enough to enable you to believe. If, in spite of Moses and the prophets, you refuse to believe, then you would still refuse to believe even though one were to arise from the dead in the attempt to convince you.'

The 'belief' in question may well be 'Belief in a Future Life,' or 'Belief in Jesus as the Anointed One of God'; only if we knew the correct context of the Parable could we be certain. At all events, the Parable does seem to hang together as a harmonious whole when we regard *vv.* 19–28 as the 'scaffolding' on which the *one* point of the Parable, contained in *vv.* 29–31, is built; and this *one* point is in keeping with the refusals of Jesus to grant a 'sign' to authenticate Himself and to answer directly the question, 'By what authority doest thou these things?'

N. Rimmer

*Burley-in-Wharfedale*

# In the Study

## Virginibus Puerisque

### By Appointment

By H. F. Mathews, M.A., B.D., Ph.D., Alsager, Cheshire

'Ye did not choose me, but I chose you.'—Jn $15^{16}$ (R.V.).

If you look round the shelves in the pantry at home, you will find that many of the packets and jars and bottles bear a crown and the words 'By Appointment.' You know what it means, of course. The firms which make those particular articles supply things to the royal household, and are allowed to show that they do so by placing the royal crown on their advertisements.

Early this year, I read, the Queen was making many hundreds of new 'appointments' for her reign. It seems that this happens three years after the beginning of each reign. I wonder whether any of the Queen's suppliers have been anxiously waiting to see whether the Queen would change her grocer!

But, since our present Queen has chosen to use King Edward's crown, all the firms which receive appointments will have to change the labels on their packets and on their notepaper. Soon we shall see our Bovril bottle or Lux packet with the new crown and the legend, 'By Appointment to Her Majesty Queen Elizabeth II.' It is a very great honour; and the royal choice is as good an indication of the quality of the goods as there can be.

Our Lord's words to His disciples, 'Ye did not choose me, but I chose you,' remind us that there is another Royal Appointment which we may all enjoy. The astounding thing is not that we decided to be followers, but that Christ marked us out as His own. St. Paul never addressed the members of his little house-churches in the Roman Empire as 'the people who have decided to become Christians,' but as those who are '*called* to be saints.'

One of the happiest men I ever met spent two evenings every week visiting the patients in a home for blind people. He taught himself how to write in Braille so that he could send them Christmas cards. When he found one man who was deaf as well as blind, he learned the finger language so that they could make conversation by 'feel.' He never spoke of what he did. It was only when I asked him how he brought such zest to life that he quietly told me some of his secrets. I think he was Christ's man—'By Appointment'—don't you?

You can tell the people who have received their appointment from God. They are not necessarily those who carry the largest Bibles under their arms, or parade the market-place on Saturday with texts painted on sandwich-boards. You can tell them by the real joy they get from doing God's will in everyday things. The New Testament

speaks of a ' crown of glory ' or a ' crown of life ' which is to be coveted even more than a monarch's crown on a firm's label.

We change, but Thou art still the same,
The same good Master, Teacher, Friend ;
We change, but, Lord, we bear Thy name,
To journey with it to the end.

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### What ? and Why ?

By the Reverend J. Ithel Jones, M.A., London

' . . . that they may be seen of men.'—Mt $6^5$.

' What are you doing ? ' It was a little voice from the other side of the garden fence. Susan was always wanting to know what I was doing. I believe she knew perfectly well sometimes. But then, she was at the delightful age of three-and-a-half, when boys and girls live by asking questions. ' Well,' I replied, ' at the moment I'm getting this ground ready for the sowing of peas.' ' Sowing peas ? Why are you sowing peas ? ' ' So as to have something nice to eat in the summer.' ' Why do you want something nice to eat ? ' ' Well, we've got to eat, so we may as well eat something nice ! ' ' Why have we got to eat ? ' At that stage I could see the questions were on the way to becoming rather difficult, so I gave in to the entreaty in her naughty eyes and lifted her over the fence.

Of course Susan's ' Why ? ' is one of the most important things in life. ' What ' we do is very important but ' why ' we do it is more important still.

We call it our ' motive.' You'll hear quite a lot about ' motive ' when you grow older. You know now that the ' motive ' is just our reason for doing something. It's the ' why ' of our deeds.

Jesus was always stressing the importance of ' why ' we do things. There were people in His day who were always in a very prominent place in the street when the hour for prayer came along. And, of course, they prayed on the spot. It's an excellent thing to pray. But when you inquire why they prayed in this particular way, you find they did it in order that people might see them. It was just the same when they gave gifts to the poor. They made a dreadful fuss and to-do about it, simply that people might notice what they were doing ! Praying and giving money to the poor were good things to do. But ' why ' they did it would not stand the test.

If you want to know how ' what ' we do is useless unless the ' why ' of our actions is right, read that great thirteenth chapter of Paul's First Letter to the Corinthians. He says that it's possible for us to do all kinds of things which are good in themselves—speaking in an attractive way, helping poor people, and even sacrificing our own lives—but unless the motive, the ' why ' we do them, is love, we might as well not do them at all.

If we are asked why we do things, I wonder if we'd appear quite as good as we sometimes imagine ourselves to be ?

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## The Christian Year

Second Sunday after Easter

### The Discipline of Suffering

By the Reverend John R. Gray, B.D., Th.M., Glasgow

' Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness.'—He $12^{11}$.

' Fools and bairns,' they say, ' should not see half done work.' We are all a bit foolish and little more than bairns and so, confronted as we constantly are with work only half done, we jump to our callow conclusions and hasty judgments without waiting to see what nevertheless afterward shall appear. God is not finished nor half finished with His world. He is not finished nor half finished with the men and women among whom our lot is cast. He is not even half finished with His work in our own souls and lives, and yet constantly we glance at the world, at the folks around us or at our own lives, and privately think and sometimes publicly say that God has done His work but ill. There's pain in the world, and sorrow and disappointment and distress, nevertheless afterward we may see that all of them had their purpose and their place in the kind economy of God. Just after the death of his best friend, Sir Roderick Murchison, David Livingstone in his diaries wrote : ' Alas ! Alas ! this is the only time in my life that I ever felt inclined to use the word and it bespeaks a sore heart. . . . I must feel resigned to the loss by the Divine Will, but still I regret and mourn.' Not many days later, however, we come across this entry : ' God forgives because He loves to forgive. He works by smiles if possible ; if not, by frowns. Pain is only a means of enforcing love.'

We've all had to smack a child at a time. Unless there's something far wrong with us, we didn't enjoy doing it. If we did it properly, the child didn't enjoy it either. But who can doubt of its good effect. Children seem to ' work up ' for a smacking and only after it comes are they themselves again. But if it is to do good and not harm, the punishment has to be administered by some

one who loves the child and whom the child loves and trusts. It is only from those who are normally kind and good to them that a child can accept punishment, for only so will the child be able to believe that there must be real point and meaning in it.

So, says the writer to the Hebrews, is it with you grown-ups. You Hebrews are suffering terrible things just now. Don't rebel and don't despair. It will pass; this period of trial and pain and grief. Meantime it is agony. Nevertheless afterward it will yield good fruit in character-building, in soul-making, in preparation for heaven. Behind it all, there is not blind chance nor cruel purpose but the wisdom and love of the Father God.

We are all apt to over-value the present as over against the future, to demand comfort and pleasure and happiness now. But God in His goodness takes the long view for us. He hates to see us suffer, hates to inflict on us the chastisement which awakens us to a sense of the exceeding sinfulness of sin. He hates doing it but He does it, for only by chastisement does righteousness grow. Of course, we need not wear a hair shirt or lie on a bed of nails. Self-imposed austerities lead only to spiritual pride which is the final evil. But when life lays upon our backs the stripes of pain or sorrow, it may serve to give us courage and some kind of serenity if we reflect that, howsoever bitter the experience may be, it can nevertheless afterwards by God's grace yield the peaceable fruit of righteousness.

That fruit we may see in our own characters. We are agaty beings most of us. If Christ is to accomplish His purpose with us and conform us to the image of Himself, there's a deal of ugliness to be chipped away and that is never an easy process. There is a phrase in Proverbs, 'the reproof of life,' and many of us who have ignored the reproofs of parents and teachers and friends have been forced by life to learn the lessons they would fain have taught us the easier way. T. E. Lawrence's accounts of life in the Royal Air Force grew progressively less bitter the longer he was in it. One wonders if that was because of some effect the discipline was having on him rather than, as he suggests, because of an improvement in the conditions of his Service life.

Of course the chastening of us may be not so much for our own sake as for the sake of others. Suffering always colours life, but it can colour it either with self-pity or with compassion. James Barrie tells how his mother lost her dearest child and he adds: 'That is how my mother got her soft face . . . and why other mothers ran to her when they had lost a child.'

It is not certainly always possible for us to see positive value in suffering either for ourselves or others even after it is past—at least not this side of eternity. But we must not forget the 'Nevertheless afterwards.' Not much that is worth understanding can be understood this side of eternity—not, certainly, the Cross which stands at the centre of our faith. To those who loved Christ in the flesh, the Cross seemed the end of all things. Nevertheless afterward they saw in it the hope of a lost and fearful world, yielding the peaceable fruit of His righteousness imputed to us all.

Life is not a tidy thing. The good suffer. The evil flourish. There is apparent injustice and much mystery and agony and longing in it. Would we have all of these taken away? Sometimes we would say 'Yes' to that. But let us remember that there would be a price to pay. Most of the world's greatest music would go and much of its poetry—the best of Beethoven and Milton and Burns. How much else comes from an ache too deep for tears or words we cannot know. Would we really like a life in which there was no weeping, no pity, no effort, no failure, no pain? With such a life would we not become shapeless, flabby things with the last traces of any greatness or goodness rooted out of us?

'Ah, yes!,' you say. 'Some tears there must be, some striving, some refusal but not this, not this that has come to me.' But there's the rub; for it is this, only this biting deep into our souls, that shapes them for heaven. It is only this thing which most of all we resent that begins to conform us to the image of the Crucified One. For, be sure of this, a life without bitter tears, a life without thorns, without a Cross, is a life without Christ. To give up Christ for ease is to pay too high a price. Close to Him we will be able to bear the worst that men can do to us or God permit, sure of this, that however grievous our chastening may be, nevertheless afterward it shall yield for us the peaceable fruit of righteousness.

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THIRD SUNDAY AFTER EASTER

## The Conquest of Loneliness

BY THE REVEREND R. J. WATSON MATHEWSON, B.D., S.T.M., EDINBURGH

'A little while, and ye shall not see me: and again, a little while, and ye shall see me.'—Jn $16^{16}$.

Loneliness can be one of the most soul-destroying of all human experiences. The prison guards knew that when they meted out solitary confinement to P.O.W.s as the punishment only one step removed from execution.

But circumstances far less dramatic than prison camps bring a devastating loneliness into many a

life which outwardly may show little sign of the emptiness within.

St. Paul lists some of these circumstances which ordinarily cause separation and, consequently, loneliness. First, death, with its power at one stroke to terminate the companionship of years; and then life, bringing in its course the inevitable dissolution of a family, and sometimes also estrangements to close doors of friendship once open; angels, principalities, powers, things present, things to come, height and depth; these all in their various ways signify the fortunes and fates that buffet a man or the destiny that sets him apart from his fellows. Eisenhower, for instance, when his was the decision to launch or hold back the invasion was described as 'the loneliest man in the world.'

His loneliness was short-lived but the loneliness of most accompanies them day in, day out; perhaps especially day out, when you close the big door and there is no one to listen to your story, no one to praise or blame. Of course, there are the wireless and books and hobbies; but at best these are only devices to take the mind off the essential loneliness within.

In these circumstances, lest we be overwhelmed by self-pity or resentment, comes the reminder that we as Christians have a Saviour who Himself well knew the meaning of loneliness, and who was preparing His disciples for its coming when He said, 'A little while, and ye shall not see me.' The Christian, therefore, cannot expect to escape the experience of loneliness; but his Master does show him how to deal with it when it comes. For Christ would remind us that:

(1) *Loneliness has its Advantages.* Although He always brings comfort to the lonely heart, He never suggests that there is necessarily anything disastrous in just being alone. In fact, the reverse. Both by teaching and example He stresses the benefits of frequent isolation from one's fellows.

This is sound psychology; the developing personality of the child needs some private life; the marriage to which the in-laws have the key is in jeopardy.

But this is also sound religious practice. The place for prayer is the inner lonely chamber of the heart; there with the door shut 'pray to thy Father which is in secret.' The place where ultimately temptation is to be conquered is in the isolation of our own private decision where we wrestle with the tempter alone. The place where finally we yield our lives into the Saviour's keeping is at His Cross where individually we offer our allegiance and receive God's forgiveness as our own personal possession.

As it is, however, in our age most people will do anything rather than be alone; any distraction is acceptable. Are they afraid that solitude will turn out to be a room peopled by ghosts—broken hopes, unsatisfied yearnings, haunting remorse? 'When I am alone,' wrote the aged tempestuous Sarah, Duchess of Marlborough in 1742, 'my reflections and recollections almost kill me, and I am forced to fly to the society of those I detest.' Or do they fear that they will be forced at last to attend to a still small silent voice with its insistent claim? If they knew that strength and peace await them in a solitude shared with God they would not fear it. 'All the evils of life have fallen upon us,' says Pascal, 'because men will not sit alone quietly in a room.' This may be an exaggeration, but nevertheless loneliness has its advantages. It gives us the chance to drink deep of the living waters of God.

(2) *Loneliness has its Disciplines.* On the lonely road there are, for the Christian, sign-posts to follow, and a company to join.

The sign-posts point forward and they indicate that the journey is short. 'Again a little while and ye shall see me.' In other words, although faith is often at its lowest when we are loneliest, then is the time to go on believing that God is faithful, that our Jesus can repay from His own fullness all He takes away, that safe and blessed we shall meet at last, and all within measurable time. This is true not only of our eventual reunion with the dead, but also of the renewal of our sense of God's reality after some period of doubt, as with Thomas, or even denial, as with Peter.

The first discipline of loneliness is to keep on trusting, confident that whatever else may bring separation into our lives nothing will separate us from God's love in Jesus Christ.

There is also a company to join. 'We become related to Christ singly,' writes Dr. John A. Mackay, 'but we cannot live in Christ solitarily.' Throughout His last counsels to His disciples runs Christ's reminder that although He is about to leave them they will still have each other. Their fellowship will survive.

So no one should be utterly lost in loneliness who belongs to a church. It is true that some who do belong remain uncomforted, but it should not be too readily assumed that this is always due to the local congregation's failure to seek them out. Equally often the blame lies at the door of those who need companionship but defend themselves against it. The complaint, 'I don't know any one in the church,' invites the question, 'But have you ever tried to get to know any one?' Rather, if he looks for it, the lonely soul will always find somewhere at the heart of a Christian congregation a warmth of fellowship and a conception of service to fill his life. But before he can find, he must be prepared to seek.

(3) *Loneliness has its Reward.* 'You have sorrow now,' said Jesus, 'but I will see you again and your sorrow will turn into joy.' The reward of loneliness is not therefore merely the joy that will succeed the pain, but a joy that comes out of and depends upon it. Loneliness lightened by faith is transmuted by the Divine alchemy into a radiant experience, deepening and enriching life.

T. L. Garvin once said, 'I always remind myself that whatever happens in the course of one's time on earth, there is never any cause for despair, because if it does not make for happiness, it will make for character.' Christ does not speak here of the effect on character of victory over loneliness, although that is always considerable. He does speak of the happiness that emerges from it, a joy equivalent to one of the greatest joys in all human experience, the joy of a mother who through the lonely way of pain brings her child into the world.

The last thing, therefore, that a lonely person should believe is that he is redundant. Rather if he finds God's recompense for loneliness in his own life he has a message of incomparable worth for others passing through their Gethsemanes. For he can tell how the wilderness and the solitary place can be made glad, and the desert rejoice and blossom as the rose.

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FOURTH SUNDAY AFTER EASTER

## Dimensions of the Love of Christ[1]

'That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.'—Eph $3^{17-19}$.

(1) *The love of Christ is a very wide love.* Human beings are by nature capable of deep affection for one person or a few—for lover or mate or child, or for a group of kinsfolk and chosen friends; and this provides a necessary elementary schooling in the meaning of love. Yet, by itself, this natural human loving carries no sure promise of any generous width of reach. Indeed, the natural man is apt to build a wall round the field of his narrowly exercised affections, and to resist violently any invasion or disturbance of it. Hence it is that the ground of natural affection, uncleansed of possessive exclusiveness, can become the seed-bed of jealousy, the most venomous of the emotions, and of hatred, the most destructive.

In his book about the exploits of Wing Commander Yeo-Thomas as a secret agent, Bruce Marshall tells how that incredibly brave man met secretly in Paris in 1943 with the leaders of the various groups of the underground French Resistance, and managed to reconcile their differences and bring them to a common plan of action. Marshall's comment on the episode is this: 'In spite of what St. John says, the only time that it is really easy to love our neighbour seems to be when he is helping us to hate another neighbour.'

How generous and inclusive, by contrast with our double-edged natural human loving, does the love of Christ appear! The gospel is the story of One moving about among all sorts and conditions of men—sturdy fishermen and city lawyers, young and old, rich and poor, Pharisees and publicans—and out towards each and all there goes the warmth and welcome of His love. And so it has come about that towards this warming fire down all the ages all kinds of men and women have run or crept or stumbled—out of their loneliness, out of their weariness, out of their shame and self-disgust—to find solace and strength and new beginnings. And so, too, it has come to pass that the Church of Christ is to-day a world-wide society drawing its members from every nation under the sun.

(2) *Very wide, yes, and very deep.* I have never found it very hard to love my neighbour up to a point—the point where my neighbour sooner or later turns out to be less attractive than he seemed at first blush; to be difficult, or a regular twister, or perhaps just a bore; to make greater claims on my time or my sympathy or my purse than it is easy or pleasant to meet. When the point is reached at which natural liking meets a check, how easy we all find it to retreat from the relationship that has disappointed us.

But the love of Christ went on and on, and never drew the line, for its central principle was no mere *bonhomie*, but a steadfast will to bless its object, and the firm faith that God can change whatever is misthriven or repulsive in any human being into goodness and moral beauty. Over many years I remember how once in a sermon Dr. J. R. P. Sclater told of a sculpture representing Christ and Mary Magdalene which he had seen during a holiday in Italy. You know how Mary is often portrayed by painters and sculptors—as a beautiful young girl, the victim of her own beauty and the lusts of men. This artist had represented her as a vice-ridden old hag, rotten with disease of body and spirit, and yet he had succeeded in imprinting on the ravaged face a dawning wonder and hope in the recognition that even for her Christ had a welcome and an ambition.

I think of a certain sea-coast town which boasts a great stretch of sands. But in summer-time, after a day's invasion by multitudes of trippers, its lovely beach is often so defiled by refuse that not an army of workers could cleanse it. Yet next

[1] A. C. Craig, in *The Sacramental Table*, 49 (reviewed in 'Literature').

morning it will lie shining and golden again: during the night the resistless brushes of the tide with the depths of the Atlantic behind them have swept it clean from end to end. The love of Christ is such that it is not repelled by the unloveliness of our sins, but grasps them and draws them into its fathomless depths, so that we may be forgiven and cleansed. The love of Christ is a very deep sea, from which flows wave upon wave of grace.

(3) *Very wide, very deep, yes, and very high.* We can all think, can we not, of instances of human friendship which have not been altogether beneficial to the parties to them—not that anything positively disreputable need have characterized the relationship, but simply because neither of the friends has been of the make-up to give a firm lead to the other where right and wrong are concerned.

How different it was, and is, as between Christ and His friends! Think only of two representative figures of the New Testament. Simon Bar-Jona comes on the stage a man of sand—a bundle of impulses of which the more generous natural ones were defaced by self-esteem and betrayed by cowardice. But under the relentless pressure of the love of Christ that unreliable nature is fused into Peter, the man of rock, who will be faithful to death in the leadership of the Church. And Saul of Tarsus—think of the change Christ wrought in him. Unlike Simon, he comes before us at first as already a man of rock, a man hewn out of the flint of Jewish pride. He could say of himself, 'Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.' How the passage seems to run off his pen, as though he had had it off by heart for long years. And then the love of Christ takes hold of this flinty Jew until at last this same man writes: 'Not as though I had already attained, either were already perfect: but I follow after. . . .'

And so it has been down all the Christian centuries: to be within the friendship of Christ has always meant to climb, to climb or to lose touch; for He always leads upwards, and never tolerates the second-best in any man.

(4) *Wide as the earth, deep as the sea, high as heaven, yes and long as eternity.* Can you think of anything so priceless in our human life as lifelong friendships? And yet such happy associations are perhaps less numerous than might be expected. Human friendship can be a sadly brittle and fragile bond: it can break over business rivalries or political differences or even on disputes about the mending of a garden fence: it can be severed by mischance; it can rust away through neglect.

But the love of Christ is an eternal love, being the love of God Himself. It is pledged to us in the unspeakably beautiful sacrament of Baptism; it is there, tender and shielding, for little children; it is there, understanding and respectful, for the shy questings and false starts of adolescence; it is there for the struggles of manhood, the slowing step of middle-age, the contracted evening of life, and it will be there, divinely strong and succouring, in the hour and beyond the hour when flesh and heart do faint and fail, and vain is the help of man. For the love of Christ is a very long love.

Very wide, very deep, very high, very long; yes, and offered freely and without price to *you*—yet offered all in vain unless you close with it and engage yourself to it. There is a story of a missionary in Canada whose area of travel was so wide that he could only make visits to any settlement at long intervals of time. His last act in one visit to a settler's home was to teach a small invalid boy the text, 'The Lord is my shepherd,' and he did it by the method of a word to each finger, saying finally and suiting action to word, 'Remember always to hold on to the fourth finger—the Lord is *my* shepherd.' When he came back to that home two years later, the boy was not there. He had died in the dark of a winter night; and, said the mother, 'We found him in the morning with his hands outside the coverlet, his left hand clasped round the fourth finger of the right.'

When the bread and wine are carried round, there will be enough for all, and a portion for each. Take, eat, in penitence and faith; close afresh with the offer of salvation, engage yourself afresh to Christ, that you may better comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ, 'which passeth knowledge.'

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## Fifth Sunday after Easter

### Vocation

By the Reverend Harold G. Newsham, M.A., Hartford, Conn., U.S.A.

'For he is a chosen instrument of mine.'—Ac $9^{15}$ (R.S.V.).

Paul is an outstanding instance, yet merely one of an innumerable host, of those whose careers are inexplicable unless it is a fact that God has a steadfast purpose working through the ages, and that in pursuance of that purpose He chooses men and women as His instruments.

In this conviction, let us consider three closely related matters. First, *who* are chosen. Second, *how* they are chosen. Third, *for what* they are chosen.

1. As to the question *who are chosen*, a hundred

and fifty years or so ago you would have excitedly anticipated an utterance on the burning topic of the day. Are some, in the unfathomable counsels of God a limited number, chosen for eternal life; and all others, not so chosen, damned?

But this is now one of those

> old, unhappy, far-off things,
> And battles long ago.

We find it impossible to doubt that God's call is to every man. There is a worship all can offer. There is a work and witness all can render.

Indeed, we go further. We say that man is born for this. We say that every man belongs to more than the biological, the economic, or the social order; we say that though a man may attain physical perfection or may fit smoothly into the productive machinery, or may attain happy and enriching human relationships in society, not so does he find his fullest life. Only when in some real sense he has come to know God and has heard some word of God addressed to his own soul, does he begin to approach the stature for which he was loved by God into life.

Such a call of God out of ignorance into truth; out of the temporal into the eternal; out of darkness into life; out of bondage into freedom; out of death into life—what ways and ways the Scriptures have of describing it—is the gracious call of God to every man.

This is the call wherewith every son of man is called. But it seems certain that, over and above this, God calls certain folk for special purposes as His chosen instruments. From Abraham and Moses; through the prophets; through the disciples specially hand-picked by Christ; and on to a Carey, a Livingstone, a Schweitzer, a Kagawa, God is working a purpose out as year succeeds to year.

'How odd of God,' wrote Hilaire Belloc, 'to choose the Jews.' But is it not always odd? Those whom God chose as His special agents were always astounded by His choice. They felt utterly inadequate. 'But, Lord,' said one, 'I am only a child.' 'Who am I,' expostulated Moses, 'that I should go to Pharaoh?'

When God wanted the gospel to go to India He chose a cobbler. When He wanted the Light to enter darkest Africa He chose a lad minding a loom. When He inaugurated His Church He called some fishermen. He chose the fiercest persecutor of that Church to become its greatest missionary. Paul could never cease marvelling at this amazing choice; nor at its constant repetition. 'The weak things chosen to confound the mighty! Things which are despised has God chosen; yea, things which are not, to bring to nothing things which are.'

Whom does God choose? This is certain. Those chosen instruments invariably know their own insufficiency, their own unfitness, their own unworthiness. Yet having heard God's whisper they dare not be disobedient. Their trust will not be in anything human prudence can assess or human foresight provide—though these will not be neglected. Their ultimate trust, however, will be in the Grace and Power of God. He who has called, will furnish; He who has demanded, will succour. He who has made, will carry.

2. But *how does God call?* In the last analysis, of course, no one can really say. Personal certainties are ultimately incommunicable. Frederic Myers was surely right when he put this on the lips of Paul:

> How should I tell or how can ye receive it,
> How, till He bringeth you where I have been?

Yet there is this that must be said. In spiritual biography it seems possible to distinguish two kinds of calling. There is the specifically personal one, of which Paul is the classic example. And there is a more general one, of which Isaiah may be considered typical.

Paul's experience was so dramatic that he described it as an 'arrest.' He was turned 'right about face' on the highway. He felt himself singled out for a special mission, though its precise nature at first was like 'sealed orders.' It is an experience that does recur, to-day as yesterday.

Yet there is another way, perhaps a more frequent way, in which God calls. Isaiah heard it one day in the Temple, when the liturgy which hitherto for him had been a matter of form and convention suddenly took fire. Disturbing events of the day, a shaking of foundations long supposed immovable, had given him, like ourselves, most seriously to think. Suddenly he realized, as never in his life before, that the supreme Reality, the only Reality, is God. With the violence of a blow in the face he felt the contrast between life as he knew it and the glory for which God had surely designed it. It seemed as if the good, the just, the pure, the divine, engaged in a stern struggle against evil, was calling aloud for volunteers.

It was a *need* which haunted him, just as it did one of the early assailers of Everest who went to India to mountaineer and remained there to become a chosen instrument in the ministry of healing. 'Who will go for us?' has been heard over and over again from Isaiah's day to this. When the desire to volunteer, to cry, 'Here am I, send me,' becomes an overpowering compulsion, what is there to say but this: a chosen instrument is offering himself to the uses of the Hand of God?

3. Finally, a word on *the purpose for which we are called.* Here, again, we may think of both a

general purpose to which all are called, and a more specific purpose to which it would seem only some are called.

Consider these two quotations. 'How shall he become wise that holdeth the plough, that glorieth in the shaft of the goad, that driveth oxen, and whose discourse is the stock of bulls? He will set his heart upon turning his furrows, and his wakefulness is to give his heifers their fodder. So also with the potter sitting at his wheel. He will fashion the clay with his arm and apply his heart to finish the glazing. These maintain the fabric of the world; and in the handywork of their craft is their prayer.'

That was written over twenty centuries ago. Here is another version, written by Leslie Weatherhead to-day. 'God called Peter from a fishing business; Matthew from an office; Livingstone from a loom; Chalmers from a plough; Moffat from a garden; Mary Slessor from a mill; and they became immortal. But if the world is going to be filled with the glory of God, He must have His ministers in all those places, not only called from them.'

There we have the vocation to which all are called. God is the Creator, and He calls us to be co-workers with Him in the natural order, whether in industry and labour, in politics or statesmanship. A recovery of this sense of spiritual vocation in our trades, professions, and employments is one of society's most urgent needs to-day. 'In the handywork of our craft' should be our prayer.

But God is not only Creator. He is Redeemer. For men, like sheep, have gone dreadfully astray. And here also, more amazingly still, we are called to be co-workers with Him. We are saved that we may save. We are forgiven that we may forgive. We are comforted that we may comfort. We are kindled that we may ourselves illumine. 'Heaven doth with us as we with torches do. Not light them for themselves.'

This redemptive purpose of God, this bewildering privilege of sharing in it with Him, has brought the Church of Jesus Christ, the world-wide Church, into being. We are all called into its fellowship. We are all part of its ministry. Yet it is evident there must be special tasks, specific responsibilities—it may be of preaching; of teaching; of administration—for which God whispers in the ear of some chosen instrument; or issues an urgent appeal for volunteers. Pray for an even more sensitive ear.

'Help us, O God, that we may walk more worthily according to the vocation whereunto we have all been called; and that particular vocation into which we have each been called.'

# Recent Foreign Theology

**Ecclesiastes.** The energetic Professor J. van der Ploeg, of Nijmegen, has published the fourth part to be issued of a new full-scale commentary on the Old Testament now appearing in Dutch, of which he is one of the editors. The parts which had previously appeared dealt with Joshua, Proverbs, and the first six of the Minor Prophets, and were written by Mgr. B. J. Alfrink, Professor van der Ploeg, and Dr. D. Deden respectively. The new issue is devoted to Ecclesiastes.[1] As in so many of the commentaries which are appearing in many countries the text on which the work is based is a new translation from the original made for this series by the writer of the commentary, resting on sound critical study of the Hebrew. There is an adequate Introduction and a detailed verse-by-verse commentary. Dr. van der Ploeg's work rests on a wide acquaintance with the work of other scholars in many countries, both Roman Catholic and non-Catholic—including a commentary in modern Greek. He ascribes the Book of Ecclesiastes to the third century B.C., but rejects the view which has been advocated by some recent scholars that our present Hebrew text is a translation from Aramaic. He holds that the language is influenced by Aramaic, but that is a different thing. He regards the Book as a collection of more or less loosely connected independent sayings, to which some accretions have been added in the course of time. His commentary is quite up to date, and would be valuable if only because it draws on the latest literature.

[1] *Prediker* [1953]. Romen and Zonen, Roermond en Maaseik; Fl. 3.06, or by subscription 2.70.

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**The Election of Israel.** Professor Th. C. Vriezen, who a few years ago published an outline of Old Testament theology [2] in Dutch, has now issued in German an important contribution to the study of that theology in a monograph on the Old Testament teaching on the election of Israel.[3] The main part of this work is a careful examination of the terminology of election, and a detailed exegetical study of the passages where it is used of Israel. The Term בָּחַר in this connexion first

[2] *Hoofdlijnen der Theologie van het Oude Testament* [1949].

[3] *Die Erwählung Israels nach dem Alten Testament* [1953]. Zwingli Verlag, Zürich; Swiss Fr. 12.50.

occurs in Deuteronomy, but though the term is coined here for this idea, Vriezen recognizes that the idea itself is older. Outside Deuteronomy it is found most frequently in Deutero-Isaiah. On a number of points Vriezen differs from other writers on aspects of his subject, and every reader —including those from whom he differs—will learn much from his study. He maintains, rightly, that the election is never election for its own sake, but election for a purpose. It arises from the grace of God, and from this alone, but it is election for service. He holds that the election of Israel is immutable, but in a concluding section briefly finds that the Church is incorporated in that election of Israel. Altogether this little book will well repay careful study, and is to be warmly welcomed.

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**Daniel 2 and 7.** A brief study of the interpretation of the four successive kingdoms of the visions of Dn 2 and 7 has appeared from the pen of Professor Martin Noth, of Bonn.[1] The idea of four successive world empires or ages does not appear in the Old Testament before the Book of Daniel, but does not seem to have been original with the author of this Book, who was compelled to strain history to fit the scheme. It was doubtless taken over from abroad, where it figures in the work of classical authors, and the author took over the scheme but re-supplied it with content. Ch. 7 is held to be later than ch. 2, and to be an appendix to the stories of thefirst half of the Book. The climax of both lay in the Macedonian period, and both show the same attitude to history—not as something which of itself should steadily lead to the climax but as something that should continue its changeful way until God should intervene and wind up its process.

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**Dutch Old Testament Studies.** The tenth volume of studies published by the small but active Dutch Old Testament Society has now appeared.[2] More than half the volume is taken up by a doctoral dissertation in English by L. A. Snijders on the meaning of the word זָר, which is held to mean, fundamentally, *what is alien to its setting*. Hence *foreign* is but one of the developments from this, and in Proverbs the אשה זרה does not mean *a foreign woman*, but one with whom a man improperly associates. The adjective is used of gods improperly worshipped in Israel, and of persons who improperly aspire to the priestly office, or of offerings improperly offered by such persons. The remaining articles include two in English and three in French. The former consist of a valuable discussion of the table of nations in Gn 10 by Father J. Simons, distinguishing an original core from accretion and showing its principle of arrangement, and a discussion of Ex 18 by C. H. W. Brekelmans attacking the Kenite hypothesis. The French articles are by Father van der Ploeg, dealing with the origin and status of the שטרים in Israel, by Father van der Born, discussing the land of Magog and the place names Gibeah and Gibeon, and by P. A. H. de Boer, dealing with the root קוה in Hebrew, and finding a single underlying idea beneath the three roots distinguished by Koehler's dictionary. This underlying idea is that of solidity and firmness. Altogether this is a very valuable issue, which will enhance the reputation of the Dutch Society.

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**Man and Money.** A short study of the problem of wealth and poverty from the Christian standpoint comes from the pen of J. Ellul, under the title of *Man and Money*.[3] The nature of the modern problem is first set forth in the background of the conflict between Capitalism and Communism. The author insists, however, that the real problem lies not in any system, but in men. He devotes much space to the survey of the teaching of the Old Testament, which is that wealth is a blessing but also a temptation, and that the rich are sometimes righteous, but are often unrighteous and condemned. As against this he finds riches to be wholly condemned in the New Testament, where wealth is personified as Mammon and set over against God. In view of this the teaching of some of the early Reformers that virtue must be rewarded by wealth and that wealth is the evidence of virtue is repudiated. The author then essays a summary of the teaching on wealth which should be given to children, and argues that while they should be taught that money is a necessity, they should be taught its perils and trained to give it no more than its due place. What is of more importance than the possession of wealth or poverty is the attitude with which one faces the experience, for either wealth or poverty may be a spiritual peril, as either may be a blessing.

H. H. ROWLEY

*Manchester University*

[1] *Das Geschichtsverständnis der alttestamentlichen Apokalyptik* [1954]. Westdeutscher Verlag, Cologne and Opladen.

[2] *Oudtestamentische Studiën*, vol. x. [1954]. Brill, Leiden.

[3] *L'Homme et l'argent* (*Nova et Vetera*) [1954]. Delachaux et Niestlé, Neuchâtel; Swiss Fr. 5.50.

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# THE EXPOSITORY TIMES

## Notes of Recent Exposition

One phrase sums up the Mission and Message of Jesus. It is the Kingdom of God. To discover what Jesus meant by it is to possess the key not merely to the Gospels but to the New Testament and, indeed, the whole Bible.

What does it mean ? *Quot homines, tot sententiae.* The history of the last hundred years shows how prone men have been to read into the phrase their own dreams of the Good Time Coming—political, economic, or religious. It is ' the kingdom of self-respect,' says a Socialist writer. It is ' the condition of living in which love spelt with a capital L really gets busy and wins through,' says a popular preacher. It ' is a spiritual commonwealth embracing all who do God's will,' says a widely read theologian. Ask the Roman Catholic apologist, and he will tell you that the Kingdom of God is to be identified with the Church, and we need not ask which one. Ask the Adventist, and he will answer in terms of some cataclysmic coming of Christ on the clouds of heaven. We need not multiply definitions. Obviously, in such a chaotic situation, the only remedy is to go back to the Gospels and try, with the help of the best historical scholarship, to win an understanding of this key phrase.

This has been the task of our *Neutestamentlers* in the last few decades, and it is not too much to say that the discovery of the true meaning of the Kingdom of God is the most important achievement of New Testament science in our day. Twenty years ago an Expository Times article by Dr. Newton Flew (in the series ' Some Outstanding New Testament Problems ') admirably acquainted our readers with the trends of modern research on the subject, from Weiss to Gloege. The work of two more decades has served to confirm the main points made in that article. The Kingdom of God has nothing to do with man-made Utopias. It is not to be equated with the evolutionary process. It is not (as Ritschl supposed) the organization of humanity through action inspired by love.' On the contrary, the concept is eschatological through and through—eschatological and dynamic. It is God making the *Eschaton* visible in human affairs. It is the saving Sovereignty of God—God manifesting His redeeming Rule, to visit and redeem His people. And the heart of the gospel or Good News is that, though that Rule is yet to be consummated, it is decisively present in the work and words of Jesus.

Now this new understanding of the Kingdom of God obviously involved new insights into many aspects of Biblical theology. It clearly implied a ' high ' Christology ; it had new light to throw on the Ethic of Jesus ; it had important repercussions on the Biblical doctrine of the Church ; it drove scholars to re-think their views of the Last Things. All these issues have seriously engaged New Testament experts in the last twenty-five years. Dr. Flew himself has shown how the new light on the Kingdom illuminates the doctrine of the Church. Professors Dodd and Jeremias have written brilliantly on the Parables of the Kingdom. The late Professor Donald Baillie addressed himself anew to the Christological problem. Professor Cullmann, relating Christology to the meaning of history, has taught us to think of the coming of Christ as its centre. And so on.

Until now, however—so far as we are aware—no writer has essayed to gather up, in short space, the theological consequences for Christian Doctrine generally involved in the new understanding of the Kingdom of God. This is a task for the *Systematiker* rather than the *Neutestamentler*, and some of us have been waiting for him to appear, persuaded that not until the doctrine of the Kingdom takes its rightful place in Christian Dogmatics will the fruits of New Testament research be properly harvested and garnered.

For this reason we cordially welcome Professor Harold Roberts' Fernley-Hartley Lecture for 1954. Its title is *Jesus and the Kingdom of God.*[1] It is a small book which can no doubt be faulted

[1] Epworth Press ; 12s. 6d. net.

at this point or that, but it deserves to be acclaimed as a courageous attempt to do what we have been desiderating, namely, to use the new understanding of the Kingdom of God as a framework into which can be fitted the recent fruitful studies in Christology, Ecclesiology, Eschatology, etc.

Space will not allow us to elaborate the arguments which Professor ROBERTS has packed into less than a hundred and twenty pages. After a survey of New Testament research into the idea of the Kingdom from Weiss to Dodd, he utilizes his next chapter to set down the main conclusions which the scholars have reached about it. Thereafter he shows how the new light affects the doctrines of God, of Christ, of the Church and of the Christian Hope. His chapter on the Doctrine of God enables him to touch on the ideas of creation, revelation, and time and eternity before he deals with the Cross. Into his chapter on Christ he inserts an interesting survey of Christologies, ancient and modern, from the Greek theologians with their concept of 'substance' to Dr. W. R. Matthews with his concepts of 'libido,' the racial unconscious and extra-sensory perception. The chapter on the Church, which owes much to Flew, allows him to dismiss the doctrine of the 'Invisible Church' as lacking any warrant in Scripture and to decide that episcopacy, if it be based on a succession of office and consecration, cannot be regarded as one of the essential marks of apostolicity. But perhaps his best chapter is his last, where he sketches the Christian Hope in the light of Christ's teaching about the Kingdom. Life in the final Kingdom of God, he rightly insists, must be *corporate*. Communion with God, which is the supreme gift of the Kingdom, implies the communion of saints. To be in fellowship with God is to be in a personal relationship of love with the children of His household, which is the Church, here and in the life to come. In the present, as he sadly notes, this fellowship is marred by our sinful divisions; but yet 'there are occasions, rare though they may be, when we gain a glimpse of what fellowship may mean when our union with God in Christ is complete. It may be a meeting for prayer in which those present are oblivious of themselves and desire only to wait upon God and learn His will.' Then they have a foretaste of the fellowship that is to be. 'Or, it may be a communion service at some international conference in which men and women of different races and of varying social and cultural status gather at the Table of the Lord. Then the life of the age to come breaks into the present world. The veil is torn aside, and we are granted a vision of fellowship in worship, centred in the Cross, among the redeemed in heaven.'

One word of epilogue, but an important one. Let us be clear that the new understanding of the Kingdom of God is still largely an affair of scholars. It has not yet reached the non-specialists, let alone the man in the pew. And it must. For 'unless it can be built up into the preaching, worship, life and thought of the Church as a whole, there is little ground for hope that it will prove to be anything but a passing phase in Christian thought. What finally determines the general acceptance of a fresh orientation of the gospel is not the evidence amassed by the scholars which they alone can assess, but the degree to which it can be appropriated by the Christian believer.' We are up against the perennial problem of communication. This is the point where the preacher must take over from the *Systematiker*.

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Books written about the background against which Christianity grew up are always interesting and when they are written by really great scholars and historians they become extremely important. Such is *Christ and the Cæsars*, by Professor Ethelbert STAUFFER.[1] This book is not a single whole but a series of detached, but inter-related, studies in the history of the Early Church. We can deal with only one of them. In the study entitled 'Lies and the Truth' Professor STAUFFER asks the question, Why was it that Christianity survived and, indeed triumphed, in face of the deliberate attempt of the Roman Empire to wipe it out? Karl Holl said it triumphed because of its message of a merciful God confronting the sinner, which was Luther's message. Erich Seeberg said it triumphed because of its message of the Incarnation, the God-Man in whom time and eternity, the world and heaven met. But clearly that was not a message which, in those days, was in any way exclusive to Christianity. Professor STAUFFER's thesis is that Christianity triumphed because it was truth confronting lies.

The old gods were dead. When the Christians cited the battles and adulteries of the gods, Celsus smiled and said that no one really believed these things any more. The devotees of the Mystery Religions were far from sure. 'Many were initiated into several of these religions, like a mistrustful capitalist who spreads his investments over as many ventures as possible to rescue at least something in the next financial crisis. This was the secret sickness of the mystery religions. Their adherents believed, and yet they did not believe. There remained Cæsar worship. It satisfied the Eastern longing for a god come to earth; it satisfied the Roman ideal of a revelation in history.

[1] S.C.M.; 18s. net.

t began when the murdered Julius Cæsar was leified. Octavian, his son, became *Filius Dei*, Son of God; Octavian was given the title *Augustus*, *everend*, and the process began. The process was leliberately fostered. The Emperor became *Dominus ac deus*, Lord and God. His birth acquired ll kinds of portents. His entry on the principate ecame a *euaggelion* of good news. His arrival in a rovince was a *Parousia*, an advent. His sceptre as the sceptre of heaven. His crown was the rown of the sun god. 'The business agenda of he senate became a divine service. A regular arliamentary liturgy grew up.' His laws were refaced by some such phrase as: 'The divine ercy of the most holy Emperor commands. . . .' When he died he was cremated on a pyre and an agle bore his soul to heaven. Emperor worship ecame a matter of law. Not to conform was, at est, to forfeit all hope of a career, and, at worst, o die. Emperor worship did give the picture and he effect of a world at one. Why then did it fail o eradicate Christianity?

Fundamentally it was a lie. The Emperors hemselves often jested at it. As Vespasian died, e mocked grimly: 'I believe I am becoming a od.' The court well knew that a Nero who icked the pregnant Poppæa to death was no god. he people were well aware that the eagle who ore the Emperor's soul to heaven had been tied to he funeral pyre by a cord cleverly calculated to urn through at just the right moment. At the ack of it there was a lie.

The Christians were not political. They believed he Emperor to have been given his place and ower by God. They prayed for the Emperor. hey were perfect citizens, but for one thing—they would not worship Cæsar. In the end it was the endurance of the martyrs which won the battle. Roman governors did not want to execute Christians. 'What is there to it?' the governor said to Julius. 'Scatter a little incense and go home.' 'I have sworn,' said the governor to Bishop Phileas. 'You do the same.' But the Christians would not. In the end, three hundred years after the death of Christ, Constantine capitulated. Why? Not because he was a theologian—he was not. Not because the Christians were a political danger—they were not. Simply because the Roman Government was compelled to admit that Christianity 'had proved incapable of extermination.'

And why? Because the martyrs were telling the truth when they said: 'We have met the truth.' They alone in that age were in deadly earnest about their faith. The martyrs witnessed to three things. They witnessed to the truth. They witnessed to the fact that 'all martyrs unto blood stand by me with their prayers.' They witnessed to the fact that Christ was with them. 'Your tortures,' said Conon, 'cannot touch me. I have a God who makes me strong.'

And then Professor Stauffer draws his truly tremendous conclusion: 'Why was the witness to divine truth, silenced a hundred times, not utterly destroyed? Because it was the self-witness of Jesus Christ, who was dead and is alive for ever more. Why could the Christian witness not be extirpated? Because the Crucified and Risen Lord is not an idea, but a reality, and a power which is not of this world, and which cannot be driven from the world by any power of man or subtlety of the devil.'

# Religious Education

## Neglected Treasures of the Old Testament

By Margaret Avery, B.A., S.Th., London

A Scripture syllabus must give pride of place o essentials. The New Testament must take precedence of the Old; the prophetical books arry more weight than Judges or Ecclesiastes. f a teacher has the minimum time for the subject, e naturally tends to work within rather narrow mits. Others are more fortunate, however, and an afford occasionally to wander from the beaten rack and explore the less frequented parts of he Old Testament.

*To what treasures can such an exploration lead?* One treasure is the Book of Jonah. It is not always neglected and many with a vague knowledge of the Bible dimly recollect Jonah's association with a whale but there their knowledge ends. Some of our newer syllabuses give it honourable mention. The London Syllabus [1947] says of it: 'The little Book of Jonah stands in a class by itself and it should be the teacher's aim to show that it is not "a book about a whale" but is rather the nearest approach in the Old Testament to the essential message of Christianity.'

It is a pity that so few appreciate its charm and its power. Like the stories of Jesus, it is a parable,

not history, and what matters is not whether or no a legendary 'sea monster' could swallow a man but what the writer has to say about God and His attitude to the world. Throughout there is a sharp contrast between the peevish, disobedient little prophet, so unattractively sorry for himself, and the God who stoops to reason with him with an almost humorous gentleness and tolerance. 'And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.'

Sent to invite his nation's bitterest enemy to repentance, Jonah so dislikes the prospect of Nineveh's salvation that he sails away to the West, hiding in the bowels of the ship from the God who fails to maintain a decent standard of vindictiveness towards His people's ancient foe. He knows all too well what to expect of God. Once again He will 'let down' His messenger by His incurable generosity. 'Therefore I hasted to flee unto Tarshish: for I knew that thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest thee of the evil.'

He learns to his cost, however, that the Word of the Lord must be obeyed and His invincible purpose fulfilled. He cares for all men, irrespective of race or faith, and would have all men know Him. Destruction gives Him none of the delight it inspires in Jonah as he awaits, faint in the burning sun, the destruction of the city, of which the Lord says: 'Should not I have pity on Nineveh, that great city; wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; *and also much cattle*?' Even the animals (who have duly been dressed in sackcloth) come within the scope of the Divine compassion. The writer shares the spirit of Jesus who noted that even the little sparrow is under the providential care of His Father.

The story ends abruptly like the parables of Jesus with a challenge and we do not know whether Jonah underwent a change of heart. A narrow nationalism and a vindictive sense of privilege are met by the majesty and mercy of the God of *all* nations.

The literary style of the Book is very attractive. It can be told to junior children, largely in the language of the original, or read from the text, with stress on God's demand for obedience; or studied more deeply at a later stage as a revelation of God very similar to that in Second Isaiah, another great missionary book. A useful preparation for a study of the growing revelation of God in the Old Testament is to compare its picture of God with that of the Song of Deborah and then find out what happened between 1200 and 300 B.C. to produce so great a change. The story lends itself well to dramatic reading and to pictorial illustration.

Most syllabuses pay some attention to the great prophets, especially to Amos, Hosea, Isaiah of Jerusalem and Second Isaiah. Stories from these are appropriate at the Junior stage (for example, Jeremiah and the roll [ch. 36]); a deeper study can be made later. There are, however, neglected treasures in the work of the Prophets which many never discover. Such are certain passages from Ezekiel. Among these are ch. $18^{2\text{-}5.7\text{-}9.20\text{-}23}$, which deals with Individual Responsibility; ch. $33^{1\text{-}9}$, The Watchman; ch. $34^{11\text{-}16}$, The Shepherd; ch. $36^{22\text{-}28}$, a New Heart and ch. 37, the Valley of Dry Bones. Micah's definition of true religion (whoever wrote it) is well worth including in passages for special study (Mic $6^{6\text{-}8}$). So is Zechariah's picture of rebuilt Jerusalem, so secure that 'the streets of the city shall be full of boys and girls playing in the streets thereof' (Zech $8^{3\text{-}5}$). Zechariah also contains the famous reference to the lowly Messiah who will ride into Jerusalem on an ass (Zech $9^{9}$). Equally significant in its connexion with Jesus Christ is the passage from Third Isaiah quoted by Jesus when He preached in the synagogue at Nazareth (Lk 4, Is 61). This passage is notable for its literary beauty as well as for its associations. Perhaps Jesus valued it for this as well as for its hint of His mission. The opening of Is 58 and much of Is 60 have the same exalted quality.

Different in temper but equally interesting are Habakkuk's sturdy declaration of faith in the teeth of problems that challenge it ($3^{17\text{-}19}$) and Joel's description of the Valley of Decision which can be linked up with the 'crises' passages in the New Testament (Jl $3^{9\text{-}18}$). The thought that the moment of revelation has come and may not come again recurs constantly throughout the Bible.

Another source of interesting and often forgotten material is the Wisdom Literature. The jewels are perhaps less bright than those of the Prophets but they are equally valuable in their own way. The Wise Men tried to interpret and direct daily life in the light of religion, and if their advice is sometimes rather prosaic and earthbound, it is equally often sound and practical. They thought nothing too human and trivial to be related to God. The children we teach are eminently practical; many of them lack spiritual background and to meet religion first on the lower levels may help them to climb. Not that all the Wisdom Literature remains on the level of popular epigram and shrewd counsel; in Job, Ecclesiastes, Ecclesiasticus and Wisdom we find poetry and inspiration of a very high order. Perhaps the literature lesson is the place for Ecclesiastes. It

purple passages and pious proverbs do not make its gloomy philosophy any the less apparent.

There is, however, much of moral value in Proverbs and still more in Ecclesiasticus, if the text is available. Children of twelve to fourteen, who may perhaps have studied fables and proverbs in their English lessons, enjoy making collections of maxims grouped according to subject. Group work in which each set deals with a different topic is not only interesting in itself, it provides material from which a portrait of the Wise Men can be drawn, and more important still, it makes them familiar with the homely paradoxical sayings of the race to which Jesus belonged and whose wisdom He inherited. Much of His teaching is memorable because it is cast in the mould He borrowed from the Wise Men and perfected with a poet's skill. Among the themes in Proverbs are the avoidance of dishonesty and lies ($12^{1}$ $19^{5}$); the value of industry ($10^{26}$ $19^{24}$ $12^{27}$); the folly of anger ($15^{1.17.18}$); the importance of courtesy ($11^{16}$)—a verse which might be amplified with Ben Sira's description of good behaviour at a party (Ecclus 30 and 31). Other interesting passages in Ecclesiasticus are those dealing with friendship (for example, $6^{5-17}$ $12^{8}$–$13^{1}$ $19^{13-17}$ $22^{19-26}$ $27^{1-6}$).

When the theme of immortality is studied with older pupils, it is interesting to compare Ecclus $44^{8}$ with Jn 14. The advance in the century and a half before Christ and in the first century A.D. is very striking. Or when studying Jesus' warnings against wealth, such as the Parable of the Rich Fool (Lk $12^{16-21}$), one might look back at Ecclus $11^{18.19}$. 'There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: whereas he said, I have found rest, and now will eat continually of my goods, yet he knoweth not what time will come upon him and that he must leave those things to others and die.'

The converse of this folly is Job's vindication of himself in Job 31 where the ethic is perhaps unrivalled in the whole of the Old Testament. Yet many of our pupils, well versed in the wars of Joshua, have never heard of it! Akin in temper is this passage from Deuteronomy: 'When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. . . . And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.'

A study of the Law, no less than the Prophets and the Writings, yields neglected treasure with which our teaching might be enriched.

# Literature

## *ONE BODY IN CHRIST*

Of the making of books about the New Testament doctrine of the Church there is—presently, at any rate—no end. Year after year brings a new one, and sometimes two. Johnston, Thornton, Mersch, Cullmann, Cerfaux, Mascall, Newbigin, Robinson, Brunner, Dillistone, Percy—each has contributed a notable volume in the last two decades. And now comes a twelfth—*One Body in Christ* (S.P.C.K.; 25s. net), by the Rev. Ernest Best, M.A., B.D., Ph.D., a young Irish Presbyterian minister and—if one may judge from this book (originally a Ph.D. thesis)—a New Testament scholar of fine ability and promise.

His theme, of course, is Paul's conception of the Church as the Body of Christ. To elucidate its meaning Dr. Best first investigates kindred Pauline terms like 'In Christ,' 'Adam and Christ,' and 'With Christ.' Then he studies 'the Body of Christ,' first in earlier letters like 1 Corinthians and Romans, and second in the Prison Epistles, Colossians, and Ephesians. After considering the cognate comparisons of the Church to a Building and to a Bride, he draws together his conclusions in an excellent eleventh chapter which is followed by three learned appendices.

What are his findings? Two, in chief. Firstly, the 'Body' in Paul's ecclesiology (which is a branch of his Christology) is *metaphorical*, not ontological (as Mascall and others have suggested). The clue to its understanding lies in the Hebrew conception of corporate personality, a conception which finds vivid expression in Christ's words to Paul on the Damascus Road, 'Saul, Saul, why persecutest thou *me*?' Paul's various figures, of which 'the Body' is chief, are projections of this idea of corporate personality on the plane of metaphor: attempts to express this non-logical truth in logical categories. Secondly, the metaphor of the Body concerns the *structure* of the Church, not its work. It serves to set forth the Church as a Fellowship which binds Christians to each other and to their Lord who is the chief member of the Fellowship; it does not picture the Church as the instrument of Christ's work

in the world. We should not therefore speak of the Church as the Extension of the Incarnation, or conceive of it as continuing His soteriological work. For this, among other things, means absolutizing a metaphor as it means forgetting that if Christ is sinless, His Church is not.

To the reaching of these conclusions has gone a vast amount of patient exegesis demanding the most rigorous concentration from the reader. But the ardours of the way are relieved and diversified by many points of interest (see, for example, the discussions of *pleroma*, 'the corner-stone' and 'the Bride of Christ').

Beyond doubt Dr. Best has made an auspicious *début* as a *Neutestamentler*. Though I might (speaking for myself, if I may) differ from him on this or that point of interpretation, with his major conclusions I find it hard to disagree. Great names in New Testament science hold no terrors for him: when the occasion demands, he is refreshingly courageous to avow them mistaken, and to set down the reasons why. I suspect many will be troubled by his contention that the metaphor of the Body tells us nothing about the rôle of the Church in the world. We have often written and spoken as if it did; and if Dr. Best be adjudged to have made out his case, some sermons will need revision. Be this as it may, Dr. Best, by his book, has staked an unchallengeable claim to a place of honour among our contemporary Biblical ecclesiologists.

A. M. Hunter

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## *LAMENTATIONS*

*Studies in the Book of Lamentations*, by Dr. Norman K. Gottwald (S.C.M.; 8s. net), is at once a literary and a theological study of the Book of Lamentations. According to the author, the first four chapters of the Book are the work of a single poet, and the whole Book reflects the one historical situation, namely, the period from 586 until 538 B.C.

The acrostic style which is exemplified in chs. 1–4 was used not only as an *aide-memoire*, but because a literary mode which makes such a complete use of the alphabet would suggest a complete expression of grief. While the poems of chs. 1–4 are of the type of the communal lament, specified by Gunkel among his Psalm types, the poet does not hesitate to introduce modifications, for 'type and imagery are subservient to situation and intention.' The second song, for instance, transcends the limits of the funeral song and contrasts the expected future of Israel and the expected future of the enemy.

But the author would probably maintain that his main contribution to the study of the Book of Lamentations is theological. 'Back of the present study lies the conviction that the document is a primary source for an understanding of Hebrew religion. It has particular relevance for one who would inquire into the survival value of Old Testament faith.' The Book is concerned with the theological problems raised by national disaster. The destruction of Jerusalem and the exile of the Jews to Babylonia raised for the poet fundamental problems. The rightness of the judgment given in the national disaster he does not question. The Lord has done what He purposed ($2^{17}$). 'What is unique in Lamentations is the author's fearlessness in boldly asserting the explosive and destructive side of the divine nature.' The kernel of his problem lay in the tension between Deuteronomic faith and historical adversity. The judgment executed upon the Jews was in terms of God's righteousness and it was deserved. But Deuteronomy had told how the Lord had chosen His people for no merit of their own. Would He, therefore, extinguish them for their demerit? What of the love of God, which chose and can heal and redeem?

The Book of Lamentations does not renounce the doctrine of the election of Israel. God does not annul His covenant. The ground, therefore, of the poet's hope lies in the nature of God, in His mercy and in His love ($3^{22}$). 'God is chastening Israel because He has her welfare at heart. He is guided by a righteous motive and a righteous goal.' The most characteristic phrase in the Book states that God 'does not afflict from the heart' ($3^{33}$; cf. 1 S $28^{21}$). His judgment, therefore, was 'one aspect of His *hesedh*, even although it was not always possible to trace the direct connexion between the two.'

There is much more in this book than can be indicated here within the space available, as, for example, when the author says: 'The personalizing of national grief and suffering in La 3 was one of the definite forerunners of the Suffering Servant conception.' But there is no doubt that by this historico-theological method which Dr. Gottwald employs not only is an enhanced meaning given to the literary form of the Book, but a case is presented for the unity of the first four chapters, and the whole Book is knit together within one of the most significant periods of the history of Israel. This is a very important study.

One minor blemish may be mentioned, which should be corrected in any future issue of the book. Where words and phrases are quoted in Hebrew, a transliteration is commonly given, but, unfortunately, in several instances it is not an accurate transliteration.

John Mauchline

## THE UNCONSCIOUS

Opportune to the present mood of religious thinking is Dr. Ernest White's *Christian Life and the Unconscious* (Hodder and Stoughton; 10s. 6d.). It will be very useful to those who, being without any profound grasp of psychology, have yet reached the point of view from which psychology is regarded as not inimical to, but a potential ally of, the Christian faith. Dr. White is himself a psychiatrist with many years of experience behind him. He takes the best he can from Freud and Jung, making good use of the concepts of the super-ego and the ego-ideal, and also of the 'collective unconscious' and the arche-types which are discoverable almost universally in the depths of the mind. His main thesis is that Christianity is concerned not only with the conscious but also with the unconscious; it appeals to the whole personality.

In a brilliant opening chapter Dr. White emphasizes the unity of the mind, showing that it is a mistake to separate rigidly the conscious from the unconscious as if they were two separate compartments, after the manner of the old 'faculty' psychology.

He sharpens his main argument by an acute analysis of the relationship between conversion and the New Birth. They are not to be identified; the first is a conscious act of the mind, especially of the will, whereas the latter is 'an unconscious process wrought in the depths of the personality by the Spirit of God.'

The book is unequal in the value of the different parts. Dr. White is at his best when he is unfolding the results of his study and practice of psychiatry. When he passes to the other side of the relationship and shows how the teachings of Christianity can be applied to the defects laid bare by psycho-analysis, he is apt occasionally to be a little repetitive and sermonical.

He has throughout a healthy dislike of the doctrine of total depravity, and shows how we have gifts in the unconscious nature which are meant to be used and *not* destroyed. Feelings of guilt arising from the unconscious are not the same as sin; they are temptations to sin but not actual sin. He is also vehemently opposed to the doctrine of perfectionism in this life, and quotes appositely the story of Spurgeon, who said that he had always believed that a certain member of his church was the holiest man he knew until the man told him so himself.

The concluding chapter sums up movingly and convincingly the main thought of the book—that our concept of God affects the whole personality, spiritually, mentally, and bodily. Towards the end he is led, perhaps rather irrelevantly, to comment on the statement that the church-going population is composed more largely of women than of men. He does not admit that this means that women are more religious than men, but solves the problem by dragging in as a rather surprising ally a pale ghost of Freud's 'Oedipus complex,' embodying the psychological finding that children are more usually attracted to the parent of the opposite sex. Consequently, as especially in Protestantism, God has been conceived of normally under the Father-image, women are more naturally inclined to worship a Deity thus portrayed.

W. S. URQUHART

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## RELIGIOUS DEVELOPMENT

*The Religious Quest: A Study in the Development of the Religious Sentiment*, by Miss Joyce Kenwrick (S.P.C.K.; 15s. 6d. net), is worth reading—and worth re-reading. It is based on a study of autobiographical material provided by more than three hundred men and women of varying age and religious tradition. Most of them were under thirty years of age, and they seem to have been drawn almost entirely from the student class. Anglicans formed the largest single denominational group, but the English Free Churches were well represented. An unusual feature for a study of this kind is the use of material drawn also from such widely different groups as Roman Catholics, members of the various Eastern Churches, Jews, Muslims, and agnostics. The author is Warden of Caxton Settlement, London, and is giving all royalties that accrue to her to the work of the Settlement.

Miss Kenwrick undertook this study after some years' experience of lecturing to students in training for teaching. She was well aware, therefore, of the variety of attitudes to religion among young people to-day, and she was conscious that these attitudes were the fruit of many complex factors. She was seeking further knowledge regarding these factors and she possessed the essential prerequisite for such an inquiry. She had enough knowledge and experience to enable her to ask the right questions.

Miss Kenwrick recognized the inadequacies of the experimental technique in studying problems of personality and she did not attempt to plan an inquiry which would yield material suitable for statistical analysis. She asked her collaborators to give a full, anonymous account of their religious training and development, and she prepared forms for their further guidance. These forms contained a clear statement of the purpose of the inquiry and an invitation to supply information on carefully selected themes. In the form used with English-speaking subjects concrete examples of different

aspects of religious experience were given and comment was invited. These forms are a model for work of this kind.

Miss Kenwrick's insight and understanding are evident in the profitable use which she makes of the rich store of material which came into her hands. She does not attempt to prove any thesis in her analysis of that material. No startling discoveries are laid before us and no new theory of religious development is outlined for us. The value of the book lies in the fact that it helps to make us aware of the variety of influences, conscious and unconscious, which affect religious development.

After a short chapter on the psychological nature and structure of the religious sentiment Miss Kenwrick discusses its emotional roots, the influence of social and religious training, the place of prayer and moral conflict, the relationship between æsthetic appreciation and religious worship, the problems of religious dogma and critical thought, etc. These chapters are freely illustrated from case histories and the argument is rather unsystematic and discursive. A closing chapter offers some valuable practical suggestions on religious education.

Here is a book which can open new doors in the mind of all who teach the Bible and the Christian faith. It is not a book to be read hurriedly. It will only yield its riches to those who take time to dwell in imagination on the fragments of autobiographical material which it contains and to reflect on Miss Kenwrick's many shrewd comments. Miss Kenwrick uses the language of psychological and religious thought with equal facility. She is obviously at home in both territories and feels no need to defend one against the other. She is thus able, in the same paragraph, to admit the truth in Freud's criticism of religion and to expose its limitations without giving the impression of conscious defence or attack. This is no small mark of her book's high quality. A thoughtful and penetrating Foreword is contributed by Professor L. A. Reid of London University Institute of Education.

J. W. D. Smith

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### *LITTLE BOOKS OF DEVOTION*

We wish to commend three very beautiful little devotional books. *Selections from the Psalms : A Devotional Commentary*, by the late Father Andrew (Mowbray ; 3s. 6d. net), consists of brief commentaries on twenty-five of the Psalms and on three sections of the hundred and nineteenth Psalm. This book combines reverent, devotional reading with illuminating background knowledge. Commenting on Ps $7^{15}$, where the enemy of the Psalmist is said to have made a pit and then himself fallen into it, Father Andrew writes : 'If it could be proved that a sheep had been on the land of another from sunrise to sunset, it became the property of that other. It was a trick of dishonest shepherds to dig a pit and disguise it with a frail covering, on which was laid some tempting fodder, so that the sheep might fall into the pit and might be kept there for the necessary time to claim ownership.' Writing on Ps 23 Father Andrew says : 'Sheep are very shy of refreshing themselves at a running stream, because they have an instinctive fear of being drowned by the weight of their wool, so there could be in the fold a large two-handled bucket, called the shepherd's cup, into which might have been coaxed some mountain stream, filling it to overflowing, where the sheep might drink.' This book is a little treasure house of devotion.

Two new volumes have appeared in 'The Fleur de Lys' series published by Messrs. A. R. Mowbray. Geoffrey Webb and Adrian Walker have translated into English for the first time *On Contemplating God*, by William of Saint Thierry (2s. 6d. net). William of Saint Thierry was a friend of St. Bernard. He writes with all a mystic's loving beauty. For him 'life was an interim,' a waiting for the shadows to pass away. He is perplexed at the momentariness of his ecstasies : 'I search for Thee with all my heart. When I see Thy face, I am overjoyed. Then, suddenly, Thou art gone, and once more I am alone.' He talks of that 'little world which is myself.' He is bewildered at the essential human enigma : 'The trouble is that the more I strive after Thee and the more I long for Thee, I seem to be pushed even harder back to earth, back to myself, so that once again I am completely subject to my whims and fancies. Looking at myself, I see that I am just a riddle, a sort of contradiction in terms.' He finds the great goal and the great solution in love. In man there is not yet love, only the capability of loving, which God alone can make what it ought to be. All through this book there is the mystic's cry : 'In the tents of Kedar my heart is sick for home.' We are grateful for this beautiful translation of a beautiful work.

The other volume is *The Mystic Vine*, by Saint Bonaventure, translated from the Latin by a Friar of the S.S.F. (3s. 6d. net). This is a treatise on the Passion of our Lord, and it contains meditations on the Seven Words from the Cross. Saint Bonaventure makes much of Christ as the true Vine, finding symbols in the pruning, the tilling, the training, the leaves, the blossom, and the rose of the vine. No new translation of this work has appeared since 1889 ; and once again we are

grateful that it should have been made available again in so cheap and acceptable a form.

WILLIAM BARCLAY

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*Men Seeking God*, by Mr. Christopher Mayhew (Allen and Unwin ; 12s. 6d. net), is a book based on the famous series of television programmes. The author deals with six religious personalities—a Muslim, a Hindu, a Buddhist, a Jew, a Protestant, and a Roman Catholic. In each case he gives a short introduction, then a verbatim record of his interview with the religious man, and, finally, a short anthology of that man's favourite passages. The result is to present the reader, briefly and without elaboration or criticism, with an outline of the essential features of these six living religious traditions. In a final chapter the author concludes that the religious beliefs of his six friends have their own validity, which is not to be judged on the basis of literal meaning, and that their religious experience is common to them all and of supreme value. The book is enriched with a fine series of photographs. There are two obvious misprints on p. 16. One might add that it does not follow that one religion is just as good as another, though this testimony to the value of each is impressive.

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The high quality of *Rivals of the Christian Faith* (Carey-Kingsgate Press ; 12s. 6d. net) will intensify the sorrow occasioned by the death, two years ago, of its author, the late Principal of Rawdon College, Dr. L. H. Marshall. It is not a profound work, but it is simple and straightforward, written with clarity of expression and beauty of style. The scope is limited, as the 'rivals of the Christian faith' belong only to the classical age of Greece and Rome or to groups dominated by the ideas of Scientific Humanism or Russian Communism, and there is no reference to the tension of the relationship between the younger Christian churches of the present day and the immensely powerful Hindu, Muhammadan, and Chinese religions which dominate the environment within which these churches have to maintain their testimony, individually and socially.

In the opening chapter Dr. Marshall throws out his main challenge in its double form—that ethics is impossible without a transcendant and objective constraint, coming from without ourselves but allied intrinsically to the nature of man, and that Christianity alone bears effective witness to this. His treatment of Greek Rationalism and Roman Stoicism suffers from the difficulty of being original on this very frequently worked theme, but the treatment of the latter especially is exceedingly clear. His subtle and penetrating analysis of Scientific Humanism and Russian Communism could hardly be bettered. His criticism is fair, and he admits frankly that rigid dogmatism and capitalistic exploitation have been largely responsible for many of the antagonisms which have been evoked. But while fair the criticism is devastating in the extreme, and also convincing. In a brilliant and intense concluding chapter the principle of the opening chapter is pressed home—that there can be no thoroughgoing ethical life which is not religious, and that in the revelation of Jesus Christ we have a basis for a faith in a God who is both Regnant and Redemptive.

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For any one man to attempt a new metrical version of the whole Psalter seems a very bold undertaking. When the one man is the busy minister of a large city congregation and parish, it is well-nigh incredible. Yet the late Rev. James Rossie Brown, D.D., of Murrayfield, Edinburgh, did it. He was not spared to give the final touches necessary for publication. His Kirk Session resolved, however, to see the work in print and secured Mr. Hugh F. Martin to act as editor. The Church of Scotland Publications Department have now issued a very handsome volume, *The Murrayfield Psalms* (21s. net).

Dr. Brown did not dream that his version would displace several of our best-known and well-loved metrical Psalms. He felt that too few selections are ever sung in congregations, and hoped that by a more correct rendering of the Hebrew original, and by avoiding the crudities which are to be found in our familiar version, a greater variety might be found suitable for singing. But he gave a new version even of the most familiar. Not content with that he gave to some Psalms alternative renderings.

It is safe to say that for the many Psalms long familiar to our congregations none of his versions will be substituted. As to those we seldom hear there is some chance that by the Church of Scotland and her close allies his proposals may at some time be considered. His versification is smooth, his metres are varied, his translations are correct. Yet the poetical merit does not quite maintain a uniform standard of excellence. How could it? To revise our metrical Psalter is not a one-man job. Dr. Brown's praiseworthy effort makes that clear. All who knew him will value this memorial of him, and many more, we hope, will be interested in it. Admirable notes are prefaced to each Psalm, for which Dr. Brown acknowledges his indebtedness chiefly to Oesterley, but also to McFadyen, Welch, and others.

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A recent book of value is *War, Communism and the Christian Faith*, by Archdeacon Percy Hartill,

B.D. (James Clarke; 4s. 6d. paper, 6s. cloth). The argument is clearly and temperately stated that almost all the valid Christian objections to Communism are also objections to war, and the Church cannot fight the first with clean hands until she has unconditionally repudiated the second. The presentation of Christian doctrine in the central chapters is well done and would be accepted by many who do not share the author's conclusion. The final chapter on 'just wars' with reference to the Anglican Article XXXVII is admirable.

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*Selections from John Wesley's 'Notes on the New Testament,'* systematically arranged with explanatory comments, by the Rev. John Lawson, M.A., B.D., B.Sc. (Epworth Press; 15s. net).

No student or preacher of to-day could look to Wesley's Notes as a satisfactory commentary, but since they have, with 'Mr. Wesley's four volumes of sermons,' been the standard of Methodist orthodoxy from the year 1763 onwards, such a selection as this is justified, and even comments on the commentary. The arrangement is according to doctrinal subjects. Discerning readers will turn to the chapter 'The Christian Experience' for the sections on Full Assurance and Christian Perfection, and to the chapter 'The Gospel of Grace' for anti-Calvinist asides—of which there are remarkably few.

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We are all concerned about evangelism in our own country. We are unanimous in our sense of the need for it. We are somewhat perplexed as to method and approach. How can we get through not so much the hostility as the sheer indifference that confronts us? A very wise and helpful book comes from the octogenarian, the Rev. J. Ernest Rattenbury—*Evangelism and Pagan England* (Epworth Press; 10s. 6d. net). He exhibits very frankly the difficulties that beset the evangelist to-day. The situation has radically altered since the great days of the eighteenth century revival. The outsider we wish to reach is now well educated. He knows that most ministers no longer believe in the Divine verbal inspiration of the Bible, or in the hell which used to be preached. He knows that they have abandoned the old taboos of Puritanism and that Sabbatarian views have been modified. He knows that this earthly life has become almost all in comfort and happiness that he desires, why bother about a possible future life, and so on. How to approach such a man is a problem.

But the author reminds us that God has set eternity in man's heart, so that even with the rich life he may live to-day a heart-hunger for he knows not what persists.

No negative gospel will suffice; it must be the full gospel of individual salvation and of the presence of the Kingdom of God. Much may be done by open-air meetings, and a vast amount by each individual Christian witnessing by word and life to his mates in factory or wherever he works.

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We have received a little booklet, *Christianity and the Social Order*, by Damaris Parker-Rhodes (Friends' Home Service; 1s. net). The author, a Communist for eight years but no longer in the party, has little to say of the social order, but writes with the wisdom of experience about the Christian life which must underlie any Christian witness to the social order, since the basis from which we must start is to seek first the Kingdom and God's righteousness.

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If there are any despondent churchmen who read this journal we commend to them *Harringay Story*, by Mr. Frank Colquhoun (Hodder and Stoughton; 10s. 6d. net). This Official Record of the Billy Graham Greater London Crusade, 1954, is in three parts. The first tells how the Crusade was planned and prepared during the two preceding years. The second describes what happened from the evangelist's arrival in Britain till the final rally at Wembley. The third part records the verdict of the press and of church leaders, tells the stories of some of those who were changed, and gives a final estimate of the Crusade's significance.

Apart from the immensity of the campaign and its unexpected success, four things have impressed us—the revised opinions of formerly hostile critics, the sincerity and humility of the evangelist, the power of massed prayer, and the Biblical gospel of redemption preached. A book of tonic quality like this should be widely read.

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*A Devotional Commentary on the Shorter Oxford Bible*, by the Rev. William J. Shergold, D.D. (Independent Press; 12s. 6d. net), is a most helpful volume. The material in it was originally prepared for lay-preachers taking non-examination courses in Bible study. Dr. Shergold has already spent more than fifty years in the ministry of the Church; and in these pages he shares the fruits of his thinking and reading with us. He tells how an old preacher used to summarize the Parable of the Prodigal Son—'Home; sick of home; home-sick; home!' On every page there are things equally and more suggestive. Whether this book is used for private devotional reading or to lead Bible Study in classes or in groups or to provide seed-thoughts for the busy preacher, it will be of the greatest use. We can imagine no book better fitted for the original purpose for which it was written, and no book more deserving of a wider public.

In a very concise yet graceful form Dr. R. S. Paul has packed into his volume entitled *The Lord Protector* (Lutterworth Press ; 35s. net), the results of long and close study of Cromwell. The text is fortified by abundant footnotes giving exact references to original sources. A work of such massive learning might seem to call for amplification at various points where large issues are left aside ; for instance the Dutch war is mentioned several times as dragging on, but there is no account of its origin or motive. The writer has indeed decided to let one aim dominate his book, namely, to show that no treatment of Cromwell's career is adequate or true that does not take account of the religious convictions, held with profound sincerity, that were the compelling force in his decisions. He felt himself called, like David in Israel, out of obscurity to save his nation ; and again and again, in uncertainty or difficulty, he waited for what he could interpret as Divine direction.

Dr. Paul's conclusion is that religion was central in his life ; that his conscience was clear from ambition or scheming for personal power. If, nevertheless, he accepted dictatorial authority it was because he saw in that the only way to secure religious liberty at a time when the danger was acute of the State lapsing into anarchy or falling into the grip of persecuting tyranny.

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Mr. Erich Sauer warns us that if we are modernistic in our view of the Bible we need not read his book *From Eternity to Eternity* (Paternoster Press ; 10s. 6d. net). Whatever one's position, one can admire the author for his knowledge of Scripture, for his wide reading of scholars who believed in full verbal inspiration and for the modesty with which he expounds his views on the millennium. It seems to us that a critic will find his views on inspiration not altogether consistent. He does not believe that there was any mechanical dictation, but he does believe that God must have given words and not mere thoughts to the writers of the Sacred Books. So far so good. He proceeds, however, to allow that there is a human side to the writing. He does not define the extent of this. So we are left with the problem—if God gave every word, what human element can be left ?

As to the millennium, Mr. Sauer is convinced it will take place. Christ will come in visible form to establish a Kingdom. The time will be spent in the conversion not only of individuals but of whole nations. The Temple sketched by Ezekiel was never built, but it will be built then, and animal sacrifice will be restored with a sort of sacramental significance. The author knows and rejects the wild chiliastic fancies that from Papias to Jehovah's Witnesses have been entertained. It is to be feared that some will find his own a little fantastic too.

On the dust-cover we are promised a chart, and the chart is often mentioned in the text. But our copy has no chart. The book has been competently translated from German by G. H. Lang.

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Professor John Paterson of Drew Theological Seminary, New Jersey, is already known for his books ' The Goodly Fellowship of the Prophets ' and ' The Praises of Israel.' In these he showed a capacity to be a fresh and invigorating guide along well-trodden paths, with a certain gift for the apt and memorable phrase. These qualities are not lacking in the present volume, *The Book That Is Alive* (Scribners ; 16s. net). The title does not intimate at all clearly that the author is concerned in it mainly with Old Testament thought and life as they are illumined by the Hebrew sages. It is true that the range of the volume is somewhat wider than that. The first chapter, which is the source of the title of the book, deals with the vitality of Semitic speech and thought-forms, and with the manner in which moral insights are conveyed to the reader in the context of real life. There follows a somewhat unrelated chapter, principally on the formation of the Old Testament Canon, before there is reached the study of Proverbs, Job, and Ecclesiastes, which forms the kernel of the work. Of the schools of sages, the author says : ' The task of the schools then, as now, was not so much to work out of human nature, " the ape and the tiger " as to expel the donkey.' And he is right in describing these sages as ' the spiritual middlemen who mediated the exalted doctrines of the prophets and interpreted them in terms of common life and experience. They succeeded where the prophets failed ; they reached the common people.' Readers will probably find the section on the Book of Job too slight to be wholly satisfactory, but Professor Paterson is never dull and uninteresting. The book finishes with a brief section on Wisdom in the Psalter and a reflection on the Bible and Modern Life.

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The Warden of Kelham Theological College, the Rev. H. Theodore Smith, has published the substance of an address which he gave last year to the Synod of Coventry clergy under the title, *Theological Education.* It is printed and issued, price 6d., by the Society of the Sacred Mission, Kelham. The Anglican tradition is presupposed, but most of the points raised apply to other traditions also. That is specially the case with the last section entitled ' Methods of Training : Uniformity or Variety ?,' where a plea is made that the relation between the University and the Theological College be examined afresh.

# The Holy Spirit, Baptism, and Laying on of Hands in Acts

By Professor J. E. L. Oulton, D.D., The University of Dublin

The problem of obtaining from Acts a consistent picture of the relationships of the Holy Spirit, Holy Baptism, and the Laying on of Hands has long been felt, and is especially acute at the present time when the recent baptismal controversy has raised it afresh and in a form which removes it from the region of the merely theoretical into the practical. In this controversy it is often taken for granted that the concept 'Holy Spirit,' as found in Acts, is uniformly the same in every passage of the book, and that the difficulty arises only when we try to relate that concept to Baptism and the Laying on of Hands. But Acts, when examined from this point of view, becomes obviously inconsistent with itself, and no clear picture of that relationship can be gathered from it which will fit the book as a whole.

It is, of course, possible to hold, and it has been held, that Acts, being a book compiled from different sources—the author sometimes drawing on first-hand and sometimes on a variety of second-hand information — exhibits in this particular subject the manifest tokens of that diversity; that is to say, that we need not seek to resolve a discrepancy which is present because the materials from which the various accounts are derived contain discrepant teaching on the subject in question.

The book, however, notwithstanding this variety of sources, proceeds from one author. Further, in regard to this particular subject, there is a repeated saying which would suggest consistency rather than diversity. 'John indeed baptized with water; but ye shall be baptized with the Holy Spirit,' is a saying of the Lord, not only recorded in the opening of Acts ($1^5$), but also referred to in $11^{16}$ and in $19^{2-6}$ (cf. $18^{25}$). This saying appears to bind together different portions of the book. It is reasonable, therefore, to make every effort to discover a consistent picture before we accept the view that no such consistency can be obtained.

What, then, is the view of the Holy Spirit taken in Acts? A. H. McNeile says that 'the writer of Acts remains at the Old Testament standpoint in thinking of the Spirit as an effluence, an *afflatus* from God which "comes upon" men. . . . But St. Paul's thought of the Spirit as an immanent power, the highest element in the Christian's personality, because it is the divine atmosphere in which his whole being lives, never finds expression.'[1] But it seems that this distinction between the Lukan and the Pauline conceptions of the Spirit's working in men has been over-emphasized by this writer. It is true that in Acts the Holy Spirit is spoken of as coming on Christians on a particular occasion, for example, $8^{17}$ $10^{44}$ $11^{15}$ $19^6$; or to deliver a particular message from God, for example, $1^{16}$ $2^{18}$ $8^{29}$ $10^{19}$ $11^{12}$ $13^2$ $16^{6.7}$ $20^{23}$ $21^{11}$ $28^{25}$. Again, men are 'filled' (*plesthentes*) with the Holy Spirit on an occasion of special crisis in order that they may meet it successfully, for example, $2^4$ $4^8$ $13^9$. But they are also 'full' (*plereis*) of the Holy Spirit—a phrase which suggests a permanent endowment of character which others can take note of, as, for example, in the case of those who were to be chosen for the office to which the 'seven' were appointed ($6^3$): cf. also $6^{5.8}$ $7^{55}$ $11^{24}$. And, collectively, the Church as described, for example in the early chapters of Acts, is manifestly a Spirit-filled body. The unity of the infant Church—a unity both of heart and of organization —could not have been created by occasional lapses of the Spirit upon individuals. It was an inward and organic unity, formed within the members of the Church, by a never failing presence. And the joy of its life, so clearly evident in the record of St. Luke, was the joy of a continually growing and expanding life, not of detached moments of special illumination and power. Further, there are such significant expressions as 'the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied' ($9^{31}$ R.V.).[2] The phrase 'walking in the comfort of the Holy Spirit' is analogous (although a different Greek word is used) to St. Paul's 'Walk by the Spirit' in Gal $5^{16}$, and suggests the presence of the Holy Spirit in the Church and its members as an inner power of life, constant and never failing. Again, in $13^{52}$, we read that the disciples 'were continually filled (*eplerounto*) with joy, and with the Holy Spirit.'

In these references regard has been paid only to that text of Acts which is the more generally

[1] *New Testament Teaching in the Light of St. Paul's*, 130.

[2] For the translation of this passage see H. B. Swete, *The Holy Spirit in the New Testament*, 96, 97.

accepted. Clearer statements concerning the immanent presence of the Spirit in the Church could be cited from the so-called 'Western' text. But although scholarship has not decided finally against the opinion that this text is the original, or of equal claim to authenticity, the balance of probability is at present on the other side. Accordingly, we do not propose to use the 'Western' text for the purpose of this argument. Nevertheless, without the specific use of such references, and relying solely on the general impression left upon the reader by the account St. Luke gives of the life of the infant Church in the more familiar text, we can endorse the words of H. B. Swete when he says: 'The closing verses of the second chapter of the Acts, with their picture of the simple, joyful, strenuous life of the newly baptized in the days that followed Pentecost, reveal even more than the miracles of the Pentecost itself the nature of the Power which had come to dwell with the Church.' [1]

But the quotation from McNeile, given above, indicates what is an undoubted feature of Acts—the occasions on which the Holy Spirit descends upon the recipients by an 'illapse.' McNeile, however, fails to point out that this feature is due to the general character and the contents of the book. Acts is essentially a missionary book, and the record of an expanding Church during its earliest and most creative period. Further, the Church is represented as the *Ecclesia*, that is, the new Israel, the successor of the old *Ecclesia* that was in the wilderness ($7^{38}$), but without its limitations of race and custom. In its new career, therefore, the Church, in its expanding life, if it was to be true to its mission, had to tread new paths and embark upon bold experiments. Some of these, as for example the experiment of voluntary communism ($2^{44.\ 45}$ $4^{32-35}$), are mentioned only in passing and do not issue in a permanent feature. But the expansion of the Church is a matter on which, according to Acts, the Holy Spirit gives clear guidance, and it is under His direction that the new territories and peoples are brought to the knowledge of the gospel. In the latter part of the book—which develops (or, as some would say, contracts) into a biography of St. Paul rather than a history of the Church—the Holy Spirit guides the course of missionary work either by positive or by negative directions ($13^{2.\ 4}$ $16^{6.\ 7}$). Speaking, presumably, through the medium of a Christian prophet, He checks the course of the missionaries. In this way, the direction of the first missionary journey was determined, and—other directions being forbidden—the preaching of the gospel in Europe took place. But the mission work in the latter portion of Acts involves nothing in principle which had not already been determined in the earlier portion. And, therefore, it is to this portion that we look for, and find, manifest and exceptional tokens of the Holy Spirit's guidance and approval.

Before we examine the earlier chapters of the book from this point of view, we have, however, to consider the meaning of the saying of the Lord, which indeed, as we have noted, is to be found in every portion of it: 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.' Have these words a general application, and, if so, do they convey the notion of a disparagement of water—as compared with spirit-baptism?

The answer to both of these questions seems to be 'No.' Since normally in Acts there is the closest connexion between baptism in water and the gift of the Spirit, it is in the highest degree unlikely that in this saying the one is set in opposition to the other. And indeed to the very first converts after Pentecost St. Peter is recorded to have said, 'Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.' The words, then, seem to apply particularly to the witnesses of the Resurrection, to whom they were addressed; and it is a fact that there is no record in Acts of these persons —about one hundred and twenty — receiving Christian baptism. Two explanations may be given of this, which are not mutually exclusive. First, that while subsequently baptism and the experience of the Spirit were conjoined, in the case of the disciples of the Lord in the flesh the two things from the nature of events were separate in time: they first received the baptism of John—or most of them did—and then at Pentecost received the gift of the Spirit. Or, alternatively, we might suppose that their discipleship with Jesus, particularly with Him during the forty days, stood to them in place of baptism. Indeed Tertullian takes the view that the call of the apostles by Jesus and their intimate acquaintance with Him constituted a 'short cut to baptism': '*compendium baptismi*.' [2] Let us now return more generally to the subject.

The descent of the Holy Spirit at Pentecost was appropriately marked by audible and visible signs, calculated to impress the Jews and proselytes gathered together at Jerusalem for the feast of the Divine origin of the gift, and, by inference, of the Messiahship of the risen and exalted Christ. But there is no suggestion that those who received baptism as a result of St. Peter's preaching displayed any extraordinary token of the presence with them of the Spirit. Indeed such a token was unnecessary, because as Jews or proselytes they stood in the

[1] *The Holy Spirit in the New Testament*, 80.

[2] *De Baptismo*, xii.

same relation to God's covenanted mercies as did the apostles and the other immediate disciples of Christ, and no new departure was therefore made in the extension of the gift to them. Actually, it is not stated in so many words that those baptized did receive the Holy Spirit as St. Peter had promised they would. But St. Luke's account of the kind of life upon which they entered shows that they were at once animated by a new spirit which was a greater and more permanent manifestation of the Spirit of Christ.

It was far otherwise when, later on, the momentous step of admitting Gentiles to the Church was taken. So strong were the forces of conservatism within the Church that the unaided faith of its leaders was unequal to making this departure. Manifest tokens of a divine presence and guidance were necessary; and after Cornelius and St. Peter had each of them been prepared for the great event by supernatural direction, the Holy Spirit fell upon the Gentiles who heard St. Peter's preaching, and they spake with tongues and magnified God. The outward and visible sign of admission into the Divine society, Holy Baptism, was *afterwards* given to those who had received the Holy Spirit—the exceptional character of the happening being indicated by a reversal of the usual order.

But between Pentecost and Cæsarea, between the admission of Jews and of Gentiles to the privileges of the new covenant, there is an intermediate stage, in the preaching of the word to Samaritans, who were neither pure Jews nor pure Gentiles, but an admixture of both. The three stages are clearly indicated in the words of the Lord as recorded in His parting command to the disciples before His ascension: 'Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.'

The second stage of the expansion of the Church was not, in the first instance, deliberately planned, but resulted from the scattering abroad of the disciples on the death of Stephen and the persecution which followed it ($8^{1-3}$). Its unofficial character may also be suggested (although this is not stated in so many words) in the fact that it was Philip—one of the Seven—who had not been ordained to a ministry of preaching, who became in the circumstances the Samaritans' first evangelist. News of the success of Philip's ministry, resulting in the conversion and baptizing of many Samaritans, both men and women, reached the apostles' ears at Jerusalem, and they sent Peter and John down to the scene of Philip's labours. (I now proceed to give a quotation from Hort's *Christian Ecclesia*, written in the year 1897.) 'They found apparently no reason to doubt the reality and sincerity of the conversions. But the recognition of Samaritans as true members of the Christian community, hitherto exclusively Jewish, was so important a step outwards from the first, and now by long custom established, state of things that they evidently shrank from giving full and unreserved welcome to the new converts, unless they could obtain a conspicuous Divine sanction, what is called in this book receiving the (or a) Holy Spirit. What is meant is shown clearly by comparison with $10^{44-48}$ and $19^{6,7}$, *viz.* the outward marvellous signs of the Spirit, such as manifested themselves on the Day of Pentecost, speaking with tongues, with or without prophesying. "These which received the Holy Spirit even as we did" ($10^{47}$) is the phrase in which St. Peter describes the Divine sanction which justified recognition for Christian discipleship and membership. In this case the baptism of the Samaritan converts had been followed by no such tokens from heaven, and so they prayed for them that they might receive the Holy Spirit, and then laid hands on them (the human symbolic act answering to the Heavenly act prayed for) and they received the Holy Spirit.' [1] Hort further maintains that the use of the imperfect, not the aorist, of the verb to receive indicates that the converts in question showed a succession of signs of the Spirit. Swete takes the words to mean that they received one after another the Holy Spirit. But this point, however we interpret the Greek, is not really essential to the argument.

It is clear that Ac $8^{15-17}$ does not refer to the gift of the Holy Spirit *simpliciter*, but, as Hort points out, to His outward manifestation. This is also apparent from the reference later on to Simon, who 'saw' that through the laying on of the apostles' hands the Holy Spirit was given ($8^{18}$). Further, St. Luke does not say that before the apostles arrived in Samaria the Samaritan converts did not possess in any sense the Holy Spirit, but that 'as yet *he was fallen* upon none of them.' (It is perhaps significant that the phrase is not 'as yet he was not fallen upon them' but 'as yet he was not fallen upon a single one of them'—it would have sufficed if any one of them had manifested visibly or audibly an extraordinary sign of the Spirit's presence.) And, still further, the passage as a whole clearly suggests that, before the apostles came, the newly formed community of Samaritan Christians enjoyed the inner life that is the gift of the Spirit. There are in fact certain resemblances between the description of its life in $8^{5-13}$ and the description of the life of the new converts in Jerusalem immediately after Pentecost, in $2^{41-47}$. Simon, and therefore *a fortiori* the others, 'continued' with Philip, with which we may compare 'they continued in the apostles' teaching.' They give heed to Philip 'with one

[1] F. J. A. Hort, *The Christian Ecclesia*, 54, 55.

accord.' Signs are done among them. There is much joy in their midst. And still further, if it were St. Luke's purpose in Ac $8^{15-17}$ to teach that baptism does not convey the gift of the Spirit *simpliciter*, but that the laying on of hands does convey it, he is guilty of a manifest inconsistency, not to say absurdity, in following up immediately his account of the Samaritan conversions with the account of the conversion of the Ethiopian eunuch, who after receiving nothing more than water baptism at the hands of Philip goes on his way rejoicing.

Thus there is a consistent line of thought in chs. 2, 8 and 10 concerning the manifestation of the Holy Spirit in the expansion of the Church. Chapter 2 describes the admission to the Church by baptism at Pentecost of Jews and proselytes. The new members were of the same race as the apostles and other original disciples. Hence it is not recorded that they exhibited any extraordinary gifts of the Spirit: the emphasis is placed upon the inner unity of life expressing itself in outward fellowship. In the case of the admission of Samaritans to the Church some justification was needed, for the new converts belonged to a race which, though not absolutely different, was regarded as schismatical and heretical. This justification is supplied *after* baptism by notable signs of the Holy Spirit invoked through the express action of the leaders of the Church. But even here the inner unity of life among the baptized Samaritans, prior to this action, is mentioned. The laying on of hands is a confirmation of baptisms rather than a confirmation of the baptized. But in ch. 10 we pass to the most decisive and final breaking down of barriers of race within the Church. The gulf between Jew and Gentile, as yet unbridged, constituted a most formidable barrier in the human world of that day. Human faith could not cross it. The Holy Spirit had here to take the first step, by falling upon the Gentiles, unmediated by human agency, and bestowing on them the manifest tokens of His presence. The way having been thus divinely pointed out, the Gentiles were formally admitted into the Church by baptism.

It has been said that Ac $19^{1-7}$ is in contradiction to Ac $8^{14-17}$, but this is not so. In Ac 19 St. Paul comes in contact at Ephesus with certain disciples in whom, presumably, he observed something lacking, and on enquiry found that they had received John's baptism only, and were ignorant of the gift of the Holy Spirit. Accordingly they were given Christian baptism, and when St. Paul had laid his hands on them, the Holy Spirit came on them and they spake with tongues and prophesied.

In both passages the manifest tokens of the Holy Spirit are granted through the laying on of hands in order to demonstrate that an irregularity had been set to rights—in ch. 8 an unofficial admission of Samaritans into the Church, in ch. 19 a baptism which was less than Christian baptism. Both are a confirmation of baptisms rather than of baptized. In both, the hands laid on are those of an apostle, and thus the official leadership of the Church is openly sealed by the Spirit by an outward and extraordinary manifestation. In neither case is the inward gift of the Spirit *in* baptism denied: for in Ac 8, as I have endeavoured to show, it is indicated; and in Ac 19 it is assumed by St. Paul's questions, 'Did ye receive the Holy Spirit when ye believed?' . . . 'To what then were ye baptized?'

A few other passages remain to be considered. In Ac 6 we read of the appointment of the Seven. These when chosen by the people are brought to the apostles, who when they had prayed laid their hands upon them. This is obviously comparable to ordination as practised to-day, even if we cannot assert so confidently as the Book of Common Prayer does that the office to which the Seven were ordained was what we now know as the diaconate. Actually they are never called deacons in the New Testament. There is no specific mention of a gift of the Holy Spirit here, and neither is there such a mention in a later passage in ch. 13 in which certain prophets and teachers at Antioch lay hands on Barnabas and Saul before they set out on the first missionary journey. If it be thought intolerable to suppose that Barnabas and Saul received their ordination to the ministry at the hands of prophets or teachers, we must look on this ceremony as a kind of dismissal service. Another passage, not without a little obscurity, is to be found in ch. 9 (cf. ch. 22), the account of Saul's conversion, after which Ananias lays his hands upon him that he may receive his sight and be filled with the Holy Spirit. The idea of healing is here paramount (cf. Ac $28^{8}$), with the gift of the Spirit secondary; but this latter may be thought of as the result of Saul's baptism, since that is mentioned immediately afterwards.

To sum up, then, we have been able to see a consistent picture of the relationship of the Holy Spirit in Acts to Baptism and the Laying on of Hands. When in repentance and faith new members are added to the Christian Church by baptism, they receive the gift of the Holy Spirit. This gift is an immanent power, manifest in the character of the individual member, who is sometimes spoken of as 'full' of the Spirit, and manifested in the Church by its unity of doctrine and worship, by its joyful fellowship, and by its expanding life. But the gift of the Holy Spirit is sometimes an illapse upon a person or persons,

frequently accompanied by outward signs, such as speaking with tongues or prophesying. This occurs on special occasions, or for a special purpose. These two modes of spirit possession are not inconsistent or mutually exclusive. When, for example, St. Peter ($4^8$) or St. Paul ($13^9$) is said to be 'filled' (*plestheis*) with the Spirit, in order to meet a situation of special urgency, it is not to be inferred that they were normally without the immanent power of the Spirit at other times. This also applies when there is an illapse of the Spirit upon groups of people. When extraordinary signs accompany such an illapse, it is an indication of God's will and approval in the particular situation, and this kind of thing was especially needed in leading on the Church to cross the hitherto unbridged gulf between Jew and Gentile; and when such signs are connected with the laying on of hands or the preaching of an apostle or apostles, it is an indication that the Church officially has God's approval for its action in the particular matter in question.

# The Ascension

By the Reverend A. W. Argyle, M.A., B.D., Oxford

What are Christians to believe concerning the Ascension of our Lord Jesus Christ? Although it is firmly stated in the *Apostles' Creed* that 'He ascended into heaven,' many thoughtful Christians doubt whether the words literally correspond to actual historical fact. Hence what was once the culminating and crowning festival of the Christian Year is often nowadays passed over in silence. It is perhaps here more than anywhere else that the need has been felt for 'demythologizing.' We no longer believe in the three-storey universe, so that such phrases as 'descent into Hades' and 'ascension into heaven' have little meaning for us.

To this it should be replied at once that, although the Early Church apparently believed that heaven was vertically above the earth and spatially located above the sky, this belief is not essential for the acceptance of the Ascension as a literal, historical fact. Those who reject belief in the Ascension on the ground that it is a spatial conception ought logically to abandon belief in the resurrection of Jesus, since 'resurrection' (as distinct from immortality of the soul) is itself a spatial conception. To rise from a tomb is as much a movement in space as to rise from the surface of the earth.

Belief in the empty tomb, the resurrection of our Lord, and His appearances in His risen body, necessitate belief in His ascension. For it is certain that the body which came back to earth from the dead at some time left the earth. The period of Resurrection-appearances came to an end. The precise length of the interval which elapsed between the Resurrection and the Ascension is immaterial. The forty days specified by St. Luke (Ac $1^3$) may possibly be a conventional 'round number.' The Epistle of Barnabas ($15^9$) states that He not only rose on a Sunday, but also ascended on a Sunday. The Syriac *Doctrine of the Apostles* makes the Ascension coincide with the descent of the Holy Spirit at Pentecost.[1] Opinion for a long time fluctuated on the question of the length of the interval which elapsed between the Resurrection and the Ascension.[2] But what is important is the certainty as to the *fact* of the Ascension. Of this the Early Church had no doubt whatever. And, indeed, if the body of Jesus, however transformed, did rise from the tomb and was revealed to the disciples, His eventual final disappearance from the earth is as much a fact of history as His resurrection. If He revealed Himself to His disciples as disappearing from them finally into the heavenly and eternal sphere, how else could He do it except by ascending? Movement in any other direction but upwards would have failed to convey the desired impression.

Such a final manifestation of His resurrection-body is depicted for us in Lk $24^{50-53}$, Ac $1^{2f.}$ Some words in the Gospel passage are textually uncertain. It is improbable that the original text asserted that Jesus 'was carried up into heaven' or that the disciples 'worshipped him.' For these words are not found in some of the best MSS. and earliest authorities, and they are not likely to have been omitted if they had been originally in the text. But the manner of His departing from them was evidently significant and reassuring, for they returned to Jerusalem with great joy and were continually in the Temple praising God. It is to this passage that St. Luke appears to refer in Ac $1^2$, showing that he intended it as an account of the Ascension (or, more strictly, Assumption) which he describes more fully in the first chapter of Acts. In view of the vague chronology of the last chapter of the Gospel it is not necessary to

[1] Cureton, *Ancient Documents*, 24, 27. Cf. H. B. Swete, *The Apostles' Creed*, 69.

[2] Cf. Irenaeus, *Adv. Haer.*, I. iii. 2; xxx. 14. Eusebius, *Dem. Ev.*, viii. 2.

conclude with Harnack[1] that the events of Lk 24[51-53] took place on the same day as the Resurrection.

It is important to observe that the noun 'ascension' nowhere occurs in the New Testament, which prefers to speak of a 'taking up' or 'assumption' (*ἀνάλημψις*, Lk 9[51]; *ἀναλαμβάνεσθαι*, Ac 1[2. 11. 22], 1 Ti 3[16]) and 'exaltation' (Ph 2[9]). As in regard to the Resurrection, the emphasis falls upon the initiative of the Father. As it was the Father who sent Him into the world, so it was the Father who raised Him, and the Father who took Him up, thereby fulfilling Scripture,[2] designating Him as Lord and Christ,[3] and the eternal heavenly High Priest of our confession,[4] reversing the humiliation of the Cross and restoring His Divine glory with a richer, deeper lustre.[5] It is the Ascended Jesus whom all shall confess as Lord. Thus, by the Ascension and Exaltation of His Son Jesus, God the Father set the seal and crown upon His resurrection, and upon His whole earthly ministry.

The Ascension is not to be simply identified with the Resurrection. No doubt the latter may be regarded as the first stage of the former, but they are distinct conceptions. We cannot follow Harnack (*loc. cit.*), as so many have done,[6] in his assertion that the Ascension had no separate place from the Resurrection in the primitive tradition. Harnack wrote: 'Paul knows nothing of an Ascension, nor is it mentioned by Clement, Ignatius, Hermas, or Polycarp. In no case did it belong to the earliest preaching. Resurrection and sitting at the right hand are frequently united in the formulae (Eph 1[20], Ac 2[32f.]).' There can seldom have been a more glaring *non sequitur* based upon the ever precarious, never conclusive, argument from silence.

If the Ascension is not stated in the earliest preaching, it is clearly implied. When St. Paul in 1 Th 1[10] looks forward to the Parousia and uses the expression 'to wait for his Son from heaven' he undoubtedly implies a previous Ascension into heaven; and if he equated the Resurrection with the Ascension or Exaltation, why does he in Ph 2[9] use a different word (*ὑπερύψωσεν*) for the Exaltation from that which he uses for the Resurrection (*ἐγείρειν*, *e.g.*, 1 Co 15)?

How fallacious the argument from silence can be in this connexion may be seen by reflecting that in Hebrews the Session at the right hand of God is placed immediately after the Crucifixion in three passages (1[3] 10[12] 12[2]). If Harnack's type of argument is to be permitted, we shall have to conclude that the author of Hebrews thought of Jesus as rising to heaven directly from the Cross. But the assertion at 13[20] that God 'brought him back up again from the dead' (*ὁ ἀναγαγὼν ἐκ νεκρῶν*) shows how fallacious such an argument would be. Justin Martyr also writes that Jesus 'was crucified and ascended into heaven.'[7] Clearly it would be absurd to suggest that Justin, with the Gospels open before him, did not know of the Resurrection intervening between the Crucifixion and the Ascension, or that he drew no distinction between the Crucifixion and the Ascension.

It cannot be repeated too often or too emphatically that if the empty tomb and the Resurrection and the appearances of the Risen Christ to His disciples are historical facts, then the Ascension (the vanishing upwards of His spatial form and its transmutation in the spiritual realm) must be an historical fact also. So far from being incredible, the Ascension is an indispensable part of the Christian message, without which that message would not be complete or intelligible. The Ascension is the glorious coronation of our King by His Father. Let the Church sound its trumpets and not keep silence. It is the only event in the life of our Lord which St. Luke records twice. He seems to have attached to it a peculiar importance, both as the triumphant completion of His earthly ministry, and as the prelude of that sovereign heavenly ministry which will issue in the Parousia.

The heavenly ministry of which the Ascension marks the beginning is described by the New Testament as a session at the right hand of God, which is a figurative symbol of His victory over the power of evil, whose eventual doom was sealed by the Cross and Resurrection,[8] and sovereignty over mankind and the universe, while He yet remains for ever subject to the Father.[9] In the heavenly peace which for Him has followed the warfare of the Cross He intercedes for the sinners on whose behalf He died.[10] His intercession is abiding and completely effectual.[11]

The throne on which He is pictured as sitting is the throne of God and the seat of that Divine Judgment,[12] which is an eternal and ever-present fact,[13] but which will be consummated 'at the last day.'[14] It is *on* this Judgment-throne (not *from* it) that He will come to judge the quick and the dead.[15] We are familiar with the words of the *Apostles' Creed*: 'He . . . sitteth on the right hand of God the Father Almighty; from thence He

[1] *History of Dogma*, i. 202, n. 1.
[2] Ps 68[18] 110[1] 118[22-23].
[3] Ac 2[36]; cf. Ro 1[4].
[4] He 3[1], etc.
[5] Ph 2[9-11].
[6] *E.g.*, R. Bultmann, *Theology of the New Testament*, 45.
[7] *σταυρωθῆναι καὶ ἀναβεβηκέναι εἰς τὸν οὐρανόν* (*Dial.*, 38).
[8] Col 2[15], Eph 2[14-16], He 2[14].
[9] 1 Co 15[28].
[10] Ro 8[34], 1 P 3[21-22], He 6[19-20].
[11] He 7[24-28].
[12] Ro 14[10], 2 Co 5[10], Mt 25[31].
[13] Jn 12[31].
[14] Jn 6[39. 40. 44. 54].
[15] Ro 14[10], 2 Co 5[10], Rev 20[11] 21[5] 22[3], Mt 25[31].

shall come to judge the quick and the dead.' But the earliest forms of the Christian creed omit 'from thence' (ὅθεν, *inde*) and have simply 'coming' (ἐρχόμενον, *venturum*).[1] Undoubtedly it is the teaching of the New Testament that Christ will come to judge, but He is thought of as judging while seated upon the throne. The final judgment is in the eternal, supernatural realm which, so to speak, comes down and breaks through into the temporal scene and brings it to an end.

In the meantime the Christian Church is sustained by the Holy Spirit, bestowed as an earnest[2] of the life of the age to come, because Jesus has ascended into heaven. The Exaltation of Christ is regarded alike by St. Luke and by the Fourth Evangelist as the necessary preliminary to the sending of the Holy Spirit.[3] The coming of the Spirit into the souls of the disciples was dependent upon the fulfilment by Jesus of His part in the Divine scheme of redemption—His life, death and resurrection, culminating in His exaltation whereby His Divine and glorified humanity became the centre of a new and more powerful dispensation of the Spirit.[4] Therefore the Ascension was gain, not loss, to the Church on earth.[5] The gift of the Spirit brought Jesus nearer to the disciples than He had ever been during His incarnate life on earth. For He was now not only with them but within them, a power not themselves working in their lives, bringing the best out of them, teaching, guiding, and inspiring them, and assuring them of eternal life and the glory to come. Because He has ascended Jesus in the person of the Spirit is now universally present in His Church in heaven and on earth. He says to all His people 'I am in the midst[6] and 'lo! I am with you alway.'[7]

[1] Hippolytus, *c. Noet.* i.; Epiphanius, *Haer.* lvii. Cf. J. N. D. Kelly, *Early Christian Creeds*, 70–91, 114–115.
[2] 2 Co $1^{22}$. $5^{5}$, Eph $1^{14}$; cf. Ro $8^{23}$.
[3] Ac $1^{5}$ (cf. Lk $24^{48-49}$) $2^{32-33}$ $5^{31-32}$, Jn $7^{39}$ $14^{12}$.
[4] Perhaps I may be allowed to refer to a fuller treatment in my book, *The Christ of the New Testament* [1952], ch. 6.
[5] Jn $16^{7f.}$ [6] Mt $18^{20}$. [7] Mt $28^{20}$.

# In the Study

## Virginibus Puerisque

### Copying

By the Reverend S. Thornton, Manchester

'Leaving you an example, that ye should follow his steps.'—1 P $2^{21}$ (R.V.).

If you take one of our coins and notice the head of the Monarch surrounded by certain words, you would never guess that this type of inscription was first used by the Greeks in the fourth century before Christ, and that through certain borrowings it has come into this country. The people who study coins are called numismatists, and they have a very interesting story to tell. Four hundred years before Christ there was a king of Macedon called Philip. Under his rule certain gold and silver mines were opened in an area called Thracia. With the gold and silver King Philip of Macedon had coins minted, and these coins spread throughout Greece. Not only this, for as these coins passed from hand to hand they went further afield and we find that they were imitated in one barbarian country after another. In the second and third centuries A.D. a copy of the coins appeared in Britain. In some of our museums you will find collections of coins showing the various copies. There is one thing that can be noticed. As the coins got further away from the Macedonian originals the greater became the difference. The first coins in the series started with the Macedonian King's head and there were Greek letters on the coins. But through all the copying this had become a meaningless pattern.

The same thing happens in the game of message carrying. A message is spoken to one person who must memorise it, run a certain distance, then pass on the message to someone else. The further the message travels from one person to another, the greater becomes the difference. There is a story told of a message that was sent from the Front during the First World War to Headquarters which read: 'Send reinforcements, we are going to advance.' Imagine the look of consternation on the officer's face at Headquarters when he read the message which was received: 'Send three and fourpence, we are going to a dance.'

To copy anything, one must get as near to the original as possible. How true that is! Our supreme example is Jesus Christ. As we grow up, by the reading of the Bible, attendance at Church, our service and prayer, we can move nearer to Him day by day, and by our lives show people that we are followers of Jesus Christ. Let us make the verse of Charles Wesley's hymn a prayer:

A heart in every thought renewed,
And full of love divine,
Perfect and right and pure and good,
A copy, Lord, of Thine!

### Master Nobody

By the Reverend John R. Gray, B.D., Th.M., Glasgow

'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'—1 Jn $1^{8.9}$.

Have you ever been told that you are the worst boy in the world? Quite often, I expect—if you *are* a boy, that is. Well, it's not true! For I know the Worst Boy in the World and he is not any of you. Sometimes you are as good as gold—but the Worst Boy in the World—he is never good. From morning to night, from Sunday to Saturday, year in, year out, he is busy—busy being bad. Would you like to know his name? It is a very funny name. It is Master Nobody. He is always up to mischief. When a cake disappears before the visitors come, and Mother asks 'Who ate it?' the answer is 'Nobody.' It is 'Nobody' who spills the ink on the carpet. 'Nobody' teases the dog. 'Nobody' makes all the noise in the house. 'Nobody' breaks ornaments. 'Nobody' takes the apples that seem to melt from the trees. He leaves the gates and doors open behind him. He is a terrible fellow, is 'Master Nobody'—a nasty, untidy, unthoughtful boy. There is not a wicked thing that he is not blamed for. So much so, that I wonder if he is not sometimes blamed for things he never did at all. He has such a bad name that Willie and John, and sometimes even Jean and Mary, blame him for doing things they have done themselves.

We all do the wrong things at times, boys and girls, and grown-ups too—often without really meaning it. The pity of it is that when we are found out, instead of being frank about it and owning up, we become cross and tell lies, accusing 'Nobody,' or anybody but ourselves. But God cannot forgive us and help us to do and to be better until we are ready to admit where we have gone wrong. That is what St. Paul meant when he said, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

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### The Christian Year

Sunday after Ascension

By the Reverend T. R. Milford, M.A., Canon and Chancellor of Lincoln

'Through the veil, that is to say, his flesh.'—He $10^{20}$

The writer of the Epistle has been describing our Lord's work by analogy with that of the Jewish priesthood. The innermost sanctuary of the Temple was the Holy of Holies, separated from the Holy Place by a veil or curtain. Once it had contained the Ark, but since the Exile there had been no material representation of the presence of God. It continued however to symbolize the dwelling of the Lord among His people. It was entered only once a year, by the High Priest on the day of Atonement, bearing with him the blood of the sacrifice to represent the offering of himself and his people.

All this, says our writer, was symbolic. God did not really dwell in the Temple made with hands. The High Priest could not offer really efficacious sacrifice. But Christ has really done what these things symbolize; He has really opened the way into the Holy of Holies, the presence of the Holy God; He has opened the way for us all.

The old sanctuary was surrounded by barriers; the outer barrier, 'the middle wall of partition' beyond which no Gentile might pass on pain of death—that, as St. Paul said in Ephesians, was broken down by Christ. And here we are shown, the last and inmost barrier is down.

'Through the veil, that is to say, his flesh.' Some have doubted whether the writer can really have meant this, the natural meaning of the words. But surely it is true. The flesh of Jesus, His earthly body and His life among men, was the veil which hinted at but also concealed His glory. It was even for Himself a veil or curtain, through which He had to see by faith. But the breaking of His body is the rending of the veil; so the Gospels tell us that at the time of His death the veil of the Temple was rent in twain from the top to the bottom. His death is the action through which He goes into the Father's presence; and He goes bearing the blood of the true sacrifice, His own life perfectly offered. Henceforth the way is open from God to men and from men to God, and the worship of heaven is one with the worship of the Church. God has tabernacled among men symbolically in the Temple, really in the Christ. Henceforth there is only one Temple, His Body crucified and risen; and within it there are no prohibited areas, the humblest sinner may bring his gifts right up to the throne of God.

The veil conceals the presence, and when the veil is torn, except to the eye inspired by faith and the heart taught by love, there is nothing there. When Pompey forced his way into the Holy of Holies to see what the Jews worshipped, he found that there was nothing there.

The flesh of Jesus is the veil. It suggests and hints at the glory of God, but does not of itself display it. Some teachers have invited us to see the divinity of our Lord in the perfection of His human life; a life so perfect must have been

divine. Taught by His spirit, redeemed by His death, and born again in the power of His resurrection, we can indeed see in every word and action the signs of the divine presence. But the Gospels were written by and for believers; and it is perfectly possible for the unbeliever to account quite otherwise for the rise of the Church and the fact of the Gospels. The external observable facts and the recorded and recordable history are the veil, which hints at what is behind, but also partly conceals it. And so, if we have only known Christ after the flesh, we know Him so no longer.

Pompey broke into the Holy of Holies and found nothing there. Pilate crucified Jesus and saw nothing more than yet another fanatic. The sceptical historian analyses the gospel story; he, too, finds nothing there — sometimes actually nothing at all, nothing but the echo of a myth or the rumour of a dying and rising God; or else the fanatic that Pilate found, or a dummy figure so much encrusted with interpretations as no longer to be recoverable at all.

Christ's body, the Church, is in the flesh, and that flesh also is a veil. Its 'flesh' is the Church as it appears in history, and as we see it day by day. The glorious buildings or the ugly ones, all the words and actions of clergy and people through the ages, down to the hard-working ministers and conscientious congregations of to-day, all the singing and the preaching and the prayers, all the conferences and meetings of committees; yes, and all the good works as well—all these are of the flesh. They partly reveal and partly conceal the glory. In fact, the more efficient they are, the more they may conceal it. It is always possible to account for their effect by natural causes; and the congregation or the movement which relies upon the influence of some dominating personality, particularly if he has also a genius for organization, is in danger of relying on the flesh; and however impressive it may be, it will speak less of God's grace than of man's achievement. On the contrary, it is often in the death of the flesh, in the ministry that looks like failure, in the things that do not come off, in the missionaries whose love is unreturned, in the church that is reduced to the edge of despair, in the sinner only kept by a miracle from utter loss, that the glory of God is revealed.

This does not mean that the Church should deliberately cultivate inefficiency or seek after ways of committing suicide. The veil is necessary; the flesh of Christ is real flesh, and the earthly institution is not to be dispensed with. It does mean that the Church's witness is measured by its readiness to be nothing. It does mean, in the words of Evanston, 'When churches have been ready to die with Christ, they have found that He who raised Jesus from the dead is faithful and powerful still.' It does mean that we must all constantly acknowledge that when we have done our best we have still done nothing until God does all. It does mean that no evangelist can ever speak of *my* converts, or even in thought say 'I converted So-and-so.' 'Woe be to you,' said our Lord, 'when all men speak well of you'; and even though Pompey and the powers of this world, even though historians, psychologists, and sociologists should unite to praise the Church for producing the results which they approve of, we should then be in danger of missing the one purpose of our calling, the revelation of the glory of God in the face of Jesus Christ.

In the individual life, too, the flesh is a veil. It conceals us from each other, and it shuts us out from the open vision of eternity. We see each other's outsides, and by faith we believe in the person we cannot see. We know that the walls and curtains with which we surround ourselves, that is the face which we wear in public, and the overt behaviour which any one can see, never quite truly, rarely quite honestly, reveal the self within.

Here, too, the psychologist in the train of Pompey crashes in, equipped with measuring tape and magnifying glass. He pokes into every corner, and finds indeed an intricate mass of machinery, rather a suspicious lot of gadgets (you might think) to find inside a temple, well suited for the production of impressive phenomena; but he finds no spirit there, or any God.

While we are in the flesh no act of ours can completely reveal even our own true selves; something will be held back, something distorted. While we are in the flesh we cannot fully share each other's life; there is and must be some private centre where no one else can come. While we are in the flesh nothing we do or say can fully reveal God or reveal God only.

The ordinary worshipper was rightly prohibited from entering the Holy of Holies—reverence required it. And reverence requires that we should reverence each other's privacy. Only Christ, who is already the life of our spirit, can enter into the innermost cell, and even He waits for our permission.

Thus, while we are in the flesh we cannot have the open vision of God. We see through a glass darkly, and have to walk by faith. But this is our faith, that Jesus has passed through the veil. And by faith already we have boldness to enter with Him into the Holy of Holies; not rudely like curious Pompey, nor jauntily and unconcerned, taking our ease in Zion as if we had a right to be there. We enter in godly reverence and fear, but still boldly in the name of Christ, knowing that in Him we are acceptable, in Him we are clean, in

Him and in Him alone we are qualified to share in the eternal worship of the heavenly hosts.

We approach the earthly altar, and at the same time by faith we approach the Altar eternal in the heavens. We sing here our 'Holy, holy, holy,' and by faith are united with angels and archangels and all the company of heaven. By faith we hold fast to the hope that for us too the dissolution of the flesh may be the rending of the veil. Now we see through a glass, darkly; but then face to face: now we know in part; but then shall we know even as also we are known.

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## Whitsunday

### Intoxication

By the Reverend J. Ithel Jones, M.A., B.D., London

'For these are not drunken, as ye suppose, seeing it is but the third hour of the day.'—Ac $2^{15}$.

It is very significant that when these early Christians were let loose upon the world on that first Whitsunday, the people looking on thought they were drunk, 'brim-full of new wine' was the expression they used.

There seems little danger of anyone thinking that of us as we walk down the steps of the church after worship. We have lost the intoxication of early Christianity.

Some may think that a good thing. After all, they say, this allegation of intoxication was a slander on the part of sceptical outsiders. But was it only that? There must have been something quite unusual before these people would have thought of the Christians in terms of drunkenness at all. Indeed, one of the apostles wrote to a church in which there seems to have been a tendency to drunkenness and told the members, 'Be not drunk with wine, wherein is excess; but be filled with the Spirit.' This, he seems to say, takes the place of that. With a suggestion that, superficially at least, they have something in common.

'You think these people are drunk,' Peter says, 'I don't wonder. But you are really wide of the mark. It is only nine o'clock in the morning—not opening-time yet! No,' he says, 'this is a new kind of intoxication. These men are filled with the Spirit of God.'

What signs of drunkenness are to be seen in these Spirit-filled people?

1. They have *loosened tongues*. One of the early and sure signs of intoxication is that people start talking freely. It was so here. These disciples who a few weeks earlier—indeed, a few hours earlier—had been almost afraid of their own shadow and certainly afraid to speak aloud the faith that trembled in their hearts were now declaring freely and boldly the wonderful works of God. There was, of course, the added wonder that people of different nationalities heard them in their own tongue. That undoubtedly was a miracle of God; a kind of great initial miracle to set the Church upon its way and in a sense a miracle which we should not expect to be repeated. And yet, surely, the principle involved in this miracle is always repeated when the Holy Spirit takes possession of the Church. There is no surer sign to-day that we lack the power of God's Spirit than the fact that as Christians we are so tongue-tied. When the Holy Spirit came upon these people they simply could not keep their faith to themselves. Why are we so reticent about ours? We cannot get away with it by saying that it is all a matter of the British temperament. We are not so reticent as that about everything. I shall not readily forget the way the news got around when 'victory in Europe' was announced. Even those who were not at the receiving end of a radio set knew within two minutes of the announcement. Englishmen did not wait to be introduced but rushed to the door to tell the stranger who might be passing by. That is what usually happens when we are in possession of good news. There is something wrong with the man who has good news and does not spread it. And yet, we have the greatest piece of news in the world; news concerning the salvation of God in Jesus Christ and we are not making it known. Our tongues are tied.

I know the difficulty. There are things too sacred to be shouted from the housetops. And the glib parading of one's innermost experience is completely distasteful. True. But that is not what Peter did. He did not reveal the remorse in his heart following the shameful denial. Nor did he speak of his subsequent restoration. In fact, he said nothing at all about his own experience. But he did tell the people the good news of the gospel—that God had sent His Son to be the Saviour of the world and that that Son, rejected of men, was now exalted to the right hand of God and that belief in Him brought forgiveness.

This is a day of good news and, to our shame, we are not passing it on. But the intoxication of God's Spirit can banish our inhibitions. The man who throws himself upon God and claims the power which Christ promised finds that wonderful things can happen. The dumb speak. Tied tongues are loosened to tell of the love of God in Jesus Christ. Little wonder that they said, 'These men are drunk.'

2. Another feature which these Spirit-filled Christians had in common with intoxicated

people was *their sense of being on good terms with everything and everybody*. To the intoxicated man everything in the garden is lovely. He looks at the world through rosy spectacles. These Spirit-filled Christians did precisely the same, but for very different reasons. They were realists. They knew what was coming their way but it did not seem to worry them in the least.

John, an old man probably not far off ninety, is banished to a lonely island. And there he begins to see visions and dream dreams with all the enthusiasm of an adolescent. Stephen faces one of the most cruel forms of death and as he does so his face is lit with the light of God. This is intoxication! Here was something which turned sorrow into joy, despondency into glorious hope, and which made its possessors glory in tribulation.

And if it did this to the darker side of life, what did it not do to the brighter side?

> Heaven above is softer blue,
> Earth around is sweeter green;
> Something lives in every hue,
> Christless eyes have never seen.

'These men are drunk.' Yes, drunk with the intoxication of God. They were filled with a spirit which took away all anxiety and fear. They were at peace concerning the final outcome of things. Through the love of God their Saviour, all would be well.

3. Finally, *their hilarity, their irrepressible glee* pointed unmistakably to a life of intoxication. So often we think of these early Christians as sad people facing a solemn world. It was certainly a grim world into which they were sent. 'In the world,' our Lord had warned them, 'ye shall have tribulation.' But they had taken His advice to be of good cheer because He had overcome the world.

And the converse they had with one another and the services they held were probably what we would have to call rollicking. They were almost holy carousals. Hear the Apostle Paul. 'There is something better than drinking,' he seems to say, 'something which will make your gatherings holily merry.' These are his actual words: 'Be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.'

If the early disciples rose from the dead and visited our churches to-day, it might well be that they would find our fellowship and worship staid and tame. And again let us not put it down to temperament. The lack of hilarity in our religious life is due rather to the fact that the Spirit does not possess us as fully as He might. We need laughing cavaliers for Christian faith, men and women brimming over with the joy of God and warming their fellows into the Kingdom of God.

'These men are drunk,' they said. Ay, drunk as lords, drunk with the Spirit of God; a spirit which loosed their tongues, put them on good terms with all men and gave them a hilarity that was infectious. If this is drunkenness, God make us drunk, every one of us—and that right early.

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TRINITY SUNDAY

## Understanding the Trinity

BY THE REVEREND PRINCIPAL CHARLES S. DUTHIE, D.D., EDINBURGH

'God so loved the world, that *he gave his only begotten Son . . .*'—Jn $3^{16}$.

'. . . the love of God is shed abroad in our hearts *by the Holy Ghost which is given unto us.*'—Ro $5^{5}$.

'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.'—2 Co $13^{14}$.

At first sight the Christian doctrine of the Trinity seems to be a hindrance rather than a help to faith. For one thing, it is very hard to understand. How can God be 'one' and also 'three'? Are the three 'persons' of the Trinity distinct, although not separate, individuals or 'modes,' 'manifestations' of the One God? How can the Holy Spirit be recognized as other than Father and Son? What is more, 'the blessed Trinity' sounds rather remote from the natural language of the heart's devotion. We speak easily of Father, Son, and Spirit; but when we pronounce the word Trinity we are conscious of having moved into the unexciting world of the theological formula. John Oman once said that we can no more sense the living Christ in the creeds which define Him than we can feel a pulse beating in a wooden leg. Not least, if the Trinity is a fact, it is not often the substance of the Christian proclamation, the core of the Good News we have to share with Everyman. If Trinity Sunday is an embarrassment to the preacher, ought we not to conclude that the doctrine of the Trinity is an interesting hypothesis and nothing more?

In reflecting on the meaning of the Trinity, we ought to begin by reminding ourselves that an idea is not false simply because it is hard to comprehend. That God came in the flesh in Jesus Christ is not a whit the less astonishing; but it is the basis on which faith rests. In the second place, it is an idea that emerges from and corresponds to Christian experience. Nothing is more striking than the fact that it was Jewish Christians, like Paul, who were brought up to champion the strict unity of God who found themselves steadily

driven to read into it the richness of Father, Son, and Spirit as a result of meeting the Risen Christ. It is true that it took several centuries for the Church to appreciate the full significance of Jesus and to enunciate a full conception of the Trinity. But that is only to say that Christian thought requires time in order to explicate what is given to Christian faith. The end of the process of strenuous thinking in the Early Church was a simple conclusion: as God reveals Himself to be, so is God in Himself. If we know God as Father, Son, and Spirit, then Father, Son, and Spirit must be real and inseparable elements in God's being. He is the Triune God.

From what point can we best begin to understand the Trinity? We begin at the point where God makes Himself known, namely Jesus Christ. We can put it like this: *We come to God through the Son because through the Son God comes to us.* The great affirmations of the faith that sum up the substance of the New Testament gospel all tell us that God is the God who goes out from Himself, who gives Himself away, who shares Himself with His children. 'God was in Christ, reconciling the world to himself.' 'God so loved . . . that he gave his only begotten Son.' 'When the fulness of the time was come, God sent forth his Son.' As the Apostolic Church sought to interpret the magnificence of God's self-bestowal in Christ, it found itself again and again using the same word. That word was 'grace.' It is, therefore, no accident that the apostolic benediction begins with 'the grace of the Lord Jesus Christ.'

If Christian faith is Christ-centred, it is Christ-centred in a special way. *While we never travel beyond Christ, we find that the Son leads us to the Father.* That is the clear import of His own teaching. To take only one instance, the prayer of His disciples is to be after this fashion, 'Our Father.' Paul echoes his Master when he speaks of 'one God and Father of all, who is above all, and through all, and in you all' (Eph $4^{6}$). Following this New Testament usage in obedience to the inner movement of our faith, we naturally think of God as our Father. This means that the forgiving grace which meets us in Jesus is the love of the Father in action. We belong to Him and are benighted prodigals until we find our way home. As von Hügel loved to say, God is our Home. The ultimate reality is Love.

We cannot stop there if we are to be true to the New Testament and to the evidence of Christian faith across the ages. Jesus spoke of the Spirit He would leave with His Church. The Spirit laid hold of the early disciples and changed them almost beyond recognition. Ever since Christian life has been 'life in the Spirit.' In the eighth chapter of Romans Paul brilliantly portrays this as the sphere in which 'the Spirit itself beareth witness with our spirit, that we are the children of God' (Ro $8^{16}$). The Spirit is given to us, dwells in us, brings forth His characteristic fruit of love, joy, peace. It is perhaps not surprising that there is no sharp distinction in the letters of Paul between the indwelling Spirit and the indwelling Christ. The Spirit is God Himself at work in the Christian heart and He is the God who has made Himself known in Jesus. 'The communion or fellowship or sharing of the Holy Spirit' means not only that we share in the life of God through the Spirit but that the Spirit leads us into the life of fellowship in the Church.

Son and Father and Spirit—these three are known by every Christian in the unity of his own experience. And they are known *in their own unity, the unity of the life of the Trinity.* Thus we are led to the thought that God has a relation to Himself. There is fellowship at the heart of God. Does this not throw a new light on the meaning of our own life in the world? God is not only the source of our life and redemption. He is the pattern for our living. We are not made for ourselves but for each other and for Him. Thus every urge we feel towards genuine community springs from Him who is Community. And no genuine community can be achieved without Him. Furthermore, the Church is intended to be the focus of true life together. It is in the world to show to all men the pattern of caring for each other which we find in its ultimate form in the relations between Father, Son, and Holy Spirit.

God has revealed Himself as Father, Son, and Spirit—the Blessed Trinity. But as Tillich reminds us, God remains mysterious even in His self-disclosure. We cannot fathom the being of God. We wonder and adore. When we have failed to satisfy our own minds with the most finely constructed doctrine of the Trinity, we can be content to look up in faith to God the Father through Jesus Christ the Son in the life that is the gift of the Spirit.

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First Sunday after Trinity

## God and Persons

By the Reverend E. L. Allen, Ph.D., D.D.,
King's College, Newcastle-upon-Tyne

'I have called thee by thy name.'—Is $43^{1}$.

Yesterday, perhaps, you were walking through the streets of one of our great cities, tempted to think of other people as so many obstacles to be negotiated in your progress, when you caught a glance in the eye of some one walking in the opposite direction. Did he recognize you? You

certainly did not recognize him. You tried to attach a name to him, but could not recall it. Then, a short time afterwards, when your mind was on something else, the name suddenly came to you. How you regretted then that you had not stopped and spoken to him! You might have learned what had brought him there and what had happened to him since you last met. The name, we see, personalises; it lifts the individual out of the mass, gives him a history and interest of his own, and turns a chance occurrence into a significant event.

At this point we come across something in the Bible that is strange to us, yet has much to teach us. I mean its frequent use of the proper name. A lesson to be read in church speaks of A the son of B the son of C and so on, or it uses the same names over and over again, as in the story in Daniel of the three Hebrew youths, so that we are tempted to cut down such passages or to cut them out altogether. But they bear witness to a type of society that set a high value on the individual person and his relation to other persons, and did not just sink him in the mass, as we tend to do. Not that such a society was individualist. It had a strong community sense; but it thought of the community as we do of a person, as capable of sin and suffering and penitence, of a relation to God.

The Old Testament writers therefore think of God, not as exercising a vague interest in human affairs, but as intimately concerned for individual men and women. Take the story of Abraham interceding for the doomed cities of the Plain. He asks that they may be spared, if fifty righteous men can be found within them. When his prayer is granted, he gradually reduces the number, till he arrives at ten, and there he stays. So the cities are lost after all. What was in the mind of the writer? Was it perhaps that Abraham had underestimated the Divine compassion? That for even fewer than ten, maybe for a single person only, the cities might have been saved?

When we come to the New Testament, we meet there the same thought of God. Only now it is carried much farther, for we are shown the revelation of God in a personal life. In the late Middle Ages, when theology was running to seed, there were those who argued that God could have revealed Himself just as well in an animal or a plant or a stone; it was only that He *chose* to do so in a man. But surely there is something gravely wrong in a suggestion of that kind. How could the love of God act in the world except through a human love? And how could His will to take upon Himself the world's suffering come to expression except in a human will to share our lot to the uttermost? How could He who is the Father show Himself to us otherwise than in One who lived among us as the Son?

But that is not all. The peculiar quality of the life portrayed to us in the Gospels is that it shows just that personalising activity the Bible ascribes to God. We read of Jesus' association with the outcasts of His day, but He has no programme to alleviate their lot as a class. Instead, we are told how He befriends this man, deals in forgiveness with that woman. The Cross and Resurrection, too, are more than events in the past; they impinge on the present; they claim us to-day. Those great words of the Apostle: 'who loved me, and gave himself up for me' alone are adequate to those events, because they show what they mean for each of us personally.

There is, of course, a serious problem here. Some will say that they find it impossible to think of God as a person; that would make of Him one like ourselves, although of larger proportions. But, of course, no one is asked to 'think of God as a person.' The term 'person' is not used of God literally, but as image and picture and symbol. What we are asked to do is to think of God as one who cares for persons, who mounts guard on behalf of their dignity against all the forces of Nature and all the social systems that threaten to reduce them to mere things. God is not like the commander-in-chief who pays no attention to anything below a Division; He is like the commander-in-chief who cares for the welfare and life of the individual soldier.

Few of the cruelties that distress us so to-day would ever be perpetrated were those responsible sensitive to the fact that they are dealing with individual human beings like themselves. Not so long ago, I met a young German of one of those old families that resisted Hitler, as they had stood out against the Kaiser and Bismarck before him. He served at first on the Eastern Front, but later was transferred to the West. There he was ordered to shoot a number of French civilians who were held as hostages. Rather than commit such a crime he deserted and gave himself up to the maquis. His superior had no qualms in the matter, for he had only so many names on a form before him; the subaltern was aware that each name stood for a person whose life was bound up with that of other persons, and he could not do it.

One of the duties of the Christian to-day is to resist all those tendencies that would absorb the person in the mass, would label him and dispose of him as one more instance of a class. No doubt, in our huge and complex modern society, it is necessary to compile statistics and to legislate for the average; but we must see to it that the

process does not go too far. We must not surrender the individual to some technique that would manipulate him, nor allow the person to be reduced to the instrument and object of social policy. Much can be done and should be done by legislation to improve the lot of whole classes; but only personal action can create and maintain a society of persons in mutual understanding and respect.

'The sabbath was made for man, and not man for the sabbath.' Or, as we might put it, systems and institutions were made for man, and not man for systems and institutions. Oh! the folly of which we are guilty so often, when we bring into being routines, systems, and organisations for the benefit of persons, and then before long we are sacrificing persons to these very things. God is He who mounts guard against all our errors and aberrations of this order. He created persons, He loves them, He preserves them eternally. To each human being on this earth He says: 'I have called thee by thy name'; each stands out for Him distinct, individual, and worth caring for. Let Him be so for us too.

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SECOND SUNDAY AFTER TRINITY

## The Rewarding of Goodness

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'Rejoice, and be exceeding glad: for great is your reward in heaven.'—Mt $5^{12}$.

A close study of the Gospels reveals that, without shadow of doubt, Jesus had a good deal to say about goodness being rewarded. Several of His parables have to do with the matter of reward, while in the Sermon on the Mount the idea of reward crops up again and again. 'If ye love them which love you, what reward have ye?' He pointedly asked. He had no hesitation in informing His disciples that God would reward them openly if they would learn to give alms and to pray in secret fashion. And, in the last of the Beatitudes, He encouraged His followers not to quail before the persecution which He knew would be inevitable: for, if they were ready to throw their lives away for the Faith, they would find that their reward in heaven would be great.

This frank teaching of Jesus that goodness is rewarded has produced many unfortunate results throughout the ages, and perhaps the most serious of these is that it has encouraged people to turn to Christianity for something other than its own sake. When Milton was writing the world's greatest epic, *Paradise Lost*, he was offered ten pounds for the manuscript. He ignored the insulting offer and went on with his masterpiece. Once it was completed what did he do but give it to the publisher for his miserable ten pounds, without any haggling? Surely this reveals that Milton wrote poetry for no ulterior motive but for its own lovely sake; that is, he wrote poetry for what it essentially exists to do, namely, to give truth and beauty to men in the way that poetry alone can. Now, Jesus made it quite clear that He wished men to turn to the Christian Faith in like manner, for its own sake; that is, out of sheer love for Him and for the life and salvation He essentially came into the world to offer men. But this, alas, is precisely what many refuse to do. They turn to the Christian Faith for all sorts of lesser and even unworthy ends. When we inquire into the reason for this we find it can be attributed in some measure to the fact that Jesus explicitly told men that goodness is rewarded. It is little surprise, therefore, if some Christians wonder if the moralists are not right who hold up their hands in horror at Jesus' teaching on rewards for goodness as being unworthy and quite wrong. Such dubiety, however, begins to disappear if we have insight to see three significant things.

First, by telling men that goodness is rewarded, Jesus was showing that goodness has meaning. It was Robert Louis Stevenson who once told a girl contemplating a missionary career the tale of a beggar who went to a door for money. The woman of the house offered to give him a shilling if he would break some wood with the blunt end of an axe for an hour. In a short time he came in, threw the implement on the ground in disgust, and said that nobody could hack at a log unless he saw the chips fly. Men will engage in no activity with any intensity, or for any time, unless they see that it is going to lead somewhere. Is this how it stands with goodness? Unless men see that it is going to lead to some great end beyond itself: unless they see that it is going to lead somewhere, and so has meaning, goodness has little attraction for them. And one of the great things the Bible has to declare is that goodness does lead somewhere: it fulfils a mighty purpose; it ends in satisfaction; it is assured of victory over evil; and so has meaning. The writer of the twenty-third Psalm says 'he leadeth me in the paths of righteousness.' W. M. Macgregor declares that another translation of these famous words is: 'He leadeth me in paths that lead somewhere.' Just as that Psalmist came across a sheep track on the hills and, determined to see if it would lead nowhere or to some place where he could find refreshment, followed it, and to his joy discovered that it brought him to a shepherd's house, so he found that the righteous

paths of God led somewhere satisfactory. Goodness has meaning. This was what Jesus had to show men if He was to touch the hero in their souls and make them venture all for goodness's sake.

Second, the kind of rewards Jesus promised for goodness nobody can take exception to, for they are so fitting. When Margaret Irwin tells us how the gallant Montrose took refuge with a supposed friend in a castle of the Western Highlands only to be betrayed by his host on a promise of estates and gold our Scottish blood boils. We feel that the reward of such treachery should not have been fortune but hanging. But, on the other hand, when we heard of Winston Churchill being knighted for his extraordinary service to this country not even his bitterest political opponent grudged him the honour. All of us feel this is little enough reward to the man who saved the country in its hour of greatest peril. The truth is that we men do not object to rewards. We only object to any reward which is not fitting to the action done. Let it be appropriate and we thoroughly approve of it. Look, then, at the kind of rewards Jesus promised men if they would venture to follow Him and live out His teaching in the Sermon on the Mount. Did He promise they would be millionaires or have complete freedom from suffering? No! These are the rewards goodness ought to have only in the eyes of sheer worldlings. When Jesus promised that the reward of doing right is that you are enabled to do more right, and the reward of giving till it hurts is that you receive more of the giving spirit, and that the reward of loving God is that your capacity to love Him and your fellow-men increases a hundredfold, these are the right kind of rewards for goodness in the judgment of the saints. If all the rewards for goodness which Jesus held out to men are, without exception, fitting, what right have we to take exception to them when we men, at bottom, do not really object to reward for anything provided it is apposite?

Third, in declaring with perfect candour that goodness is rewarded in the manner He indicated, Jesus challenges the desires of worldly men. H. G. Wells informs us that he was brought up in an atmosphere where man's chief end was regarded to be not the glorifying of God, as the Catechism asserts, but the getting and spending of money. One day, however, there swam into his ken Graham Wallas who took an entirely opposite view of life's purpose. He believed we men were primarily sent into this world to discover truth and to spend ourselves in caring for our fellow-men. This encounter with Wallas challenged every materialistic desire in Wells and compelled him to change them. Is this not one of the fundamental things we, who live in a world riddled with materialism and secularism, stand in need of? From our very environment we early acquire purely worldly desires which require to be ruthlessly challenged and changed. This is precisely what Jesus Christ does by telling us that goodness is rewarded in the fitting way that it is. When He informs us that to be good results in our acquiring selflessness, the giving spirit, loving men more deeply, being fitted to be the companions of God throughout all eternity and so on, He is in fact challenging our desires. He compels us to ask why we do not desire these things goodness can bring rather than the kind of things the world has to offer and we so hanker after; and the very asking of that question often results in our mean, worldly desires being changed. For, there are some questions where the answers are not so important as the putting of the questions. The mere asking of them can produce cataclysmic results.

If any of us are perturbed by the moralists who insist that to speak of goodness being rewarded, as Jesus did, is a scandal, we should ponder these three things carefully. If we do, we shall, perhaps, reach the attitude of the Professor in the theological college who gave his class an essay to write on 'Jesus' Teaching on Rewards.' The late Master of Balliol, who records the incident, informs us that when the Professor was handing the essays back to the students, duly corrected, he said: 'Most gentlemen came to the conclusion that their conception of reward was considerably higher than that of Christ. This, gentlemen, is not a conclusion to be over-emphasised.'

# Some Archaeological Sites and the Old Testament

## Mari and the Old Testament

By the Reverend J. N. Schofield, M.A., B.D., Christ's College, Cambridge

The two articles on the Mari Letters by Mr. C. J. Gadd gave an account of the literary discoveries at Tell Hariri and the importance of the light thrown on the history of the Middle East during the eighteenth century B.C. The letters from Mari have helped to fix the date of Hammurabi as over two hundred years later than it had been put before, they have added to our knowledge

of the Habiru or Hebrews who at that time appear to have been nomadic raiders in the Fertile Crescent, they tell us of Haran and Nahor (Gn $24^{10}$) as cities, and thousands of tablets enable us to build a clear picture of the life of the cities along the crescent when Abraham passed through them on his journey from Ur to Egypt.

The background provided by these letters agrees in a remarkable way with that of the semi-nomadic patriarchs portrayed in Genesis, and Palestine has for long provided evidence of the engineering and building skill of the Amorites; but, as always, the new discoveries have caused some difficulties for Biblical historians. There is, for example, the mention of the fierce, turbulent nomadic people called Benjaminites whose character is remarkably similar to that of the Biblical tribe of the same name (Gn $49^{27}$, Jg $20^{16}$, 1 Ch $12^{2}$). In the Old Testament Benjamin is regarded as born much later in Palestine, and the name 'sons of the south' is easy to explain, as the tribe was at the southern end of the northern kingdom. The name may also mean 'sons of the right hand' and it is interesting to notice that in two places Benjaminites are spoken of as left-handed (Jg $3^{15}$ $20^{16}$), and the name may be a euphemistic way of referring to the tribe. Their chief was called by a title corresponding to the Biblical word David, and it is possible that, when the first king of united Israel succeeded the Benjaminite Saul and captured the Benjaminite fortress of Jerusalem, he may have taken the name David as a title rather than a personal name, and that his name earlier may have been Elhanan (2 S $21^{19}$).

Mr. Gadd notes that the Semitic Amorites of Mari used the classical Akkadian of Babylonia, and there are many words, phrases and grammatical constructions found in the tablets which help in the understanding of the Biblical Hebrew. A phrase for making a peace treaty means literally 'to kill an ass'; and it is interesting that the men of Shechem are called 'sons of Hamor,' which means 'sons of an ass,' and that their god is Baal Berith—the god of the covenant (Gn 34, Jg $9^{46}$).

The mound covers an area of about a hundred and sixty acres. There was a royal palace covering twenty acres, with about three hundred and fifty rooms, and containing over twenty thousand tablets. Some of its walls, though built of mud bricks, were still standing to a height of twenty feet, and the whole area was so well drained that even after heavy rain no pool was left on the floors. There was a school-room with rows of benches and desks, and small containers with shells to help pupils to count beyond the number of their fingers and toes. In the centre of the palace was the king's private chapel, about seventy-five feet long, with a small inner shrine for the image of the deity. The floor of the chapel was made of burnt brick covered with pitch to make it waterproof, and from the king's throne it was possible to look straight into the inner shrine. The statue which, probably, had stood in the shrine was found in another room. It was a goddess holding a hollow vase, with a hole in the bottom connected with a channel that ran back through the body of the image and was once doubtless linked to an unseen reservoir; the vase was tilted so that water would flow from it. This is the first statue yet found from which living water can actually flow, and there were two other statues at Mari of the goddess of fertility on whose dresses the living water was shown by wavy lines in which little fish were swimming. The imagery of living water was used by Jeremiah ($2^{13}$), Ezekiel ($47^{1}$) and by Jesus (Jn $4^{10}$ $7^{38}$).

In 1937 an Assyrian ziggurat was discovered, and in the following year M. Parrot marked out in the centre of the city a ziggurat which dominated a succession of superimposed sanctuaries. A cuneiform tablet deciphered by M. Dossin described twenty-five temples of the city, and, at a distance, round the ziggurat was a line of stone blocks which had formed the wall of the sacred area. There were many remains of statues and carving; a huge vessel was decorated with a lion in relief, and a scene depicting a worshipper offering a kid to a seated deity. There were remains of a large mother-of-pearl mosaic panel, illustrating a religious scene, with men naked to the waist and with hands crossed in an attitude of prayer. There was also a cylinder seal depicting part of the well-known epic of Gilgamesh. The ziggurat tower was about fifty feet high and the door was guarded by bronze lions. Of two temples excavated in the area one appears to have been dedicated to Ishtarat, the goddess of love and war. It was the fourth to be built on the same site—the first dated from about 3000 B.C. and the last was destroyed when Hammurabi captured the city in about 1760 B.C. It consisted of a court approached by a long corridor, a holy place for the statue of the goddess, a third room, and living quarters for the temple personnel, some of whom, from the remains in the rooms, must have been priestesses. Remnants of thirty-two statues dedicated to the goddess were found in the temple. The other temple contained what appeared to be a large panelled bed for the rite of the sacred marriage as part of the new year festival.

Other deities are known from Mari. Dagon was a vegetation god, a god of food. When taken over by the sea peoples, known in the Old Testament as Philistines, he became a fish god—

their staple food—and we know him as the prototype of the merman, half-man and half-fish (Jg $16^{23}$, 1 S $5^{2ff}$). There was a river god Id whose name appears on tablets and in personal names, and it has been suggested that from the name of this god came the Hebrew word which in Gn $2^{6}$ is translated 'mist'—the garden was watered by a fresh water stream, the river god Id. At Mari, too, we find Ishtarat riding or throned on a lion, and we are reminded that nowhere in Mesopotamia in this period is an animal worshipped as the embodiment of a deity. The bull calf at Bethel was probably the empty throne of the God Yahweh, corresponding to the ark in Southern Palestine, whose lid was the empty throne of the same God who dwelt between the cherubim.

The importance of divination, mentioned by Mr. Gadd, is shown, too, by thirty clay models of livers with inscriptions dating back to about 2000 B.C. The resemblance of these models to Hittite and other specimens suggests that, just as there was a corpus of legal material common to the Near East, so also divination had its common features. But, as in Israel false prophets could be distinguished as those who cried Peace, Peace, when there was no peace, and gave to the king the answer he wanted (1 K 22), so also at Mari a senior diviner could interpret the omens in a way more favourable to the king's wishes! Many letters emphasize the way in which omens were consulted and obeyed before any military campaign or State action was begun. Diviners accompanied the armies; in Deuteronomy ($20^{2}$) a priest is with the army, but Jehoram had Elisha to consult, and the prophet needed a minstrel before he could give his advice (2 K $3^{15}$).

Prophets, too, played their part at Mari. A tablet published by the late Professor Lods contained a letter written to the king by an official who had obtained two oracles from the god Hadad of Kallassu. These oracles had been delivered by men at the temple whose title suggests that they were cult prophets attached to the temple for this purpose. The oracles correspond closely to prophetic messages delivered in the Old Testament and claim to quote the actual words of the deity. When the prophets of Israel say 'Thus saith the Lord,' tell us of the visions they have seen and heard and use such phrases as 'standing in the council of God,' we can only guess at the psychological experiences behind such phrases, and it is of interest to find similar modes of revelation used and accepted elsewhere in the Near East. The contents as well as the form of the prophecies at Mari are comparable to those in the Old Testament: the king is told that, unless he obeys the commands of the gods, he will be rejected. 'Am I not Hadad, Lord of Kallassu, who put him on my knee' (as in Gn $50^{23}$, perhaps with the meaning 'adopted or recognized as my son'; cf. Ps $2^{7}$), 'and placed him on the throne of his father's house . . . I gave him a residence. As I put him on the throne so I can take Nihlatum out of his hands and what I have given I can take away. If he fulfils my desires I will give him thrones, houses, lands, and the countries from the east to the west.' A similar oracle came from Hadad of Aleppo, and Professor Lods suggested that as the early Hebrews under David, Solomon, and Ahab were king-makers and king-breakers and prepared for the great prophetic movement, so in Mesopotamia there may have been similar prophetic movements.

Excellent illustrations and descriptions of the discoveries have appeared in the *Illustrated London News* contributed by M. André Parrot who has charge of the excavations (13 October, 1934; 7 September, 1935; 31 October, 1936; 30 October, 1937; 28 May, 1938; 30 August, 1952; 31 October, 1953).

# Contributions and Comments

## An Alleged Semitism

THE Rev. A. W. Argyle in THE EXPOSITORY TIMES, lxvi. [March 1955] 177, criticizes a paragraph of *An Aramaic Approach to the Gospels and Acts*[2], in which Principal Black claimed as a probable Semitism the construction whereby a preposition is repeated before each noun of a series which it governs.

The repetition is indulged in sometimes by literary writers of both the classical and later periods, but the question is: Do these repetitions occur to anything like the same degree as they do in Biblical Greek? Moreover, the question of emphasis and oratorical effect must not be disregarded, as when we in English break our usual rule in order to say, 'By hook or by crook,' or, 'By land and by sea.' It is the concentration of this phrase in a small compass, which is a main feature of all Biblical writings, that confirms Principal Black's contention.

To detract from the force of this it would not be enough to quote merely isolated examples from the Classics where the preposition is repeated. We

must know, in any given book, how many times the author had the choice of repeating the preposition, and how many times he rejected it.

It is surprising that Plato was not brought forward, since the repetition of the preposition is a marked feature of his style. In the *Apologia* (apart from the quotation from Homer) he had twelve opportunities to repeat the preposition, and he did so on five occasions (27.d.8; 28.e.2; 33.c.5; 38.e.5; 40.b.5). In dialogues, such as *Laches*, this emphatic way of speaking is even more pronounced: out of twenty-one opportunities Plato chooses to repeat the preposition as many as fourteen times. But this is not usual in literary writers. Plato's instances of repetition seem to be designedly emphatic, intimately connected with the forceful speech of his dialectical method.

Mr. Argyle cites two instances from Thucydides, book i. Actually I think that there are six (out of twenty-five opportunities for repetition) in the first fifty chapters of book i., but, again, the context makes the need for emphasis plain. In i. 13 (*κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν*) the point is that Corinth's prosperity is due to her having *both* a sea *and* a land commerce; similarly i. 17 (*ἐς τε τὸ σῶμα . . .*) emphasizes the *double* self-interest of the Greek tyrants. In the example cited, i. 24, we should notice the dignified metre for ending a period. There is clear emphasis in i. 31 (*οὔτε ἐς τὰς Ἀθηναίων σπονδάς . . .*), conveying that the Corcyraeans were strictly neutral. I. 32 (*ἐς τὴν χρείαν . . .*) occurs in the dignified oration of the Corcyraeans, stressing the *double* folly of not making alliances. Turning to book ii., I find only four cases of repetition out of a total of forty-eight possibilities: they are ii. 11 (in a speech), 36 (Pericles' funeral oration), 49, 102 (*διά* only repeated once in a series of four nouns). It is a very small proportion compared with that of Biblical Greek.

Two samples of later writers must suffice for comparison. Plutarch's *Lives: Theseus* has two instances out of twenty-one possibilities: xx. 1 (but there is some excuse for repetition when a verb intervenes); xxxiii. 2 (*διά* twice in a series of three nouns). Lucian's *Charon* has no repetition though he might have used it in xiii. 16.17, xx. 2. His *Timon* has none either, with more opportunity for it.

In Biblical Greek the situation is very different. There is hardly any question of emphasis or oratorical effect here, and yet the Greek Ezekiel will well illustrate the kind of difference that Semitic idiom has made, assuming the B–text; it is still more pronounced, assuming the AQ readings. With ninety-three opportunities of repeating the preposition, the translator has repeated it seventy-eight times.[1] This is far in excess of even Plato's rhetorical dialogues, and without the same excuse. We would not expect this phenomenon to be extended quite so pronouncedly to non-translation Biblical Greek, but the influence of the LXX or of Semitic idiom generally does seem to have had a powerful effect in that direction.

A strong tendency to repeat the preposition in a series is consistently maintained on the part of the different writers of the New Testament.

There are ten instances in Mark alone (Nestle text; still more in D) out of a possible total of twenty-six.[2] Matthew has eleven[3] out of a possible thirty-five. Luke has the smaller proportion of nine[4] (or twelve, if we accept Wensinck's readings at $2^{34.\ 44}$, $7^{17}$) out of a possible fifty-five in his Gospel; in Acts it is more frequent again, with sixteen cases[5] of repetition in a possible total of fifty-six. John is the most 'Semitic' Gospel in this respect, having eight cases[6] from a possible total of only fifteen; that is, the author more often repeated the preposition than omitted it.

St. Paul is in much the same position here as the Fourth Gospel. In Romans and 1 Corinthians the prepositions are repeated in fourteen instances,[7] and omitted in only ten. He is extremely fond of such phrases as *οὐκ ἐκ—ἀλλ' ἐκ*, which are also found in the Pastoral Epistles and once in Ephesians, but we have not included this type of phrase in the count, confining our attention to co-ordination with *καί, ἤ, οὐδέ, οὔτε*. In Ephesians there are six repetitions[8] out of sixteen possibilities; in the Pastoral Epistles, four[9] out of twenty-four. Clearly, the 'genuine' Epistles have a style of their own in this respect, but not too pronouncedly.

Revelation can be classed with the Fourth Gospel and St. Paul. There are as many as twenty-four cases of repetition,[10] and only fourteen where the prepositions are omitted.

This is a fairly complete picture of the New Testament, and it is remarkably consistent.

The evidence is sufficient, I submit, to uphold Principal Black's contention that the persistent repetition of the preposition in a series is char-

[1] *E.g.*, $4^{3.\ 16}$ *bis*, $5^{1}$, $6^{11.\ 14}$, $7^{4\ (7)}$, $8^{16}$, etc.

[2] Not repeated in for example, $1^{29}$, $2^{16}$ *bis* (but a set phrase: *publicans and sinners*), $3^{8}$ (set phrase), $6^{2.\ 6}$, etc. For repetition, cf. Black, p. 83, and also: $4^{8.\ 20}$, $5^{5.\ 14}$, $6^{4.\ 40}$, $10^{40}$, $13^{9}$.

[3] $2^{16}$, $6^{2.\ 5}$, $7^{16}$, $12^{32}$, $13^{57}$, $17^{25}$, $20^{23}$, $23^{20.\ 22}$, $27^{25}$.

[4] $3^{19}$, $8^{34}$, $12^{38}$, $14^{35}$, $15^{7}$, $16^{10}$, $20^{4}$, $22^{33}$, $24^{27}$.

[5] *E.g.*, $1^{14}$, $5^{11}$, etc.

[6] *E.g.*, $1^{13}$, $4^{21}$, $11^{51}$, etc.

[7] *E.g.*, Ro $1^{13}$, etc.; 1 Co $1^{10}$, etc.

[8] $3^{21}$, $4^{13.\ 14}$ $5^{32}$, $6^{10.\ 12}$.

[9] 1 Ti $2^{2}$, $4^{12}$; 2 Ti $3^{11.\ 16}$ (all without conjunction).

[10] *E.g.*, $1^{4.11}$, $5^{6}$, $6^{9.\ 16}$, $7^{1}$, $8^{10}$, $9^{21}$, etc.

acteristically Semitic, and not in the same category as the comparatively rare and always deliberate classical examples. I would, however, prefer, to substitute for his 'intolerable' the word 'unusual' or 'oratorical.'

NIGEL TURNER

*Derby*

## ὡς ἐξουσίαν ἔχων

IN the Markan account of the teaching of Jesus at the beginning of His ministry (Mk $1^{22}$), we have it said *that the people were astonished at his teaching, because he taught ὡς ἐξουσίαν ἔχων, and not as the scribes.* The astonishment was, apparently, one because of the manner of the teaching rather than because of the matter. The note was *authority.* There was no appeal to other teachers. That is the way that the text is generally interpreted. The phrase is repeated in Mt $7^{29}$ and Lk $4^{32}$. Almost invariably translations give *as one having authority*; so A.V.; R.V.; French (Dr. Osterwald), *comme ayant autorité, et non pas comme les scribes*; German (Luther's), *gewaltiglich und nicht wie die Schriftgelehrten*; Weymouth, *there was authority about it; it was very different from that of the scribes.* Swete, *Gospel according to St. Mark*, says (p. 18): 'It was authoritative . . . its note was ἐξουσία. . . . There was no appeal to Rabbis greater or older than Himself.' Justin, *Apol* i. 14, says that Jesus was different from the Greek Sophists, *δύναμις θεοῦ ὁ λόγος αὐτοῦ ἦν.* Fritzsche adds after ἔχων the words τοῦ διδάσκειν, and interprets that Jesus spoke *as one who had the right to speak.*

Another interpretation has been offered by H. P. Chajes, *Markus-studien*, II, which deserves greater consideration than it generally receives. He suggests that underlying *ὡς ἐξουσίαν ἔχων* is בְּמֹשֵׁל, *as one exercising authority.* For that, Chajes would read בְּמָשָׁל, *in parables.* That would fit in with the interpretation of the Evangelists that Jesus generally taught in parables.

But there are two difficulties in the way.

(1) The evangelists all say that the people were amazed (ἐξεπλήσσοντο). Bound up with that, there is more than surprise: there is an element of wonder and awe. An audience might be surprised at a graphic and pictorially minded teacher: they would hardly be struck with amazement.

(2) There is ample evidence that the Rabbis, even in the time of Jesus, used the parabolic method of teaching. It was commonly used in the synagogue. Proverbs and parables were more common in speaking than in writing, which explains why we have few in Rabbinic literature. But there are some. Bugge, Fiebig, and others have studied them with great advantage to Christian scholarship. Jesus owed His parabolic style to the Rabbis. Fiebig says that many parables were a regular tradition, on which Jesus drew; as well as His disciples and the Rabbis.

It was not the pictorial method of Jesus that surprised the audience; it was the ascription to Himself of powers more than those belonging to an ordinary person. Chajes is probably right in seeing במשל behind the Greek, and wrong in altering it to במשל. The translations are generally wooden in the extreme. *One that had authority* indeed! The translation should be bold and clear, *like a king.* Jesus did not speak as a teacher, but as a king. Mark has missed the point of the original, Matthew has followed him, and Luke has been, worst of all, *ὅτι ἐν ἐξουσία ἦν ὁ λόγος αὐτοῦ.* This interpretation as *a king* fits in with other things in the gospel story, such as the freedom of Jesus in dealing with the Torah, and the determination of the Jewish authorities to charge Him with high treason. Jesus appealed beyond the king's writ to the king, and He was the King Himself.

מָשַׁל is the regular word in the Old Testament for *to rule, to reign.* The participle מֹשֵׁל is used as = *ruler*, in Is $16^{1}$, מֹשֵׁל-אֶרֶץ; and elsewhere. The participle is used by itself as meaning *king, ruler*, in such instances as Is $14^{5}$, $49^{7}$, Jer $51^{46}$.

H. J. FLOWERS

*Swansea*

# Entre Nous

### London Missionary Society

The tri-jubilee of the London Missionary Society, celebrated in 1945, could have no better permanent memorial than a completion of its history to that date. For this we have had to wait a further decade, but the book—*A History of the London Missionary Society, 1895–1945*, by the Rev. Norman Goodall, M.A., D.Phil. (Oxford University Press; 42s. net)—proves worth waiting for. Dr. Goodall worthily continues Richard Lovett's two-volumed history of the first century and gives us a book with a wealth of material for detailed reference. For example, something like five hundred of the Society's missionaries are mentioned individually. To most readers it will matter more that he gives a conspectus of the half-century's efforts in every field, an appraisal of achievements,

and an indication of trends. Dr. Goodall served for eight years as Secretary to the L.M.S., and for the succeeding eleven years as Secretary to the International Missionary Council. This experience provides him with unique equipment for his task, and for seeing the work of this one Society within the context of the whole campaign. The book, both in its point of view and in its judgments, is one which only a statesman of the missionary and ecumenical movements could have written.

To me there were three prevailing interests in reading its pages. The period 1895–1945 sees much of the pioneering already accomplished, and the task now becoming that of building up the Church. I wanted to trace the outworking in this new setting of (1) the L.M.S.'s underlying Congregationalism, (2) the *Instructions* of 1866, emphasizing ' self-support, self-government, self-propagation,' and (3) the *Fundamental Principle* of 1796, ' not to send Presbyterianism, Independency, Episcopacy, or any other form of church order but the glorious Gospel of the blessed God to the heathen.'

The first, Congregationalism, as one might have expected, does not seem to show up too well among primitive peoples. An L.M.S. missionary once said to me of his district, ' Congregationalism ? They're not up to that yet.' With the conversion of King Khama of the Bamangwato, Congregationalists were faced with something disturbingly like a Constantinian victory, and an ' excessive individualism ' seems to have stood in sharp contrast to the structure of the tribe (p. 285). Individualism among the missionaries was criticized by a Commission in Rhodesia in 1905 as ' democracy run wild . . . one set of men overturning the plans and work of their predecessors ' (p. 289). In Samoa the Church was too much associated with the whole community for ideas of ' the gathered company of believers ' to be effective (p. 367). In the West Indies ' Congregationalism conceived largely in terms of local independency was ill adapted to the character and circumstances of the Christian community ' (p. 445). On the other hand, it is easy to recognize the best of Congregationalist tradition behind the Directors' prophetic report in 1903 on race relations in South Africa : ' The large majority of the white population feels that the native races are not fit for political rights . . . education . . . skilled labour. It is not the business of the missionary society to enter the political arena, though it has been necessary in the past, and may again be necessary, for it to be the vindicator of the rights of the native ' (p. 247).

My second subject of interest (what the Chinese are now calling ' the three-selfs ') appears to come nearer to fulfilment. Self-propagation can to some extent be measured in the numbers of indigenous Christian workers. In these fifty years, ministers were multplied by two and a half, and other male church workers by five, teachers doubled, and women workers increased five-fold. This last, Dr. Goodall wisely remarks, is significant of ' the revolution in the status of women . . . one of the most far-reaching consequences of the Christian movement.' He concludes, ' The dominating factor in the Christian scene at the close of the story was not the foreign mission but the indigenous Church. . . . This was the great event of the period ' (p. 449). Self-support was achieved in Samoa, in parts of South India and Madagascar, and in certain city congregations of the China field, but at the end of the period all Protestant missions had to confess failure in this respect on the part of eighty-five per cent of their congregations. With regard to self-government it is surprising to see again the primitive population of Samoa ranked with stronger centres of work in India and China, as self-governing churches, while this development lags in Madagascar and Africa.

In some ways my third subject of interest comes off with greatest credit, the *Fundamental Principle*. Some of us may doubt whether it was ever possible to carry ' the glorious Gospel . . . to the heathen ' without any semblance of church order. The Church is part of the gospel. The first baptism from among the heathen meant that the Church had arrived, and, willy nilly, in a form which could be labelled as one of the supposedly discarded -isms. Yet behind this negative attitude to church order, the *Principle* did imply this positive faith concerning the Church, that its local manifestation was to be ' agreeable to the Word of God ' and due to God's leading as that Word was locally interpreted.

Faithfulness to this *Principle* accounts for the honourable place which the L.M.S. has taken in union schemes in many lands. As one would expect, the *Principle* is carried farthest in the scheme which goes farthest in its achievement, resulting in the Church of South India. In 1930 the scheme was at a stage when Congregationalists of Great Britain expressed a fear that Congregationalism was not being adequately safeguarded. The Society, in communicating this adverse opinion, was able at the same time to state, ' It would be an offence against our highest ideals if the L.M.S. should ever stand in the way of . . . the autonomy of the Indian Church under the Spirit of Christ. . . . Our one desire is that India may take Christ to her heart, and that He should lead her people. . . . We can say from our hearts, " Grace be with all them that love the Lord Jesus Christ in sincerity." ' That is spoken not only in apostolic words but with apostolic spirit. Happily

the final scheme did win confidence from L.M.S. supporters, but there was never any doubt that the ultimate choice lay in India.

Criticism can only be of a few details. I found only one misprint (p. 354), and one misquotation (p. 238)—the Chinese prayer-call of 1928, which should be 'Lord, revive Thy Church, beginning *from* me.' One or two phrases are not of the happiest, for example, 'general practitioners' (p. 199), and 'minimum of variety' (p. 385).

Let me close with the quotation of an L.M.S. pastor on a South Sea Island at the beginning of the Second World War (p. 395): 'Do you think it would help now if some of us went over to Europe and reminded your people of what Christ has done for us and what He may do again for the countries of the West?' As well as being a valuable contribution to Church History, this book is such a reminder, and it does so help.

JOHN FOSTER

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### The Preachers and the Critics

It sometimes happens that it needs a stranger to take a really balanced view of a situation. Mr. William B. Glover, M.A., Ph.D., is an American scholar but he has written a fascinating account of *Evangelical Nonconformists and Higher Criticism in the Nineteenth Century* (Independent Press; 17s. 6d. net). Before 1880 were the days of what Nels Ferré calls 'the precritical acceptance of the total Bible as infallible revelation.' From that time onwards the critical view more and more came to hold sway.

Apart altogether from the factual erudition it contains, this book teaches us certain very valuable truths.

It teaches us, as Lecky said, that 'the success of any opinion depends much less upon the force of its arguments than upon the predisposition of society to receive it.' It was the advance in the study of history and the discoveries of science which built up a mental climate in which the literal inerrancy of the Bible could no longer be held.

It teaches us that an opinion will gain its acceptance more from the character of the man who advances it than from any other single cause. It is extremely probable that the critical view of the Bible would have had a much harder battle for acceptance if many of its protagonists had not been men of an evangelical faith. Robertson Smith, W. G. Elmslie, George Adam Smith were all evangelicals, and people felt that if men like these could accept the critical view of the Bible it could not be so unholy a thing.

It teaches us what an ugly thing theological hatred can be. Lord Shaftesbury denounced 'Ecce Homo' as 'the most pestilential volume ever vomited forth from the jaws of hell.' There was a certain Dr. Alexander Thompson, who taught in the Lancashire Independent College, who borrowed Wellhausen's 'History of Israel' from the library, and steadily declined to return it—'the students might be hurt by it; to him it would do no harm.'

It teaches us that if we want to win men to that which is new we must hasten slowly. Many of the men who were in the end to win acceptance for the new views—notably A. B. Davidson—were slow to put themselves into print. 'There is no doubt that the caution of these men contributed far more to the eventual acceptance of higher criticism than an aggressive attitude would have done.'

It teaches us how long it takes for new things to penetrate to the Church at large. 'At the end of the century the Sunday School teachers were still teaching the Bible in the old way even when the pastor in the same Church was an unabashed follower of the higher critics.' That is still true.

It teaches us that nothing can take the place of certainty in the voice of the preacher. 'Effective preaching is the affirmation of certainties, not the presentation of plausible theories.' As Gavin Carlyle said: 'If the preachers speak of mere speculation, whose heart will be moved and whose soul will be touched?' That great expositor Alexander Maclaren accepted the new learning but did not try to transmit it. As Robertson Nicoll said of him: 'I believe that he could not bear to be away from the true work of his life—the exposition of triumphant certainties.'

It teaches us that in the end more than scholarship is necessary. Oddly enough it was Gladstone who said: 'Such a question as whether the closing verses of St. Mark's Gospel have the authority of Scripture must be determined by literary evidence as much as the genuineness of the pretended preface to the *Aeneid*, or of a particular stanza of *Catullus*.' But as Floyd V. Filson wrote in our own day: 'Because I believe that this is one of these life issues on which there is no valid neutrality, I hold that we cannot complete the task of scholarship without working into our picture a personal response for or against the New Testament explanation (of the world).'

Dr. Glover has presented us with a book of the most carefully documented scholarship and of the most absorbing interest.

WILLIAM BARCLAY

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THE EXPOSITORY TIMES

# Notes of Recent Exposition

THE problem of the disunity of the Church is as old as Christianity itself. Schism did not begin with the Reformation or with the division between East and West in the eleventh century. There never was a time when the Church was truly united, no, not even in the New Testament age. An impression to the contrary is common ; but it is an impression which will not bear close examination in the light of the whole New Testament.

The Book of Acts is our only early history of the Apostolic Age ; and the need of caution in accepting its witness on this matter is clear when we reflect that the narrative in Acts covers only a part of the story of the expansion of Christianity in that period. Moreover, as has often been pointed out, the author of Acts appears to have an interest in stressing the note of unity ; and it is at least probable that this interest reflects as much the absence of a desired unity when he was writing as the presence of it in the earlier period. St. Paul's letters prove that there was a real division between Pauline and Palestinian Christianity—a far more formidable and persistent division than we should suspect from a reading of Acts.

It may seem ungracious thus to recall the deficiencies of the Early Church ; but there is some contemporary profit in doing so, as Professor John KNOX shows in a masterly study of the historical basis of Christian unity—*The Early Church and the Coming Great Church*—recently published.[1] First, our recognition of the fact that the Church was not fully united in a visible unity in the Apostolic Age will keep us from interpreting the goal of the ecumenical movement as being simply the restoration of the forms and usages of the Early Church. Second, the same recognition will dispose us to pay close attention to the so-called Catholic movement, which is usually thought of as a late second century development, but whose beginnings can be traced in the New Testament, once we have abandoned the illusion that the New Testament Church was already united. Third, this same recognition may have the value of drawing our attention beyond the Church to that which determined the character of the Church, and therefore was, and is, the ground of its unity—the mighty acts of God in Jesus Christ.

The fact is that a striking resemblance can be traced between the state of affairs in the Early Church and our contemporary situation. At the deepest level there was a unity in life, faith and loyalty, just as there is such a unity to-day ; but there was no organic union, no single comprehensive organization of the churches, and there was much variety of belief and worship. Moreover, the ecumenical movement of our day has its parallel in the early Catholic movement which issued by the end of the second century in the old Catholic Church, with its canon of Scripture, its creed and its episcopal government. It is part of Professor KNOX's case that these distinctive features of the later Church cannot be understood simply as reactions to Gnostic and other heresies and to the hostility of the Empire. Early Catholicism, with all its failures and limitations, was not simply a distortion of primitive Christianity owing to the inevitable loss of some of the original inspiration and to the operation of temporary environmental pressures ; but was the result in large measure of tendencies implicit from the beginning.

This is not a mere matter of academic interest. The question which it raises is that of the normative character of New Testament times, which is a vital question for the ecumenical movement to-day. Granted that visible structure is inevitable in this as in every human community—though no stiff uniformity is desirable or conceivable in a living society—and granted that the Church must be united in form as well as in Spirit, can we take the New Testament Church as an adequate guide in our seeking for the united Church of to-morrow ? The early Christian faith and life are admittedly normative as being immediate responses to the event of Christ. The New Testament, as embodying the primitive memory of Jesus and the primitive experience of the Spirit, is normative. But can the New Testament be held to be normative as regards the more formal and outward aspects of the Church's life ? The fact that the Episcopal, the Presbyterian and the Congregational polities can

[1] Abingdon Press ; $2.50.

all claim a place in the Apostolic Age should remind us that the New Testament does not provide norms of usage and organization. It follows either that we are left without historical authority as regards the matters which divide the Church to-day, or that we cannot limit such authority to the New Testament period. We must be willing to go on to the second century ; and we may be encouraged to do so by reflecting that even those denominations of Christians, which are most strenuous in insisting on the New Testament as their only norm, are acknowledging thereby the normativeness of certain decisions of the old Catholic Church fixing the limits of the sacred canon. Similarly, to accept the common creeds of Christendom is to acknowledge in some sense the normativeness of the Christianity of the early centuries, for the definition of the Apostles' faith, like that of the canon of their writings, was not made by the Apostles themselves. What of the third mark of early Catholicism—the episcopate ? Professor KNOX, holding that it is the historically developed means and symbol of the unity and the continuity of the Church, pleads for an acceptance of the historic episcopate—though not of any particular interpretation of its meaning—in the Church of the future. 'I for one have no hesitancy in ascribing the same status to episcopacy as to canon and creed, whatever that status should be called. Less than this, I am ready to agree, the Catholic could hardly accept ; more than this, I venture to say, he should not ask.'

It must be remembered that the primitive Church thought of itself as standing at the end of history. It had no thought of surviving and no interest in developing forms of survival. Hence, while primitive Christianity represents an immediate response to the event of Christ, and is normative as regards the event in which the Church was born and the Spirit which made it a distinctive living community, it is not an adequate norm as regards more outward matters. If we are to find an outward unity we must seek not the restoration of a particular historical situation but the fulfilment of a historical process. For that we must trust the leading of the Spirit, remembering that the Spirit, however new His work, is not a new Spirit. The coming great Church will be a fresh work of the same Spirit who has been working hitherto, and the new Church will be the old fulfilled.

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The appearance of a new Journal devoted to the purpose of making available, for the general student as well as for the specialist, the results of the professional studies of New Testament scholars and teachers throughout the world, is heartily to be welcomed. The Journal is published quarterly under the auspices of *Studiorum Novi Testamenti Societas* by the Cambridge University Press with the title *New Testament Studies*, and is edited by the Rev. Principal MATTHEW BLACK, D.D., D.Litt. College of St. Mary in the University of St Andrews. The annual subscription is 40s., and single parts cost 12s. 6d. The international character of the Journal is well illustrated by its Editorial Board. Professor T. W. Manson is the Chairman, and in addition to the President and Secretary who are members *ex officio* the Board consists of Professors C. H. Dodd and C. F. D. Moule, and Professors Dr. R. Bultmann (Marburg), Dr. N. A. Dahl (Oslo), Dr. P. H. Menoud (Neuchâtel), Dr. B. M. Metzger (Princeton), Dr. W. C. Van Unnik (Utrecht), and Dr. J. de Zwaan (Leiden).

The Journal is an experiment in ecumenical scholarship. It seeks to provide the serious student with the means of keeping abreast of the most recent developments in New Testament study and to promote a better understanding of the New Testament writings. Already three numbers have appeared. The third number (February) consists of three considerable articles and five short studies together with an interesting note on 'New Testament Research and Teaching in Present-Day Germany' by Professor Dr. W. G. Kümmel of Marburg-Lahn, Germany.

The first article is by the President of the *Studiorum Novi Testamenti Societas*, the Rev. Dr. Vincent Taylor of St. Annes-on-Sea. It examines 'The Origin of the Markan Passion-Sayings' from a new angle. The sayings are investigated against the background of Servant teaching as it appears in the Acts and in all the New Testament Epistles. This teaching is shown to be at its maximum strength in the two decades after the resurrection of Christ, thenceforward to appear as a 'traditional formulation' falling more and more into eclipse in the Pauline Epistles and later writings except 1 Peter. This circumstance, it is contended, renders improbable the view that the Markan Passion-Sayings are *vaticinia ex eventu* and adds strength to the conviction, highly probable in itself, that they are to be traced to Jesus Himself, who thought in terms of the Servant passages in Second Isaiah. The second article, by Professor Dr. K. G. Kuhn of Heidelberg, discusses the theme of the two Messiahs of Aaron and of Israel ('*Die beiden Messias Aarons und Israels*'), and the third is a long review-article of Dr. G. Zuntz's 'The Text of the Epistles : A Disquisition upon the Corpus Paulinum' by the Rev. Professor R. V. G. Tasker of London.

The short studies include articles by Chanoine L. Vaganay on the question, ' Existe-t-il chez Marc quelques Traces du Sermon sur la Montagne ? ', the Rev. Dr. A. J. B. Higgins on ' The Origins of the Eucharist,' the Rev. C. K. Barrett on ' The Lamb of God,' the Rev. N. Turner on ' The Testament of Abraham,' and the Rev. H. P. Owen on ' Stephen's Vision in Acts vii. 55–56.' Especially interesting and informative is the note mentioned above on ' New Testament Research and Teaching in Present-Day Germany.' Professor Kümmel shows that teaching in Germany is ' indissolubly bound up with research work,' so that ' One cannot, therefore, speak any longer of actual " Schools " within the New Testament research of the German-speaking area, but only of lines of research which differ from one another through the centre of gravity of their interest lying in different places.' Among these ' lines of research ' are distinguished ' Conservative Biblicism,' ' Existential Exegesis,' ' Critical Biblicism,' and the ' *Theologie der Heilstatsachen.*' ' *Konsequente Eschatologie* ' (A. Schweitzer), it is explained, is championed by systematic theologians of Switzerland only.

A sentence of Professor Kümmel may not be without interest and relevance in certain quarters in Great Britain : ' The basis for the study of theology in German-speaking countries is still the knowledge of the three ancient languages tested by examinations ; this demand, it is true, puts a heavy burden on the student, but cannot be renounced ; and criticism, which has occasionally been made of this demand, has on all sides been rejected.'

# Some Archaeological Sites and the Old Testament

## Qumrân

By J. M. Allegro, M.A., The University of Manchester

Somewhere in the Judæan hills, between Bethlehem and the Dead Sea, there lives a young Bedouin goat-herd who eight years ago turned the little world of Biblical scholarship upside down. In the Spring of 1947, this young man, on the trail of a lost goat, clambered high into the rocky crags which rim about the Dead Sea basin, and stumbled upon a cave. Inside were tall, wide-necked jars, whose treasure, though not the gems he hoped for, has ushered in a new epoch in Biblical studies, Jewish and Christian. He took from the cave seven leather scrolls, wrapped in linen and sealed with pitch. Scholars found that two of them were manuscripts of the Book of Isaiah, and competent palæographers quickly dated them a thousand years older than any previously known Hebrew manuscript of the Old Testament. Once their value became known and reports of the huge sums of money being asked for them by their new owners drifted back to the Bedouin tents, the whole tribe went scroll-hunting in earnest, searching the barren terrain of the Dead Sea coast systematically for caves, and thereby setting in motion a train of exciting discoveries which is still going on, and which has overwhelmed the scholarly world with undreamed of first-hand information on the great religious and sectarian movements before and after the time of Christ.

Here, however, we are concerned only with the group of caves grouped near the first discovered in 1947. The area is called by the name of the wady which runs into the Dead Sea a few miles south of Jericho, the Wady Qumrân. Half-way along its length, this ravine cuts through a plateau on which stand the ruins of several buildings. In front of them is a cemetery, containing about a thousand graves, mostly orientated North and South. When the archaeologists were eventually able to go down to the area and find the cave, they naturally looked around for evidences of habitation with which this library might have been connected, and a preliminary examination of these ruins showed that they were at least of such antiquity as might reasonably allow of their connexion with the scrolls. During November and December, 1951, the first proper excavation of the ruins was carried out, and from coins found there experts were able to date the destruction of the buildings to the time of the First Jewish Revolt, which ended with the capture of Jerusalem in A.D. 70.

Pottery found in the settlement tallied exactly with that from the cave, thus clearly linking the two. It then seemed a reasonable hypothesis that the scrolls were deposited in the cave shortly before the destruction of the settlement, presumably for safe keeping until the inhabitants should return. Furthermore, the situation of the settlement, some way ' above En-Gaddi,' corresponded exactly with that given by the ancient historian Pliny for the location of an important Essene settlement, and further investigation into the literature recovered has convinced many scholars

that the two are to be identified. Subsequent excavations have brought to light more coins which would date the beginning of the settlement to the middle of the second century before Christ, and show that after the main destruction of the buildings in A.D. 70 or thereabouts, a few rooms were used as quarters by Roman troops of the Tenth Legion, who had presumably been responsible for the assault. The previous inhabitants had clearly been a strictly disciplined group, an archaeological deduction supported by their documents, and to have been a communistic community, having no personal riches, but sharing all things in common. Furthermore, baptism and ritual cleansing seem to have played a large part in their religious observances, as witnessed by the several large water cisterns which have been unearthed, having flights of steps leading down to the bottom. These cisterns were fed by an aqueduct leading back into the hills behind to pools of rainwater which, for a few weeks in the year, would collect among the rocks.

Early in the new year of 1952, the archaeologists learned that a new cave had been found near the first, and fragments of scrolls were being offered for sale by the Bedouin. By the time the official excavators had reached the spot, most of the inscribed material had been cleared, but the remains of pottery found linked this cave quite definitely with the first and with the settlement. Altogether this cave produced the fragmentary remains of about forty or fifty scrolls, including the Books of Exodus, Leviticus, Numbers, Deuteronomy, Jeremiah, Ruth, and Psalms, and some non-Biblical works.

It was then decided to organize an expedition to comb the hills behind the settlement for a distance of some five miles, and thus to take the initiative from the Bedouin. For nearly three weeks in March of that year parties of Arab workers, each headed by an archaeolgist, explored the area, and made altogether two hundred and thirty unfruitful soundings in the hills and crags. However, thirty-seven caves, or hollows in the rock, did produce signs of human habitation, and in twenty-five pottery was found tallying with that of the settlement. Slowly the story of this little group of religious ascetics was beginning to grow. In one cave, tent poles were found, indicating that these people must have lived in or near the caves, and supported the views already gained from the excavations of the settlement that those buildings were used only for communal gatherings and for feeding. The most exciting find was, however, made in a cave some way north of the first. There the roof had long ago fallen in, and although most of the scroll remains had been washed away as a result, the fall had covered two tightly-rolled copper strips, completely oxidized so that they were extremely fragile to touch. From the outside it was possible to see heavy indentation of Hebrew lettering, in letters nearly half an inch high, but the full purport of the text of these scrolls, which put together must have measured a good eight feet, still eludes us, for no way has yet been devised of unrolling them. However, experiments are continuing on a facsimile, and the least we can hope for is that a means will be found of hardening them sufficiently to allow them to be cut into strips and so read. At least they must have contained a message sufficiently important for its being engraven on ' a tablet of brass,' as we are told was a common procedure with Roman treaties laid up in the Capitol (cf. 1 Macc viii. 22).

As soon as the last archaeologist had left the area, for the heat was now becoming intense, the Bedouin began their search again, and discovered a cave high up at the head of the Wady Qumrân, which produced, among other things, fragments of a document already known from tenth and twelfth century MSS found in a Cairo synagogue at the end of the last century, and commonly called the Zadokite Fragments or Damascus Document. When first the contents of the sectarian scrolls from the 1947 cave had been made known, scholars had recognized their affinity with this work ; now we had proof that the two communities, though their records were separated by a thousand years, were closely akin. In fact, it seems not unlikely that the Cairo sect had had access to the documents of our Qumrân group, an idea which seems to have support from echoes which have come down in history of other finds of scrolls in caves in this region. There can be no doubt that the seven scrolls recovered from the first cave can have been only a very small proportion of those originally deposited there, as evidenced by the large number of broken jar fragments which lay strewn on the floor of the cave.

Six months later came the greatest discovery of all. Quite close to the settlement, not more than a stone's throw across a tributary ravine, the indefatigable Bedouin found an artificially hollowed-out chamber, containing thousands of leather and papyrus scroll fragments, the remains, as we have since seen, of about three hundred different documents. When the news reached Jerusalem, the archaeologists hurried again to the spot but by that time most of the material had been cleared, and has had to be bought back from the Bedouin, like most of the other fragments, at considerable expense. In fact, lack of finances has been one of the greatest obstacles to the rescue and speedy publication of these important finds. At the time of writing, approximately a third of this last wonderful find is still in Bedouin hands, awaiting

some seven or eight thousand pounds with which to purchase them.

Let us now take a look at the documents themselves. From the first cave, more or less complete scrolls were found, since they were adequately protected with tarred linen and placed in these unique large jars. Other caves have, however, yielded only fragments, and the last cave mentioned contained very little pottery at all, which would seem to indicate that the scrolls were thrown there at the very last minute. I am also personally inclined to the view that marauders soon after discovered the cave and maliciously damaged the scrolls they found there. Of the complete works, two were of the Book of Isaiah, as it turns out, a great favourite of the sect, for fragments from the last cave have yielded no less than fourteen different scrolls of the prophet, not counting commentaries. On the whole, there is little important variation from the standard Massoretic text in the Cave One scrolls, apart from examples of a peculiar orthography reflected in other works from this sect. On the other hand, an Isaiah scroll recently published in full by the Hebrew University into whose possession it fell, very closely follows Massoretic tradition, even to matters of orthography. The other Isaiah scroll found its way into the hands of the Syrian Metropolitan of Jerusalem who took it, together with three other scrolls to America, and has since allowed it and two others to be published. The fourth remains unpublished and, presumably, unread, although it seems to be generally understood that it contains a work related to the Enoch literature. The other American scroll contains an exposition of the Book of Habakkuk. As a commentary, this last work might seem to us to fall far short of any reasonable standard of objectivity, but the commentator's approach is entirely allegorical, and there is little doubt that he is making Habakkuk's enemies, the Babylonians, refer to the Roman forces of his day. He calls them the ' Kittim,' and similarly the ' Sons of Darkness ' who stand over against the ' Sons of Light ' in a great apocalyptic battle which is the subject of the second of the Hebrew University's scrolls must be considered as having reference to the same people. This gives the order of battle, the battle cries and trumpets, etc., of their holy army who, with God's help, would conquer the forces of evil in this world, symbolized by the secular power of their day. To one who has stood amidst the ruins and desolation of the Qumrân wilderness, and handled the pathetically poor pottery and implements of these recluses, the proud and war-like array pictured in this scroll seems worlds apart from reality.

Perhaps the most important document of all from the first cave is the other scroll published in America, the so-called Manual of Discipline. It contains the order of the Community, its religious beliefs and practices, domestic obligations and government, and something of its hopes for the future centred on their messianic Teacher of Righteousness, by faith in whom alone may the faithful find deliverance. Originally the human founder of the sect, he seems eventually to become almost a divine figure, to whose second coming the pious Community of the Elect of God looked for the inauguration of the apocalyptic age of peace and plenty.

The third scroll now published by the Hebrew University contains a group of hymns, reminiscent of the latest Biblical psalms. Although drawing heavily on the Biblical Psalter in phraseology and style, their mishnaic language, apocalypticism and dualist elements betray their later date, and they seem to be reminiscent of the psalms found at the beginning of the Gospel of Luke. Furthermore, from the point of view of Old Testament studies, their differences from the latest Biblical psalms would seem to confirm the view that the canonical Psalter was completed in the Persian period.

Important as these complete scrolls are, they are eclipsed by the magnitude of the fragment material from the last cave. This is being studied in Jerusalem by a small international team of seven scholars, two of whom are from Britain. The brittle, crumpled pieces of leather, and flimsy strips of papyrus, have to be carefully dampened in hydrators before they can be straightened out and brushed for reading. Very often, then, the leather has become so discoloured with age that only infra-red photography will allow them to be read at all. Then they are laid out under glass plates in long rows, in the fine room given over to our purpose in the Palestine Archaeological Museum, and the work of sorting and identification begins. The aim is, of course, to reconstitute as far as possible the original scrolls, whose only remnant is often but two or three small pieces of leather or papyrus. Yet a few connected words can tell us a very great deal, especially if it be a Biblical scroll, and a column or more of writing can be of extreme importance. The criteria for identification are mainly texture of the material and the various styles of handwriting practised by the respective scribes. Since there are, as has been said, something like three hundred different documents involved so far, and most of them written in different hands, the task of learning their distinctive peculiarities is, for the first few weeks, quite overwhelming. The work cannot be rushed, but the time and expense involved is more than justified by the results being produced. At this stage all identifications must be considered as provisional, but the following may be numbered

among our documents. Of the non-Biblical works, Tobit, Jubilees, Enoch are to be found, often in dual recensions of Hebrew and Aramaic; a work on the Zodiac; source material of the Testament of Levi; several MSS. of the Damascus Document of a rather fuller version than that found in the Cairo genizah; several MSS. of the Manual of Discipline and of the War scroll. There are fragments of documents written in cryptic scripts, some of which are quite unique in their alphabets, and one of which has to be read back-to-front, and has several words made up of a mixture of four or more different alphabets. There are more commentaries of the type of the Habakkuk scroll, including those on Isaiah, Psalms, Micah, Nahum, etc. There are examples of Biblical paraphrases, and groups of *catena* involving quotations from Samuel, Exodus, and the prophets.

One large, almost complete piece, written by the same scribe as wrote the Manual of Discipline, is a group of *Testimonia*, proof texts to do with the prophet-priest Messiah, culled from Dt $5^{28-29}$ linked with $18^{18-19}$—of such importance to the Early Church, the 'Star' prophecy of $24^{15-17}$, and Dt $33^{8-11}$, the Moses blessing on Levi. These are followed, however, by a quotation from Jos $6^{26}$, a curse against him who would arise to rebuild the walls of Jericho, and is followed by a short commentary.

One characteristic of this last document is that in a number of instances the text follows the Greek rendering against the standard Hebrew, and this is, perhaps, the most important characteristic of the Biblical texts found in this cave. Many of the historical passages have been found to follow a tradition which is more akin to that followed by the Greek translators than that represented in the standard text, and it is now certain that, for the first time in the history of text criticism, we have pierced the barrier of orthodox uniformity, and are back in a world where variant texts were still current. Within seventy years after the destruction of our settlement at Qumrân, there are indications that the standard Massoretic version had won the day, by external direction or by its own qualities, but at the time in which many of our Biblical texts were being copied there were a number of traditions from which the scribe could copy, and we are not surprised to find that he does not necessarily follow one or the other. Never before have we had such first-hand evidence for textual transmission of our Biblical documents before the critical period of the fall of Jerusalem.

It is, perhaps, too early yet to see exactly where all this exciting new material from Qumrân is going to lead us in Biblical studies. Besides the new Biblical texts, there would seem to be little for the Old Testament student, if by that one means the scholar whose field reaches no further than the Maccabaean revolt. But if we mean the student of the Bible who sees the work of the ancient prophets, priests and scribes culminating in the New Covenant, then never before has he had such a wonderful vista of profitable research opening up before him. From knowing next to nothing of Jewish sectarian movements, ideals and aspirations at the time of Jesus of Nazareth, we have suddenly fallen heir to the remains of a fabulous library of practically four hundred books dealing with just this aspect of Jewish life. Long-standing enigmas of the Early Church at Jerusalem come crowding in upon the scholar as he watches these pieces take shape; no longer need the answers be delayed for lack of evidence. We have the evidence, and each day gain more; we need now a new race of scholars to welcome it; not Old Testament scholars or New Testament scholars, but Bible students who will discipline their minds into sympathy with a few hundred pilgrims on the shores of the Dead Sea, who stood waiting, the finest elements of Judaism in their hands, for a Messiah to sum up all things in Himself.

# Literature

### *THE APOSTOLIC AGE*

Two generations of students have derived the greatest benefits from the excellent Duckworth series of 'Studies in Theology,' and a further aid is now provided by Professor G. B. Caird, M.A., D.Phil., of the McGill University, Canada, in his book, *The Apostolic Age* (Duckworth; 10s. 6d. net). The book fully sustains the best traditions of the series. It is both competent and interesting. The author is acquainted with the most recent works, and provides a well-documented account of the period treated.

Two preliminary chapters discuss the Roman Empire and First-Century Judaism. Three chapters describe the First Christian Community under the headings 'The Gospel,' 'The Spirit,' and 'The Way.' Three further chapters follow on the theme of the Gentile Mission, tracing the development from Jerusalem to Rome and treating 'The Missionary's Problems' and 'The Missionary's Equipment.' An interesting chapter is devoted to the work of Paul, and the remaining chapters treat 'The Period of Consolidation,' 'Christ and Cæsar,' and 'The Coming of the Lord.' In Appendix A a valuable study of the Chronology of the Apostolic

Age is presented, and in Appendix B full quotations from Tacitus, Pliny's Letter to Trajan, and Trajan's Rescript are printed. Finally a useful Bibliography is appended and the necessary Indexes. It will be seen that the book contains a full and comprehensive treatment of first-century Christianity. All the problems are examined with learning and insight, and the writer's opinions are expressed with moderation, although on occasion in a challenging manner.

We may doubt if Dr. Caird is right in saying that a sacrificial interpretation of the Cross is conspicuously absent from the typically Pauline theology or if full justice is done to the problems of Lk $22^{19b-20}$ when he says that 'there are still a few champions of the longer text.' But the really significant feature of the book is its many positive opinions supported by full discussion. Dr. Caird is convinced that there is ample evidence that Jesus saw in the Suffering Servant His own vocation and that the disciples spoke of Him as Messiah 'because they had already been accustomed to think of Him as Messiah before His death.' Describing Jesus as the object of worship, he says, 'To share the throne of God is to share the attributes of deity.' Defending the historical character of the miracles, he observes: 'We may take this stand . . . without being compelled to defend the authenticity of every single miracle.' Dr. Caird is challenging when he declares: 'The fact is that the laying on of hands, whatever it may have signified, was not an apostolic monopoly.' In line with many modern studies concerning primitive belief he affirms that Paul was not an innovator, and he is sure that we 'cannot banish the element of futurity from the eschatology of Jesus.' These illustrations, which could easily be multiplied, reveal, it is hoped, the value of Dr. Caird's book. It is at once an excellent text-book and a book of interest and profit for the general reader.

VINCENT TAYLOR

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## *EVANGELISM*

There has been a considerable amount of discussion recently regarding the mutual interests of theology and evangelism. On what theological grounds may the evangelistic enterprise be justified? What claim has it on the Church's energy and devotion? What presuppositions must be accepted by the evangelist, and how far will these determine his methods and techniques? What is his purpose in the presentation of his message, and what, essentially, is the content of the message itself?

The last of these topics is the main theme of Professor Julian N. Hart's *Toward a Theology of Evangelism* (Abingdon Press; $2.00). The 'basic faith we need in proclaiming the Gospel' is held to be set forth in the action of God in Jesus Christ. The opening doctrinal chapters are devoted to the general subject of belief in God, the Almighty Father; our Lord, Jesus Christ; and the Holy Spirit and the Church. The argument is not always very clearly presented and some readers, at least, will question certain of the assertions somewhat categorically made—as, for instance, that the sole reason for the Church's existence is to preach the gospel, or that 'the revelation of Christ's power over demons oppresses the children of modernity nearly as much as it afflicted the demons.' It is a little odd, also, to find a variety of pronouns used in apposition to the Holy Spirit, once only described as 'who,' but several times as 'which' and 'it.'

Other questions appear in the course of the discussion, particularly in the later chapters. The 'sniper approach to the Church's mission' is less likely to be successful than the Protestant Church believes, as it tries 'to pick off the enemy one by one.' The failure of a Church which compromises with the world and 'preaches redemption as if it were a divine repair and patch-up job, followed by an everlasting convalescence' is manifest. Nor does the author show any more sympathy with certain modern trends in evangelism or 'programs which slavishly incorporate techniques and attitudes of supersalesmanship.'

It is made plain that, in the writer's opinion, evangelism should begin from the great facts of God's action rather than with contemporary problems or the felt needs of mankind. The actual human situation, however, cannot be altogether ignored, as appears particularly in the chapter entitled 'The Race with Time.' The real problem is to show convincingly the relevance of the unchanging gospel to the transient events of any particular epoch, and it is perhaps not an unfair criticism to say that the guidance here offered is negative rather than positive.

J. G. RIDDELL

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## *WORSHIP*

From the Rev. W. D. Maxwell, Ph.D., D.D., we expect work which combines the highest scholarship and the truest devotion to the worship of the Church, and we are never disappointed. *A History of Worship in the Church of Scotland* (Oxford University Press; 15s. net) is bound to become a standard work. It is, in fact, founded on the Baird Lectures, given by Dr. Maxwell in 1952–53. The book has six chapters—The Early Worship of the Celts and Scots, Mediæval Worship in Scotland, The Reformation of Worship, Worship and the Covenants, Worship after the Restoration, The

Renascence of Worship. Into this book there has gone the widest research and the most meticulous scholarship. In a series of most valuable footnotes Dr. Maxwell never fails to cite his authorities and to give his references in the most careful detail.

In a sense this is a highly technical book; the scholar will find ample material on every page. But the general reader will find a wealth of interest. Ministerial man-power is no new problem. 'In 1567, for about 1080 churches there were 455 readers, 151 exhorters, and 257 ministers; seven years later, for 988 churches there were 715 readers, no exhorters, and 289 ministers.' The good old days of the Church are largely an illusion. In 1651 Nicol, who was favourable to the Covenants, could write: 'Under heaven there was not greater falsehood, aggression, division, hatred, pride, malice, and envy, than was at this time, and divers and sundry years before, ever since the subscribing of the Covenant, every man seeking himself and his own rule, even under cloak of piety, which did cover much knavery.' When after the Restoration Leighton consented to become Bishop of Dunblane, he issued certain proposals to his clergy. The last one dealt with preaching: 'That preaching be plain and useful for all capacities, not entangled with useless questions and disputes, nor continued to wearisome length; the great and most necessary principles of religion most frequently treated upon, and oftentimes larger portions of Scripture explained, and suitable instructions and exhortations thence deduced.' It is in worship, above all, that earnest men are 'apt to mistake fanaticism for earnestness,' and 'to confound their antipathies with their duties.' One of the most amazing features of Scottish worship in certain quarters was the refusal to use the Lord's Prayer in public worship. Hogg of Carnock wrote about the Lord's Prayer as a teaching vehicle, but protested against its use in worship. 'Seeing our antagonists make use of this as the special reason for concluding public prayer with these words. . . . I must say it and doubt not the concurrence of those who are exercised to godliness that it (The Lord's Prayer) is (in this sense) an engine of hell, not only far contrary to the divine prescript, but likewise perversive to the Gospel of Christ.'

One of the most interesting features of this book is its detailed description of public worship at its successive periods. In about 1730 the people entered Church at the second bell at 9 or 10 a.m. They sang a lined-out psalm. At the third bell the minister entered. He bowed to the laird who returned his salutation, and signalled to the precentor to stop. He began with a long extemporary prayer, which was measured by his ardency, its fluency, and its length. There followed the lecture in which Scripture was explained verse by verse for an hour or thereby. Then there came another somewhat briefer prayer. Then an extemporary sermon which lasted an hour. There followed the longer prayer of thanksgiving and intercession, the concluding psalm, and the benediction. The afternoon service followed after a very short interval; and its order was the same, except that the lecture was omitted.

This is a book which is admirable in its scholarship, fascinating in its material, and salutary in its exposal of the prejudices which are so often regarded as principles.

WILLIAM BARCLAY

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## *THE NEW TESTAMENT TRANSLATION BY A JEW*

The appearance of a new translation of the New Testament is always a notable event; and when that translation is very probably the first translation of the New Testament into English ever to be made by a Jew the event is doubly notable. *The Authentic New Testament,* edited and translated from the Greek for the General Reader by Mr. Hugh J. Schonfield (Dennis Dobson; 75s. net), is a book of the greatest interest. Mr. Schonfield has no illusions as to the difficulty of the task which he set himself. How are we to persuade the ordinary reader to condescend to read a story which he feels that he has often read before? The failure of ordinary translations of the New Testament, even of recent ones, as Mr. Schonfield sees them, is that they have been 'almost exclusively the work of Christian theologians,' and that, unconsciously and inevitably they conform 'to an ecclesiastical pattern.' It could hardly be otherwise, but in the nature of the case there could not be 'any fundamental reassessment of ideas and values, any high-spirited kicking over the ecclesiastical traces.' The difficulty is complicated by the fact that the New Testament is the work of many authors. The Authorized Version makes no attempt to differentiate between the styles. Ideally the translator has to turn himself into many different persons as he translates. 'To reveal the authentic New Testament a certain abandon and lack of refinement is necessary.'

In an excellent introduction Mr. Schonfield deals with The First Century of Christianity, The Palestinian Background, and The Text and Translation. These sections are marvels of condensed scholarship. In the actual text of the New Testament he prints the books in as nearly as possible chronological order, after beginning with the Synoptic Gospels. Each book has a very short preface or introduction, and, short as these prefaces are, they demonstrate that Mr. Schonfield is thoroughly abreast of New Testament scholarship. He has a

most interesting theory regarding the Fourth Gospel. He regards it as a composite work by two distinct authors, whose respective sections have been not very skilfully put together. The first document is the reminiscences of the Beloved Disciple. The second is a superimposed Dialogue in the Platonic tradition. The Dialogue consists of a discourse of Jesus to the Jews, and a Discourse of Jesus to the apostles. The first part has been chopped up and distributed awkwardly throughout the Gospel. Mr. Schonfield in his translation prints in smaller type, as footnotes, those parts of the Fourth Gospel which he believes to be the commentary of the writer or editor.

No reviewer can do real justice to a translation of the New Testament. Before we can assess the value of a translation we have to live with it. Mr. Schonfield abandons what he would call 'ecclesiastical' terminology. *Baptism* becomes *penitential washing, apostles* become *envoys*. Mk $14^{6}$ becomes: 'She has done me a good turn.' Mt $5^{3}$ becomes: 'How fortunate are the oppressed in spirit.' Mt $5^{13}$ becomes: 'If the salt becomes insipid by what means can its tang be restored?' 1 Th $5^{3}$ speaks about those who foolishly say: 'A peaceful night, and all's well.' Gal $6^{7}$ runs: 'Harbour no illusions. God is not to be hoodwinked.' Ro $15^{1}$ runs: 'It is the duty of those of us who are strong to bear the foibles of the weak.' John's repeated, 'Verily, verily, I say unto you' becomes 'I tell you for a positive fact.'

There can be no doubt of the importance of this translation. The present edition is a numbered and subscribed edition; we hope that this book will eventually emerge at a price which will put it within reach of all. As far as we can see the translation is excellent and refreshing, and therefore illuminating. On the whole, the notes are disappointing, but they had to be kept brief, and they are good as far as they go. This is a book in which the preacher will continually find new light emerging from old texts.

WILLIAM BARCLAY

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## *EXISTENTIAL THEOLOGY*

In this contribution to the demythologizing controversy—*Demythologizing and History* (S.C.M.; 7s. 6d. net)—Professor Friedrich Gogarten writes with a twofold purpose. Positively, he is seeking to elucidate what we mean when we speak of Christianity as a historical religion. Negatively, his aim is to dispose of some of the objections to demythologizing by showing that they rest upon a mistaken understanding of the nature of the historical.

All modern theology is characterized by the historical approach. In this respect it is distinguished from the theology of some other periods when metaphysics rather than history guided theological thought. Gogarten mentions the Christology of the Early Church as an illustration of the metaphysical approach to theology. But during the past three centuries there has been a shift from metaphysics to history. History ceased to be conceived as a process within a stationary, metaphysically conceived world—on the contrary, the world became part of history. Man was no longer to adapt himself to a pre-established harmony—on the contrary, he was seen to be responsible for history.

But within the historical approach to theology, two conflicting points of view are discernible, each guided by its own concept of the nature of the historical. The 'official' theology of the Church—as Gogarten calls it—thinks of the historical in terms of the hard facts of history. It is concerned with objective happenings, by which faith is supposed to be somehow substantiated. This type of history is oriented to the past, which is to be reconstructed in the light of the available evidence. It is also detached, man as subject standing over against history as his object. Clearly there is a difficulty in such an attitude to the events which constitute the Christian revelation. To believe in a saving event is different from believing that it happened. The objective understanding of history can give no satisfactory answer to this problem. Adherents of the objective view often claim that the saving events are different from other events (though they are to be studied in the same way!) and that there is an undefined 'suprahistorical' element in them—but with this we have really come back to a metaphysical interpretation.

The theology of demythologizing does not attack historical investigation of the facts, but claims that this is never an end in itself. The theologian is not primarily concerned with what happened, but with what possibilities of human existence are disclosed in the happening. The subject-matter of history is constituted not by hard facts but by such possibilities. This type of history is therefore oriented to the present—it seeks not to reconstruct a past event but to gain a self-understanding. And further, it is never detached. The historian is himself historical, and enters into the self-understanding which is disclosed.

In his exposition of this point of view, Gogarten makes frequent reference to the existentialist philosophers, especially Heidegger. History is concerned with man, and this is the type of philosophy which has attempted the conceptual clarification of the being of man. In particular, it has tried to escape from the subject-object pattern of thought, and only so can a genuine understanding of history become possible. Gogarten offers no excuses for

his appeals to secular philosophy. Heidegger, he thinks, has understood a number of truths which Christian theologians ought to have understood but have not. But one could wish that he had developed further his claim that the understanding of history which he takes over from Heidegger is also 'inherent in the New Testament.'

If Gogarten's view of history is accepted, then it follows that Bultmann and those who share his point of view are not dehistoricizing the Christian faith, but rather, as Gogarten says, 'extricating history from the subject-object pattern of thought.' In other words, demythologizing does not destroy the historical element in Christianity—if Gogarten is right, it delivers us from a mistaken understanding of the historical, and brings to light the genuine historical nature of the Christian religion. For this reason Gogarten rightly deplores twice the circumstance that this type of theology has received the negative title of demythologizing. He suggests that it would be better described in positive terms as existential theology.

English-speaking theological circles should be grateful to the enterprise of the publishers and the skilful labour of the translator, Neville Horton Smith, in making available to them this penetrating study of an important subject.

JOHN MACQUARRIE

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## *WILLIAM ROBY*

The story of a man who was one of the great religious forces of his day has been written by W. Gordon Robinson, M.A., B.D., Ph.D.—*William Roby* (*1766–1830*) (Independent Press; 8s. 6d. net). He was the mainspring then of the expansion of Independency in Lancashire and in Northern England. He was one of the founders of the London Missionary Society. He was one of the earliest supporters of the British and Foreign Bible Society, and of the Religious Tract Society, and it was to him that the Lancashire Independent College owed its origin. He was a man who touched Christian life and activity at many points, and all these other contacts were made while he was carrying out a notable ministry of thirty-five years duration in Manchester. He was a notable scholar. In the brief life of the Manchester Academy, founded by Robert Spear, and presided over by himself, he taught his students English, Logic, Ecclesiastical History, Geography, 'the use of the globes,' the first principles of natural and moral philosophy, a knowledge of Latin, Greek, and Hebrew, together with an eighty-lecture course on theology.

For the work of the ministry Roby had the highest ideals. 'Direct your attainments to the proper end of the Ministry, which is not to display your talents, to sport in speculations, or to charm the imaginations of your audience, but to exhibit revealed truth in the clearest point of view, that the understanding of your hearers may be informed, their consciences rouzed, their affections excited, their conduct regulated, and their souls eternally saved.' A man might well set that on his desk where he might always see it.

Roby's speaking, preaching, itinerating, serving on committees took him all over England. When we think of all the work he did and the amount of time he must have spent away from home his tribute to his wife reads true: 'I would greatly admire the providence of God in granting me so valuable a help-meet at so seasonable a period, when the weight of labour had accumulated; one so well qualified for what I had most earnestly stipulated, viz. to take the whole management of our domestic concerns, to limit our expenditure to the smallness of our stipend, preserve us from the disgrace of being in debt, and to allow myself to devote myself entirely and without anxiety to the ministry of the word.' Many a clergyman's wife must see her portrait there!

Dr. Robinson has supplied a real need in composing this excellent monograph.

WILLIAM BARCLAY

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Professor Paul King Jewett, of Gordon Divinity School, contributes the first volume of a series to be published under the auspices of the Evangelical Theological Society, Beverly Farms, Massachusetts. The first hundred and thirty-six pages of *Emil Brunner's Concept of Revelation* (James Clarke; 18s. net) contain a fourfold analysis of Brunner's view of Revelation in the light of History, Faith, Reason and the Bible, based on painstaking study of a wide range of Brunner's works to which nearly six hundred footnote references are given. Inevitably there is a compression which does not make for easy reading, and a varying standard of value from one topic to another. The excellent account of 'Brunnerian Personalism,' and its debt to 'Kierkegaardianism,' may be compared with the rather sketchy indication of Brunner's view of myth, in which the writer seems somewhat hastily to reach the conclusion that Brunner's conception will be 'relatively clear' only to those who are able to 'commit this somersault in logic' or 'to keep their mental toboggan upright while rounding this hairpin bend.' Apart from criticism of occasional grammatical errors and lapses into colloquialism, judgment as to the book's importance will depend on whether or not the fundamentalism, on which the critique of Brunner's position in the second part is really based, can be accepted. An

*argumentum ad hominem* is here presented, to the effect that Brunner cannot claim support either from the ' top-flight Reformers ' or from the Bible itself for his view of Scripture, which is, in any case, self-contradictory. The tension between Orthodoxy and Liberalism—between ' theopneusty or the quicksand '—is held to remain unresolved. The writer's commitment to the ' orthodox ' view of Scripture dominates his argument, and, with his special study of Brunner's work, enables him to fulfil the aim of the new series—' to encourage true scholarship among those who have a high regard for the integrity of Holy Writ.' Even so, it is difficult to agree that Professor Jewett has justified the hope which he expresses, ' that our critique shall be worthy of the thought which precipitated it.'

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*The Heart Aflame*, by Madame Simone Saint-Clair (Hodder and Stoughton; 10s. 6d. net), is a vivid and impressive analysis of her own experience by a Frenchwoman who lost her two sons in the War, and was herself subjected to the distresses of imprisonment and deportation. She sees the futility of dwelling on sorrow and gradually comes to regard it as an open road towards belief in God. Included in the God-consciousness is belief in survival. At first she is inclined towards belief in Spiritism, but, although she deprecates dogmatic opposition to this, and advocates fearless investigation, she thinks that there are dangers here if the distinction between Spiritism and Spiritualism is left too vague, and a materialist rather than a spiritual certainty is aimed at.

A key to the main teaching of the book is perhaps to be found in the chapter entitled ' The Fated,' in which the authoress indicates her belief that those whose lives are to be short are given certain premonitions, and that the character of their response fits them to become helpers from the other world to those who remain in this world. She speaks earnestly and convincingly of her experience of the presence of those whom she has lost. In our love for them and their love for us the ' heart aflame ' may guide us out of the darkness into Immortal Light. The book is marked by sincerity and by a balanced judgment which moderates, and, at the same time, deepens the intensity of emotion.

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The Rev. Kenneth W. Wadsworth, M.A., gives us an informative and most interesting book setting forth the history of *Yorkshire United Independent College* (Independent Press; 8s. 6d. net). The story begins two centuries ago, and we have an account of the origin and struggles of the academies which the Nonconformists of Yorkshire established before Toleration was enjoyed. The story comes down to the present day. It brings many interesting figures before us. It is set in the context of a wide field and gives much light on the social background in the eighteenth and nineteenth centuries, particularly in the industrial north of England. Finally we have discussions of the problem of the Church and the training of the ministry which now confronts all denominations.

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We venture to predict that there will be many references in future works to *The Birth of Modern Education: The Contribution of the Dissenting Academies, 1660–1800*, by Mr. J. W. Ashley Smith, M.A, B.Sc., M.Ed. (Independent Press; 19s. 6d. net).

The field surveyed is large, covering over seventy Academies during a century and a half. The author has accumulated a mass of material concerning the curricula of the Academies and the educational backgrounds of their tutors, which will be a stimulus and a guide to further research.

For the general reader some of the conclusions will be of great interest. Apart from their advances in educational methods, the Academies were pioneers in introducing into the educational curriculum such subjects as English Literature, Modern Languages, Modern History and its allied topic, Political Theory. They were also pioneers in the experimental approach to Natural Science. It is interesting, however, to find that the arguments used in favour of this study seldom included its practical utility, but stressed strongly its use as leading to an appreciation of the presence of order and design in the universe. Since in our own day Biblical and theological study has begun to come back into Arts courses, it is significant that, while certain of the Academies are represented now by theological colleges for the training of ministers, most of them during the period in question provided for students of all kinds, and all, whether intending the ministry or not, took the basic theological subjects as a matter of course.

While it does not fall within the author's purpose to discuss the matter deeply, he does suggest that the Calvinistic theology was an important factor in the life of the Academies. A map of Academies and tutors, a chart of the educational background of the tutors, together with index, appendices and bibliographies, give additional value to an important book.

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Little more than a century ago Africa was a continent of coast lines and little more. In these hundred years its mighty rivers have been charted, its mountain ranges explored, its vast lakes navigated, its myriad languages recorded and its

peoples set on the road to education and self-rule. Many and mixed are the books about Africa to-day. It must never be forgotten that the opening up of the Dark Continent was largely the achievement of men of the gospel.

In the second volume of his great survey—*The Planting of Christianity in Africa* (Lutterworth Press ; 27s. 6d. net)—Professor C. P. Groves deals with the period 1840–1878. The whole story is carried forward by stages, so that we have a picture of what is happening all over the continent in one period of time, and the contribution of every Missionary Society and church is carefully noted. These are the years in which Christianity—following the trail-blazing of Livingstone in Central Africa—leaped ahead and became one of the formative factors in African life. The tale is told, too, of the determined, gallant attempts to establish Missionary Stations along the West Coast, and of the contribution made by the ex-slaves of Caribbean Islands to their brethren in the homeland.

The whole continent is littered with the graves of missionaries, the milestones of Christian advance. No record of Africa, to-day or in time to come, can fail to take account of the work of these pioneers. Within the compass of this volume Professor Groves has set down for us the names and service of those who planted the Church all across Africa during the nineteenth century. The book is meticulously accurate and will undoubtedly remain a source-book of the first importance for any history of Africa or of its parts. 'History,' said Carlyle, 'is the essence of innumerable biographies.' In this noble volume Professor Groves has gathered together the records of the famous and the humble, 'God's Light-bringers,' as an African called them. It recounts in worthy form the acts of the apostles in regions Doctor Luke never knew.

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Issued primarily for teachers using the Agreed Syllabus in the West Riding of Yorkshire *A History of Christianity in Yorkshire*, edited by Canon F. S. Popham, M.A., M.Ed., Ph.D. (Religious Education Press ; 8s. 6d. net), is worthy of wide attention. It includes much valuable local research, and is inspired by the truth that Church History is concerned not only with large-scale action or doctrinal controversy but with the detailed story of the religious habits and worship of communities in the towns and hamlets and scattered parishes up and down the land.

To-day the terms 'dissent' and 'nonconformity' are largely abandoned from a feeling that the modern term 'Free Churches' is more respectful of the full and equal right and dignity of churches outside the Establishment. One gets a fresh impression from this volume of how in the seventeenth and eighteenth centuries religious and political considerations were inextricably interwoven, so that 'dissent' and 'nonconformity' were words that described a very real and awkward separation from much of the general organization of social life.

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*The Gospel of Victory*, A Study in the Relevance of the Epistle to the Galatians for the Christian Mission To-day, by the Rev. M. A. C. Warren (S.C.M. ; 7s. 6d. net), has a double value. Starting from five texts in Galatians—$4^{4.5}$, $1^{15-17}$, $6^{17}$, $5^{25}$, $6^{10}$—Dr. Warren ably illuminates the thought of Paul and still more ably applies that thought to the task of the Christian mission. In one specially interesting section he identifies the marks of revival. (1) There is a stronger emphasis on the Cross as the focal point in the revelation of the nature of our human dilemma and of God's mercy. (2) There is the mark of testimony or witness. The man who has made the Christian discovery cannot keep that discovery to himself. (3) There is the recovery of the real meaning of *koinonia*, Christian fellowship. Those who respond to God find themselves bound together in a new way in the Holy Spirit. There is a new unity 'in Christ.' This is a book with a distinctive point of view written by an author with a double qualification to write it. It is not easy to read, but it will repay reading.

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The latest Torch Bible Commentary is by Professor G. A. F. Knight, of Dunedin, New Zealand. He has already written on 'Ruth and Jonah,' and in the present volume he deals with three of the Rolls, namely *Esther, Song of Songs, Lamentations* (S.C.M. ; 7s. 6d. net). The first two of these are the most secular books of the Bible, and can be made 'religious' only by bold allegorizing or typology, coupled with continuous references to other parts of the Bible. The author does not find this easy for Esther, and has to content himself with saying that if God can do all this for a scattered people, what can He do for a restored people ? And what can He do, not just with Israel after the flesh, but with Him who is Israel indeed ? But the search for types and such like can easily lead into error. Why, for instance, was David a Benjaminite because he came from Bethlehem (p. 30) ? In the case of the Song, the author gives a good summary of recent study, and then boldly allegorizes. The key to Lamentations is 'Israel's Easter Saturday,' and the suffering under Nebuchadnezzar is taken as a type of Christ. The actual commentary is interesting and helpful, but there are many of us who are very worried about this free use of typology.

# Contemporary Religious Trends

## New Testament Theology—Where and Whither?[1]

By Professor A. M. Hunter, Ph.D., D.Phil., D.D., The University of Aberdeen

You may remember the Methodist lay-preacher who, on being asked how he set about it, made reply: 'First, I tells 'em what I'm going to tell 'em; then I tells 'em; then I tells 'em what I've told 'em.' This seems to me no bad way to begin. What 'I am going to tell you' has three parts: first, a *review* of the present state of New Testament theology; then a *warning* against what I conceive to be a real danger—the danger of our revived Biblical theology degenerating into some new sort of scholasticism; and third, a *plea*—a plea for a theology that can be proclaimed.

If we could recall from the unseen world some scholar who died at the turn of the century and put in his hands some of the books being written about the New Testament to-day, the thing which would make him rub his eyes would not be our opinions about this or that critical or literary question but the whole tone and temper of our approach to the theology of the New Testament. Our scholar might be inclined to label us as 'reactionaries,' but he could not fail to detect in our contemporary writings certain dominant notes not familiar in 1900—much talk about 'revelation,' the recurrence of the word 'crisis,' the remarkable rehabilitation of the word 'eschatology,' the emergence of a monstrous new one 'demythologizing,' a revived interest in the Old Testament as Christian scripture, a deep concern to stress the unity of the New Testament and indeed of the whole Bible.

Were our scholar to inquire why and when this notable change had come, we should have to tell him something of the tragic history of the twentieth century and of the theological awakening it had produced. We might well begin with the year 1918 when Karl Barth's *Romans* 'threw a bombshell into the camp of the theologians.' The resultant explosion had wide repercussions. Men began to take the Bible way of looking at things with a new seriousness; and our theologians, so long preoccupied with higher criticism, comparative religion, and psychology, were driven to consider whether, after all, this really deserved the name of theology and whether, as Barth claimed, there might not be an authentic Word from the Beyond for our present predicament contained in a letter written in a Corinthian back-street nineteen centuries ago.

1918 was simply the climactic year for something which had been brewing for quite a while. Long before this the seeds of the theological revival were being sown: sown in the decay of Liberalism and in the whole complex of world-events which culminated in the colossal human disaster of the First World War. But it needed the catastrophe to convince most people of 'what strange and terrible elements the world is made,' 'how dread a laboratory of good and evil is the heart of man,' and how inadequate was the Liberal creed to fortify him against the demonic forces abroad in the world. A theology so born amid the calamities of our time, so shatteringly confronted with the problem of evil on a cosmic scale, was bound to go back to the Bible's great ways of thinking about God and man, and time and human destiny, and to read it with new and graver eyes.

So the revival began, bringing with it a spate of new books on the New Testament—introductions 'with a mildly Barthian flavour' (as one of my own was called), commentaries not content to be aridly critical, theological word-books, monographs on this or that New Testament topic—the Kingdom of God and the Son of man (both now interpreted eschatologically), the apostolic *kerygma*, baptism and the Lord's Supper, eschatology and ethics, the Christian conception of time, etc., etc.—all reflecting in one way or another the new theological mood. In place of the scholars who had dominated the Liberal scene—Harnack and Sanday, Bousset and Jülicher—arose others of equal scholarship but quite different theological temper—K. L. Schmidt and Rudolf Bultmann, C. H. Dodd and Edwyn Hoskyns, Gerhard Kittel and Oscar Cullmann—to name only half a dozen of the pre-eminent.

Writing on this theme four years ago, I dared to choose six recent books which seemed to me symptomatic of the change which had come over New Testament theology. I observe, from his Gifford Lectures, that Canon Raven does not much like my selected six; nevertheless, I still think that each of them was significant, for a different reason.

First, Barth's *Romans* because, though it told us more about Barth's mind than Paul's, it did insist that a Christian commentator's business is not done when he has fixed the text, translated it, and added

[1] A paper read to the Inter-Staff Conference of the Divinity Faculties of the Scottish Universities meeting in Aberdeen on 29th April, 1955.

a few philological notes; rather, he must wrestle with the whole material until the revelation which thrilled the soul of Paul or John is made to shed its light and relevance upon the contemporary scene.

Second, Hoskyns and Davy's *Riddle of the New Testament*, because, after exhibiting the critical method at work on the New Testament documents —analysing them into their sources, fixing their dates and setting them in their *Sitz im Leben*, it showed that, at bottom, the riddle of the New Testament is a theological—or, rather, a christological—one.

Third, Kittel's *Theological Word-book*, because, dissatisfied with the old 'external' lexicography, it aimed at 'inner' lexicography, and called up theology as well as philology to unfold the meaning of New Testament words.

Fourth, Nygren's *Agape and Eros*, because, concentrating on the supreme Christian word *Agapē*, Nygren taught us to think Biblically about it, warning against the danger to doctrine and ethics of confusing it with the Greek *erōs*.

Fifth, Hebert's *Throne of David*, because, in spite of ecclesiastical idiosyncrasies, it stood for a new (or long forgotten) approach to the Old Testament as Christian scripture and re-stated the 'argument from prophecy' in a fresh and non-fundamentalist way.

Sixth, Cullmann's *Christ and Time*, because it essayed to see the whole time-process through Christian eyes, interpreting it in terms of God's Act in Christ, who is the mid-point of history, and baptizing terms like 'D-Day' and 'V-Day' with profound eschatological significance.

All these were notable straws in the spiritual winds of our time. The leaders in this revival did not jettison the great gains made by historical criticism in the Liberal period. Not less sure of the necessity for Biblical criticism, they were convinced, however, that the Bible is more than the record of man's religious development from primitive beginnings, that we do not see it aright unless and until we see it, like Robertson Smith, as 'the only record of the redeeming love of God,' able to speak the word of salvation in Christ to us men in the twentieth century.

If I pick out three trends in this revival, it is only proper that I should begin with Christ in whom all centres.

(*a*) First, then, we have gone back to worthier ways of thinking about Jesus Christ. There has been a return to Christology. This return is, in large part, the fruit of the new insight into eschatology which we associate with the name of Albert Schweitzer. The Liberals had given us Jesus the religious genius. The picture they drew of Him was, however, simply the idealized self-portrait of man in the nineteenth century—a lay-figure not nearly big enough to explain the rest of the New Testament or nineteen centuries of Christianity. Schweitzer smashed that picture. But he did more. If he was, and remains himself a Liberal,[1] he found the key for a new and better interpretation of the central Figure in the New Testament. His enduring claim on our gratitude is that he was the first to discern the tremendous consequences of eschatological interpretation for Biblical scholarship. Others have used his key to better advantage and the result has been a new conception of Jesus and the Kingdom of God. For if the Kingdom means not some human Utopia to be built on the ethic of Jesus but the saving sovereignty of God breaking into history; and if Jesus, as the Gospels testify is the Person in whose life, death, and resurrection that sovereignty is actualized,[2] a high Christology is obviously involved: we are shown One conscious that He is called to play a unique part in the story of God's dealings with men. If the *Mysterium Christi* remains, we now realize that we cannot tell the story of Jesus without talking Christologically, and the Figure whom the eschatological interpretation of the Gospels reveals is One who is not unworthy to bear the weight of the terrific claims made for Him by the apostolic men. But why should I dwell longer on this theme? Did it not all receive classical treatment in Donald Baillie's greatest book?

(*b*) The second noteworthy trend has been a return to a worthier conception of the Church. Liberal Protestantism in the nineteenth century did not take the idea of the Church seriously. It was the age of individualism. Those were the days when it had become a dogma of critical orthodoxy that Jesus never envisaged the formation of a new community, and when even evangelical Christians might be heard saying, 'Give us more Christianity and less Church-ianity.' All this is changed. Anton Fridrichsen[3] epitomizes the new view. 'The New Testament,' he says, 'is an ecclesiastical book, and any one using it to form and foster a private religion for himself abuses his Bible.' Think only of the books on the New Testament doctrine of the Church which the last two or three decades have produced. Without much trouble I can recall a dozen writers: Newton Flew, George Johnston, John Wick Bowman, L. S. Thornton, Oscar Cullmann, Lesslie Newbigin, John Robinson, Emil

[1] 'He [Schweitzer] is the most extreme Liberal imaginable: that is, Christianity for him means simply "Be good, because there was once a very good man who said, Be good."' *N. P. Williams* (to his mother), 8.

[2] Cf. Marcion's dictum: '*In Evangelio est Regnum Dei Christus ipse.*'

[3] *The Root of the Vine*, 60.

Brunner, F. W. Dillistone, Ernst Percy, Eric Mascall, and Ernest Best. Our scholars have now decided not only that Jesus intended an ecclesia, but that the Church is an integral part of God's purpose revealed in Christ; and when our ecclesiastical leaders meet to confer, no question is more central than the nature of the Church.

(*c*) A third result has been the re-discovery of the essential unity of the New Testament, and indeed of the whole Bible. You may have heard of the negro deacon who complained that his minister told too many 'antidotes' in the pulpit. 'But,' said his friend, 'I thought he was a great Bible man.' 'Well,' rejoined the deacon, 'he's the best man I ebber seed to take de Bible apart, but he dunno how to put it together again.'

Our nineteenth-century scholars resembled the minister. They were analysts. They dissected the New Testament into its various sources and strata. For their analysis we cannot be too grateful, but it led to a fragmentation of early Christian thought. It produced 'Gospel scholars,' 'Paulinists,' 'Johannine authorities,' etc., excellent men all but men ever in peril of not seeing the wood for the particular theological trees on which their gaze was fixed. (You remember Denney: 'It needs the whole of the New Testament to show what Christ is.') Sooner or later a change was bound to come. This change is now upon us—a change from analysis to synthesis. Our scholars are bent on the centre—on laying bare the unity which underlies all the diversity of the New Testament. Some years ago I tried to harvest the fruits of this new trend in a little book, but you will find the same synthetic approach in many recent works, above all, in those of C. H. Dodd. Through all the undoubted differences of the New Testament we are being pointed to a common message of salvation (the *kerygma*), a common doctrine of the Divine society which that preached message called into being, a common attitude to that supreme Act of God in Christ crucified and risen, which was the burden of the apostolic heralds.

Such, then, is the present state of New Testament theology, as I see it. Not for long has it been so healthy and so hopeful. The field is full of workers, so that it becomes hard, even for a specialist, to keep abreast of all that is being written. Nevertheless, there is one danger to which I think it salutary to call your attention.

Every religious movement of this kind runs the risk that, when 'the first, fine glorious rapture' has faded, it may degenerate into some sort of scholasticism. We remember how the rich insights of the Reformation ran out into ecclesiastical dogmatism and controversial divinity. Is there not a risk that this revival of Biblical theology may suffer a similar fate?

The danger has been described by Dr. Balmer Kelly of Richmond, Virginia, as the risk of 'a neo-gnosticism.' He says: 'While Biblical theology is certainly not the only subject that is threatened by concern for ideas out of touch with life, there are some signs in current works on Biblical theology that what has been, up till now, a healthy stream watering the life of the Church, could be diverted into a stagnation of knowledge for knowledge's sake, into a specious truth that cannot become incarnate in Christian life largely because of its obscurity.' [1]

I think we all know the kind of writing on Biblical theology he has in mind, as I believe the same fear underlies Langmead Casserley's recent strictures on 'the ineptitude of modern theology.' We may (he says) substitute scholarship for theology. All true Christian theologizing should be, in some sense, what Matthew Arnold called literature—'a criticism of life'—the life of man in relation to the will of God revealed in Christ. But there is a theology which is little more than a product of Greek grammar; its exercises consist of dull excursions into the realms of philology; and its literary fruits are theological word-books or unreadable reports on Biblical themes by Church sub-committees. Browning's *Grammarian*, who 'settled *Hoti's* business' and 'Properly based *Oun*,' would (says Casserley) find a congenial home in many of our theological colleges. 'I am suspicious,' he writes, 'of the way in which the scholar extracts, shall we say from the Epistles of Paul, a water-tight and consistent definition of some recurrent word, for I doubt whether Paul always had the same meaning in his mind when he used it.'

The root of his doubt is whether the New Testament documents so often occasional, informal, and unrevised, lend themselves to the methods which produce word-books or committee reports. I can sympathize with this doubt, as I am sure many of you can. This does not mean that we can dispense with the services of Biblical theology. Biblical study, must always remain the chief hand-maid of any true theology; but every theologian worthy of the name must be more than 'a great Bible man,' must pay alert attention not merely to the text of Scripture but to the wider world of men and things and be ever ready to relate the revelation in the Scriptural record to the truth of God disclosed to men in other spheres.[2]

[1] *A Theology for Proclamation*, 4.

[2] We have (says Casserley) many semi-philosophical treatises (*e.g.*, notably Cullmann's *Christ and Time*) in which some philosophical idea (*e.g.*, the conception of eternity as timeless) is calmly set aside on the ground that it is 'not Biblical'—as though this settled the matter for a Christian theologian.

How then is this incubus of neo-gnosticism to be exorcised? The answer is: by keeping our Biblical theology in healthy and humane contact with the life of the Church and the movements of thought in the bigger world outside the scholar's study. Which brings me, finally, to my plea—which is a plea for a theology which can be preached.

When I was a divinity student making my first sermons, I used to pack all the theology I knew into them and to try to make them really eloquent. When I proudly took the finished effort to my father, a parish minister of ripe experience, he would read it and then say: 'Do you know what Principal Brown of Aberdeen used to say in sermon-class to a student who produced a sermon like that? "How would you preach *that* to *people lying on straw?*"' I notice that Professor Grensted of Oxford has recently been saying much the same thing: 'The theology that cannot be preached in a mission sermon or worked out in the half-management of a boys' club is unsound theology.'[1] And we all remember Denney's dictum: 'I haven't the faintest interest in a theology which won't evangelize.'

Do not all of us who spend our days in theological seminaries need to take these things to heart? What is the worth of all our new insights into Biblical theology if they cannot be preached and communicated to the rank and file of our fellow-Christians?

This, of course, is just one facet of the problem of communication which is exercising so many of us. Take an example. I think it not too much to say that the discovery of the true meaning of the Kingdom of God as preached by our Lord is the most important achievement of New Testament science in our time. But this new understanding is still largely an affair of the specialists. It has not yet reached the non-specialist, let alone the man in the pew. Yet, unless it can be incorporated into the preaching, life, and thought of the Church, will it be any more than a passing phase in theology? Let this one example serve for many. I submit that we scholars have not done our work properly until the discoveries we have made in Biblical theology have been so simplified that they can be taught to the man or woman in the congregation or the lad and the lass in the Bible Class.

Had there been time, I might have touched on the 'Demythologizing' controversy started by Bultmann. For let us remember, when we are apt to grow impatient with Bultmann, that right from the beginning his aim has been to help solve this very problem of communication by presenting the gospel in a way that will be meaningful to modern man! His proposal, crudely stated, is 'Purge the New Testament gospel of myth, and put it across in terms of existentialism.' Some of us may strongly object to this radical way of dealing with the New Testament myths, but we can all sympathize with Bultmann's primary concern.

I have been pleading that our new-found Biblical truth should be preached. To some it may seem that we are faced with an 'Either-Or.' Either, we must speak the Biblical word and be accused of being both dull and unintelligible. Or, we must speak a modern and topical word, and feel that we have lost our warrant for being in a pulpit. This is a dilemma whose falsity appears the instant we remember all the great preachers who, founding firmly on the Bible, have spoken an authentic and relevant Word of God to the men of their day. We need look no farther than Professor James Stewart's book, *A Faith to Proclaim*, to know that the new Biblical insights can be set excitingly into sermons.

You remember John MacNeil? Somebody once asked him, 'Do you never preach on John three and sixteen?' 'Na, na,' replied MacNeil, 'I have *that* in every sermon I preach.' Even so, I believe our new-found Biblical truths can be proclaimed. The unity of the Bible as the Book of the People of God, the witness in Psalmist and Prophet to the Saviour, the Lordship of the Crucified and Risen Christ, the centrality of the Church, the relevance of the Christian Ethic, the radiance of the Christian Hope—these are some of the themes our Biblical theologians have been recovering—and revivifying—for us; and these we ought to have in the sermons we preach.

[1] *Theological Essays* [Manchester University], 25.

# Contributions and Comments

## Zechariah x. 11a

May I offer a comment or two on Mr. F. J. Botha's suggestion (The Expository Times, lxvi. [March 1955] 177), that in Zechariah x. 11a יוֹם 'day' should be read in place of יָם 'sea,' a suggestion which has already been made by B. Duhm (*Anmerkungen zu den zwölf Propheten* [1911], 104)?

First, nowhere in the Hebrew Bible is יום written ים (in Jer $17^{11}$ the Qeri is to be preferred). It would be strange indeed if it were so written only here, and in a phrase (יום צרה 'a day of

trouble') which is fairly common. And secondly, not only is it evident from the Septuagint's θάλασσα 'sea' that the Greek translators found יָם in the Hebrew text which lay before them (cf. Old Latin, Peshitta, Vulgate and Targum), but the parallel phrase כָּל מְצוּלוֹת יְאֹר 'all the depths of the river' strongly supports the meaning 'sea' for יָם in this passage. In view of these considerations, the proposed emendation יוֹם 'day' seems unlikely, to say the least. Verse 11 is admittedly not free from difficulty, but any exegesis of it must, I believe, proceed on the basis that יָם of the Massoretic Text is the correct reading and that it means 'sea.'

D. Winton Thomas

*Cambridge*

## James i. 21 and Ezekiel xvi. 36: An Odd Coincidence

In the R.V. of these verses the relevant passages are translated respectively as 'putting away all filthiness and overflowing of wickedness' and 'thy filthiness was poured out.' The two extracts are thus connected by the word 'filthiness.' The Hebrew word in Ezekiel, so translated by a merely traditional guess, is identical with that used elsewhere for 'bronze' (hence LXX rendering χαλκόν). But as 'bronze' gives no satisfactory sense the suggestion was made by Delitzsch (*Ezekiel*, xiv. f.), that it should be connected with an Akkadian word meaning 'abound' or 'luxuriate' (applied among other usages to the overflowing of the Tigris). This rendering, which is tentatively accepted by Cooke (*Ezekiel*, 174), suggests some kind of 'overflowing of wickedness.' Thus it comes about that ῥυπαρίαν and περισσείαν, the words used in Ja $1^{21}$ can each be illustrated by the meanings given in Ezekiel. As the writer of James cannot by any chance have known of these meanings the thing is due to pure coincidence.

The context in Ezekiel, however, might seem to demand a more direct reference to lust or harlotry; some critics, therefore, regard the text as corrupt, and in place of נְחֻשְׁתֵּךְ would read תַּזְנִיתַיִךְ 'thy harlotries.' This is the suggestion of Smend, apparently followed by Toy. But present-day critics more and more tend to dislike emendations of the Massoretic text for which there is no manuscript evidence (LXX here obviously had M.T. before it), and so the rendering of Delitzsch ought perhaps to be accepted; though that of Koehler in his new lexicon, p. 610b, 'menstruation' has something to be said for it, especially as it is derived from the same Akkadian root.

L. E. Elliott-Binns

*Saffron Walden*

## 1 Samuel i. 1: אִישׁ אֶחָד

This first verse of the Book of Samuel is awkward for many reasons, whether the person responsible for the awkwardness is the author or a scribe. אֶחָד has no parallel in LXX for this verse; we have only ἄνθρωπος ἦν. Some scholars say that here אֶחָד is a late insertion, because, in the sense of *a certain person*, it is late Hebrew. But *The Oxford Hebrew Lexicon* (*B.D.B.*) quotes 2 S $18^{10}$ and 1 K $13^{11}$, as giving this meaning, and Driver adds 1 K $13^{11}$ and Jg $9^{53}$ and $13^{2}$ (*Notes on the Hebrew Text of the Books of Samuel*, 1). H. P. Smith (*I.C.C.*: *The Books of Samuel*) has no comment to make. But it would be better to delete אֶחָד, whether that word is late or not. It is just the sort of word that could easily be introduced by a scribe.

In each case in which we find אִישׁ אֶחָד, we have the suggestion of the unimportance of the person in question. So in 2 S $18^{10}$, where it is of no interest at all who the man is who finds Absalom in a tree—in fact, the unimportance of the man adds to the shame of the whole story; in 2 K $4^{1}$, it is an unimportant woman who is helped by Elisha, and her unimportance adds to the worth of the prophet's act; in Est $3^{8}$ the Jews are spoken of in a contemptuous tone as *a certain people*, who are merely riff-raff, and a nuisance to be got rid of. We have the same kind of thing in 2 S $17^{9}$, where אחד appears with *pit* in the sense of *some pit or other or some such place as that*, in a sneering, contemptuous tone. In each of these cases, the idea is the same. The person or thing mentioned is regarded as of no importance whatever.

Now, in the story of Elkanah, there is no idea of his unimportance. In fact, the author goes out of his way to tell us who Elkanah is. He is a man of some position for himself, and because of his descent, apart altogether from the fact that he is the father of Samuel. In an introduction to the story of Elkanah, no writer would use אִישׁ אֶחָד, which would give an entirely wrong impression. He would use אִישׁ by itself, which does not always imply unimportance, but can equally well be used to refer to a man of status. In later days, an ultra-reverential attitude towards prophets was common, and it may be some scribes were influenced by it. Prophets were the men called of Yahweh, and their call did not depend upon their parentage. So Elkanah, Samuel's father, changed from אִישׁ to אִישׁ אֶחָד. He was no longer a man of status: he was simply *some man or other*.

H. J. Flowers

*Swansea*

# St. Paul and the 'Soul'

By the Reverend W. David Stacey, M.A., Eastbourne

There are few more striking victories in the world of ideas than Plato's victory over Paul, and, indeed, over all the Biblical writers, on the question of the 'Soul.' There is a tendency among Christians to speak of an immortal soul as if it were the basis of the Biblical view of man. A philosopher or psychologist who tries to explain human nature without reference to it, is, by this standard, the arch-enemy of Biblical Christianity. The soul is, according to popular belief, a Divine essence which, by virtue of its immortality, will continue to live unhampered after death has overcome the body. Such a misconception may not exist among preachers, but it is surprising how often one hears references in sermons (not to mention hymns), which carry one back to Plato and Orphism, but never to the Bible.

As Christians, we are not committed to the Hebraic view of everything. Greek understanding need not always be left on one side, for, at times, it was deeper than Hebrew. In discussing the soul, however, some version of the Hebrew view is essential, as it alone accords with the Christian conception of God. Plato's 'soul' may be fuller, more dignified, more noble than Paul's, but can it live in the same world as Paul's God? Theology begins with God, not with man, and, if Paul's conception of the soul was achieved under the influence of his knowledge of God in Christ, it will prove to be more fruitful, even more authoritative, for those who preach the same gospel to-day than the Platonic conception, no matter how much more attractive the Platonic conception is in itself.

The purpose of this article is to examine Paul's use of *ψυχή*, to see how it is related to other views of the soul, and how it is related to his own knowledge of God.

The first fact to notice is the infrequency of the word. In the Old Testament נֶפֶשׁ is roughly twice as common as רוּחַ, but in St. Paul the corresponding word *ψυχή* occurs only thirteen times, while *πνεῦμα* occurs a hundred and forty-six times. These thirteen examples, together with the very significant fact that there are only thirteen, provide the data for the enquiry.

In the inter-testamental period, the connotations of *ψυχή* fell into three groups—vitality, the seat of feeling, thought and will, and the individual person. These groups followed directly from Old Testament connotations of נֶפֶשׁ. Without prejudging the issue, it will be convenient to approach Paul with these groups in mind, a method approved by many English scholars.[1] There are, of course, others, whose thesis is that Paul was primarily a Hellenist, who are obliged to begin at the other end, but the results justify the method we are using.

The meaning 'vitality' occurs in 1 Co $14^{7}$, where Paul uses *ἄψυχος* as a generic term for all inanimate objects. The difference between a pipe and a harp and a man, is that the former are *ἄψυχα*. In 1 Co $15^{45}$, *ψυχὴ ζῶσα* is an exact translation of נֶפֶשׁ חַיָּה, and clearly conveys the natural 'aliveness' of man, apart from what might be called 'spiritual life.' *ψυχή* and *ζῶσα* add to and interpret each other. In Ro $11^{3}$, Paul quotes the LXX of 1 K $19^{10}$, *καὶ ζητοῦσιν τὴν ψυχήν μου*. In this passage, both נֶפֶשׁ in the Old Testament and *ψυχή* in the LXX and Paul, mean simply 'life.' Ro $16^{4}$, 'who for my life laid down their own necks,' and Ph $2^{30}$, 'hazarding his life,' give exactly the same meaning to *ψυχή*, but without quotation. Two other examples come under this heading, though they are not so clear. In 1 Th $2^{8}$, Paul writes that he imparted, 'not the gospel of God only, but also our own souls.' Bearing in mind that, in the next verse, he speaks of the energy he expended to support himself, it is proper to assume that *ψυχή* here means 'energy' and 'vitality,' and not 'inspiration' or 'experience of God.' In the emphatic statement of 2 Co $1^{23}$, 'I call God for a witness upon my soul,' *ψυχή* can be variously translated, but 'life' is most likely. Thus, six of the examples are similar to the Old Testament usage of נֶפֶשׁ for 'vitality.'

The evidence for the use of *ψυχή* as the seat of feeling, thought and will, is not so great. The phrase *ἐκ ψυχῆς* is the only sure example. These words occur twice, in Col $3^{23}$ and Eph $6^{6}$, meaning, 'with all your will,' or 'whole-heartedly.' The phrase, *μιᾷ ψυχῇ*, in Ph $1^{27}$, may mean, 'with one will,' or, 'with one desire,' but the parallel with *ἐν ἑνὶ πνεύματι* makes a variety of meanings possible. Bultmann suggests, 'having the same attitude or the same orientation of the will.'[2]

[1] H. W. Robinson, in *Mansfield College Essays*, 280, and *The Christian Doctrine of Man*, 108; R. H. Charles, *Eschatology*, 409; H. A. A. Kennedy, *The Theology of the Epistles*, 36; C. Ryder Smith, *The Bible Doctrine of Man*, 138. See also R. Bultmann, *The Theology of the New Testament*, Eng. tr., i. 204.

[2] *The Theology of the New Testament*, Eng. tr., i. 204.

H. W. Robinson considers that it means 'desire,' [1] and Ryder Smith, influenced no doubt by the parallel with πνεῦμα, treats it as 'life'—the common life in which all believers share.[2] The key is that it is meant to emphasize ἐν ἑνὶ πνεύματι. Paul wanted a word that would repeat the sense of πνεῦμα, and he used ψυχή because, in one sense, πνεῦμα and ψυχή are synonyms. In so doing he draws ψυχή into a meaning which it does not usually bear, but which πνεῦμα often bears. This only means that Paul was not always precise in his use of words, a conclusion that no student of the Apostle will want to deny.

There are two examples of ψυχή being used for an individual person, and the first of these is very significant. In Ro $2^9$ Paul speaks of 'every soul of man that worketh evil.' He means 'every person who commits sin.' Not only is ψυχή used in the sense of 'person,' but it is the agency of evil of every kind. This does not mean that the soul itself is evil, or even tends to evil, but that Paul thought of man in the Hebrew way as a unity. The whole man sinned, and ψυχή was a way of describing the whole man. Therefore, the ψυχή can be thought of as sinning. Ro $13^1$ repeats the usage, but without the reference to sin. Every soul, every man, should be subject to the 'higher powers.' In 2 Co $12^{15}$ there might be a third example, 'I will most gladly spend and be spent for your souls.' Paul may mean that he is willing to give himself for them as persons, or it may be that this example belongs to the first class, meaning 'vitality' or 'well-being.' There is just room for the plea that ψυχή here means 'spiritual state,' but this would be out of line with Paul's normal usage.

The only remaining reference is 1 Th $5^{23}$, 'May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.' The use of ψυχή, πνεῦμα, and σῶμα together, has prompted the suggestion that there is a threefold division in Pauline anthropology, similar to the twofold division for which Plato argued. The reply, which can only be summarized, is that any kind of division, whether twofold or threefold, is foreign to Paul. In this he stands in the Hebraic tradition. He uses a whole series of terms in his anthropology (ψυχή, πνεῦμα, σάρξ, σῶμα, νοῦς, συνείδησις, etc.), and any attempt to group them under two or three heads, representing the two or three divisions of the personality, is foredoomed to failure. The fact is that Paul uses his terms in a Hebraic way to describe various aspects of the life and activity of man, who is, by nature, an indivisible unity. Dichotomy and trichotomy are thus ruled out, and the latter cannot help us with 1 Th $5^{23}$. The words ὁλοτελής and ὁλόκληρος point to the real meaning. Paul is emphasizing the entirety of the preservation. The whole man is preserved, and spirit, soul, and body, simply underline the inclusiveness of the conception. Man in every aspect, man in his wholeness, is to be preserved. H. W. Robinson discovers an Old Testament parallel. 'This is not a systematic dissection of the distinct elements of personality; its true analogy is such an Old Testament sentence as Deut. vi. 5, where a somewhat similar enumeration emphasizes the totality of the personality.' [3]

These examples show that the range of ψυχή in Paul is limited, a fact that is made more clear when the contrast between ψυχικός and πνευματικός is considered. ψυχή did not cover the whole realm of vitality. The use of πνεῦμα shows that there were fields that ψυχή did not enter. ψυχή is vitality only in relation to the body and the flesh. The existence of a ψυχή without a σάρξ is deemed impossible,[4] though the connexion between the two is not always foremost when ψυχή is used.[5] The soul is never the medium of Divine inspiration, and, despite 1 Th $5^{23}$, Paul did not think of the salvation of the soul. Neither did he use 'soul and body' as a summary phrase for the whole man. Such a phrase would have left too much unsaid.

If we now dispense with the Old Testament framework, and approach Paul again with the assumption that he used ψυχή in its Platonic sense, we are met by an army of difficulties, not the least of which is that the extreme critics who regard Paul as a Hellenist, are loth to defend this position. Schweitzer accuses Pfleiderer of trying to find in Paul something approaching the immortality of the soul,[6] but the accusation is too harsh. One cannot help feeling that the word 'soul' slipped into Pfleiderer's argument by chance, and, when he speaks of, 'the immediate entry of the soul of the Christian, separated from the earthly body, into the closest union with Christ,' [7] he is not expounding the meaning of ψυχή, but using 'soul' in its modern sense. The use of the phrases

[1] *The Christian Doctrine of Man*, 108.

[2] *The Bible Doctrine of Man*, 138.

[3] *The Christian Doctrine of Man*, 108; see also, *Mansfield College Essays*, 280; Charles, *Eschatology*, 410; Pfleiderer, *Primitive Christianity*, i. 272 n. 2; J. A. T. Robinson, *The Body*, 27; Bultmann, *The Theology of the New Testament*, Eng. tr., i. 205.

[4] Lüdemann, *Die Anthropologie des Apostels Paulus*, 4; Holtzmann, *Lehrbuch der Neutestamentlichen Theologie*, ii. 13.

[5] Lüdemann and Holtzmann must be compared with Bultmann, *The Theology of the New Testament*, Eng. tr., i. 205.

[6] *Paul and his Interpreters*, 70 ff.

[7] Pfleiderer, *Primitive Christianity*, Eng. tr., i. 456.

ψυχικὸς ἄνθρωπος and σῶμα ψυχικόν is enough to require this conclusion. Lüdemann, who cannot be accused of conservative bias, makes no attempt to argue that Paul's use of ψυχή is Greek. 'The word always appears . . . in a connexion which shows the human being in a situation of inferiority, and is not to be brought into agreement with the all-embracing and loftier idea of ψυχή, found elsewhere in the classical and Hellenistic usage.' [1] In 2 Co $5^{1-5}$ and Ph $1^{21-23}$ $3^{8-10}$, where Greek ideas of immortality may, perhaps, be traced, the word ψυχή does not occur at all.

The first result of these investigations, both positive and negative, is the conclusion that Paul's use of ψυχή owes nothing to Plato and the Greeks, but that it is based upon the Hebraic conception of man as an intrinsic unity, with a diversity of aspects. The following points have emerged :

(1) No conception of soul that bore the marks of Platonism and Orphism could have been pushed into the background as ψυχή is in Paul. None of the Platonic doctrines would fit a ψυχή thus displaced.

(2) The soul does not bear the higher life, or survive death, and it is nowhere presumed to be capable of disembodied existence. Some of the inter-testamental writers, and even some of the Rabbis, entertained the thought of a pre-existent soul. Not so Paul. His conception renders it impossible. The separation of ψυχή from σάρξ means liberation for Plato, and extinction for Paul.

(3) There is no evidence whatever to show that Paul considered ψυχή to have moral stature. The only adjective coupled with it is ζῶσα. The idea of a Divine, incorruptible essence is not merely absent, but impossible in this environment.

(4) ψυχή is never coupled with σάρξ or σῶμα to make an inclusive term for the whole man. 1 Th $5^{23}$, the only verse where this might happen, must, as we have seen, be interpreted in an inclusive, and not a trichotomous sense.

(5) Paul had another word which he used when the higher life of man was called in question— πνεῦμα. That this is not a synonym for ψυχή is easily established. The contrast between ψυχικός and πνευματικός is but one piece of evidence.

Paul's idea of soul is Hebraic and not Greek, but the second result of the investigation is that it is not really Hebraic either. The central term in the Old Testament, the inter-testamental literature, and the Rabbis, was נֶפֶשׁ or ψυχή. The central term in Paul is πνεῦμα. The new proportion, noted above, is very significant. Moreover, in pre-Christian Judaism, 'spirit' at times overlapped 'soul,' and eventually, in Rabbinic writings, came to mean the same thing. In Paul, πνεῦμα overlaps ψυχή in one sense, but in their most vital, determinative senses, these two are sharply contrasted. One may well ask, 'Why the advance of "spirit" and the retirement of "soul"?' Judaism can supply no answer.

Paul was a good Jew in that all his thinking began with God. Unlike the Greeks, who reflected on man, as man, Paul looked to God first, and then, turning to man, considered how he stood in that Divine light. So much a Jew was Paul that this process was not deliberately reflective, but unconscious. If Paul's knowledge of God were to change, his view of man would change also, and that is exactly what happened. The new conception began when Paul was a Pharisee, but it broke out dramatically into new life with the vision on the road to Damascus. Thereafter, Paul's experience of God through Christ became the factor that determined his view of man. The centrality and complexity of Paul's conception of πνεῦμα is largely due to his discovery of an activity of God, and a response in himself and his fellow-Christians, that were not evident either in Judaism or in any of the welter of Hellenistic cults that bemused the civilized world. The contention of this article is that, on this question, the third factor is determinative. No study, no matter how extensive or how learned, can do justice to Paul, if it is left out of consideration. The infrequency of the use of ψυχή is thus the key to the understanding of it. This fact points us away from Jewish and Greek antecedents, to the third factor —Paul's religious experience. Paul's knowledge of the Holy Spirit determined his view of man, and πνεῦμα took the leading rôle. In the few cases where ψυχή appears, Paul follows the normal Hebrew usage.

This knowledge enables us to see the Pauline conceptions of the soul, and of life after death, in their right perspective. ψυχή is an unimportant and colourless term, and Paul builds nothing on it. His Christian hope depends on the grace, power, and activity of God. As, by the work of Christ and the inspiration of the Holy Spirit, man conquers sin, so, by the Divine fiat which raised Jesus from the dead, man conquers death. The guarantee lies not in the nature of the soul, but in the nature of God. Natural immortality is a Platonic not a Pauline doctrine. If we say that

[1] *Die Anthropologie*, 6.

on God's initiative, man, as an indivisible whole, is raised to a new life, we are nearer to Paul.[1]

[1] This means, though it is purely incidental, that the theological estimate of man and his life after death will remain unaffected, no matter what psychological theories about the inner constitution of man may prevail.

The modern preacher needs to forget theories on the inner constitution of man, particularly when they are expressed in Greek terms, and consider man as the field of the work of the Holy Spirit. In Christendom, that, and no metaphysical speculation, gives to man his real dignity.

# Religious Education

## The 1944 Education Act of England and Wales

By the Reverend Geraint V. Jones, M.A., B.Litt., Glasgow

The 1944 Education Act provided that in every county and voluntary school in England and Wales the school day shall begin with collective worship, and that 'religious instruction shall be given in every county school and in every voluntary school.' According to Section 25 of the Act this instruction shall not be denominational and shall be given 'in accordance with an agreed syllabus.' The provisions of the Act, in detail, are not very numerous, but the principle has been laid down that religious education shall be accorded an adequate place in the school curriculum. The Act is also evidence that the old denominational bickering about religious instruction has largely disappeared, though in some quarters there are criticisms of agreed syllabuses as being too diluted of doctrinal teaching to be of much use.

The provisions of an Act, however, are one thing; their execution is another. It was into their execution, in the most comprehensive sense, that the Council of Christian Education appointed a Research Committee to inquire. Their Report, entitled *Religious Education in Schools* (S.P.C.K.; 8s. 6d. net), has recently been published, and contains a great deal of useful, interesting, and important information. It deals with the organization of teaching, its content, that is, the agreed syllabuses used, the problems of staffing and of specialist teaching, sixth-form work, corporate worship, equipment, religious education at the Secondary stage, and the retention of religious knowledge. The Report is well provided with statistics which are well worth working through. In view of the comprehensiveness of the Report it is advisable to single out a few main points on which some significant information is given.

Religious education, the Report points out, is not an 'optional extra' nor is it marginal; it has been put 'on a level at least no lower than that of others in the curriculum.' There is an adequate variety of agreed syllabuses available and in operation. Data from a Birmingham Report show that they are in use in 78% of the schools, that throughout the country forty-nine County L.E.A.'s use their own syllabuses, 53% those of some other authority, and that of seventy-nine County Borough L.E.A.'s 35% use their own. These syllabuses are admirable productions; the two chief difficulties arising out of their use are whether they are adequate to the needs of certain groups, and whether there are sufficient specialist or qualified teachers to make proper use of them. It would seem from the Report that they are most suitable for Grammar School children of Secondary School age (up to fifteen) but not for sixth-form work or for Seconday Modern Schools (in Scotland 'Junior Secondary'), especially for the B and C streams. As for the time spent in religious education, it would seem to be inadequate to the pedagogic requirements of the syllabuses, for, according to a Birmingham Report, 76.5% of the Modern Schools devote one or two periods a week to religious education, and only 14% more than two. In the Grammar Schools 43% devote less than one hour, and 42% one or two; only 14% give more than two. The figures vary in different areas.

As for the teachers, it is interesting to note that according to the Birmingham data 75% of the heads of schools participate in religious instruction; in Grammar Schools only 1.1% of the staff; in Modern Schools 43.9%. In a large number of Grammar Schools members of the staff were willing and interested, but felt incompetent, which is a somewhat disturbing piece of information. Throughout the country about 40% of those responsible for religious education have recognizable qualifications, and there is a higher proportion of Scripture specialists in girls' than in boys' schools. It seems, too, that girls do somewhat better than boys; for in the G.C.E. exams in 1952 59% of the girls passed compared with 38% of the boys—a fact which, the Report says, 'seems to call for some investigation.' It does.

How many children take advanced Scripture?

For the G.C.E. in 1952 23,150 took it at the ordinary level compared with 69,160 who took history and 89,000 French. The amount of religious knowledge retained, it appears, is somewhat sketchy, possibly because the later years of agreed syllabuses do not help very much in the acquisition of Biblical knowledge. Children, for example, who are familiar with early nineteenth century factory conditions do not know what St. Paul did at Athens; but those who come from Christian homes and are good at Scripture are usually, it is found, good at history too.

The problem of finding enough qualified teachers for the job is an acute one, and if, the Report says, 'we are to have more specialists and semi-specialists in religious knowledge the schools must begin the making of them.' This is especially true of higher forms and of sixth forms for which agreed syllabuses are judged to be inadequate and not sufficiently philosophical. In one area, for example, 70% of the sixth forms had only one period a week of religious instruction. Increasing attention would appear to be given to worship, for (as one of the syllabuses consulted by the Committee says) the aim of religious education is that children shall 'become and remain full members of a worshipping community outside the school.' It is questionable whether this is being achieved.

The Report applies only to England. There is room for a similar inquiry to be made in Scotland where 'Scripture' is not an examination subject, and where there are other differences.

# In the Study

## Virginibus Puerisque

### The Cannibal Bus

By the Reverend John R. Gray, B.D., Glasgow

'Pray without ceasing.'—1 Th 5[17].

Do you know what a cannibal is? Of course you do. It is some one who, instead of eating steak or chops for his dinner, eats people. At least they used to do that, but our missionaries have done such wonderful work that there are not many left in the world—or so I thought! But a little while ago I met a cannibal—not far away in the South Sea Islands—but right here in Glasgow. It was not a cannibal man I met. It was a cannibal bus. It just looked ordinary, like any other bus, but when I went inside and sat down, I discovered its terrible secret, for there, just behind the driver, printed in great big letters, I read these words—THIS BUS EATS TWENTY-SIX PASSENGERS. I blinked my eyes and looked again, but I had made no mistake—THIS BUS EATS TWENTY-SIX PASSENGERS. 'This is dreadful,' I thought to myself, 'I wonder if it eats twenty-six passengers every day!' However, I looked round and nobody else seemed to be worrying. Then I saw why. Originally, the notice had read—THIS BUS SEATS TWENTY-SIX PASSENGERS, but some bad boy had scraped out the 's' in 'seats' with his knife and turned 'seats' into 'eats.' Just by scratching out one single letter he had turned a perfectly ordinary, decent bus into a rampageous cannibal! It just shows how important even one letter can be. It is always the little things in life that count—one little letter, one little word, one little act.

A little word like 'Please' makes all the difference to life. It is like the drop of oil that makes the wheels go round. People may not notice it much if it is there, but they are upset if it is missed out.

To say grace at meals does not take long, but if we forget I am sure that God is disappointed that we should take His gifts without saying 'Thank you.'

To say our prayers does not take long, but it matters just everything, for it is through prayer that God gets into our lives and other lives too. That is why St. Paul asks us not to forget our prayers. Remember what he said—'Pray without ceasing.'

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### Your Number's Up

By H. F. Mathews, M.A., B.D., Ph.D.,
Alsager, Cheshire

'. . . . and, having done all, to stand.'—Eph 6[13] (R.V.).

You know how it happens. You are sauntering down the corridor and some one says, 'Have you seen the Head yet? He was asking for you.' You snatch the hands out of your pockets and set off for the study, and the consoling tones of your friend follow you: 'Hard luck, old man. Your number's up.'

It is a quaint phrase. But the other day I came across a different use of it. It was in a description of a launching at a shipyard. The naming ceremony had taken place and the props were knocked out. For a second or two the hulk stood high and still. Every one wondered whether she would take to the water. Then the yard hands, quick to detect the faintest movement which could not be seen by the visitors, raised a cheer, and the vessel began to slide safely into the river.

But then, the account went on, whilst the excitement was still tense, an official from the yard

carried out an age-long ritual. He fixed up the number of the next ship to be built in the slip which the one vessel had scarcely left. I liked that. It was a far better use of the phrase 'Your number's up' than the one I told you about first.

There are so many people who make one gigantic attempt to be kind, or honest, or unselfish, and then think they have done all that is to be done. The shipyard ritual reminds us that a victory is only the sign for another battle to begin. Even Jesus could not subdue temptation with a single rebuke; and we may believe that His temptations were not limited to the three which are so graphically portrayed in the Gospels.

St. Paul had been very successful in Asia Minor. He had established little groups of Christians at Antioch, Iconium, Derbe, and Lystra, and had visited them to find out that they were keeping the faith. But no sooner had he visited them than he pressed westward for fresh fields to conquer. But there was some hindrance. We have often wondered what Dr. Luke meant by his strange note in Ac 16 that 'the Spirit of Jesus suffered them not' to go into Bithynia. A lesser man might have turned back. But Paul pressed onwards to Troas, and there received the call to cross into Greece, thus bringing the gospel into our continent of Europe.

The men who have helped to build the city of God are those who have surmounted their difficulties and used them as stepping-stones to valour. No sooner has one task been accomplished than the stocks have been made ready for the next.

One day you will learn of the life of Sir Edward Grey, one of our Foreign Ministers. His beautiful young wife was killed when she was thrown out of her carriage. His two homes were destroyed by fire. Because he had spent so many hours reading reports, he began to go blind; but he joked about it and said that he could still enjoy one sport—hunting for his glasses. Then he learned Braille and said how good it was to be able to read under the bedclothes without getting his hands cold! At length the Braille-reading finger lost sensitiveness and he could not read at all. But he kept his courage.

Put up the number of your next ship. Remember the words of the prayer: 'It is not the beginning of a thing, but the continuing of the same unto the end, that yieldeth the true glory.'

## The Christian Year

THIRD SUNDAY AFTER TRINITY

### Hell

BY THE VERY REVEREND W. R. MATTHEWS, K.C.V.O., D.LIT., D.D., DEAN OF ST. PAUL'S

I have had several letters about Hell from troubled persons. They were not worried about whether they were going to Hell. It is, perhaps, a sign of the times that they were concerned about what they supposed to be the teaching of the Bible and the Church on eternal punishment. They used strong language. They said they could not worship a God who condemned sinners to unending torture. One of them alleged that the clergy are afraid to say what they really think and carefully avoid preaching on Hell. This is a challenge. I will take it up. Here is a sermon on Hell.

We could raise an almost unlimited number of questions on the meaning of passages in the Bible. We must leave such details on one side if we are to get to the root of the matter in a brief address. I propose to try to answer two questions—(1) Can a soul—can you and I—be lost? (2) If the answer is 'yes,' then what does being lost mean?

You will agree that these are fundamental questions and if we can answer them we shall have a guide to all the other questions.

Can a soul—can you and I—be lost? Let me admit straight away that the people who wrote to me are right in one respect at least. The question of the ultimate fate of persons is raised in the New Testament as a matter of the utmost urgency. Our Lord certainly taught that there is judgment and that there is an alternative of life or death. I don't see how anyone could deny this. The Gospels represent Jesus as teaching that the loss of the soul is a dreadful possibility. Unless they completely misrepresent what He said, He declared that there were two paths open, the way of life and the way of destruction. The Apostolic preaching strikes the same note of judgment and the need to flee from the wrath to come. The gospel is a message of redemption from that wrath. We may ask, 'Is this in itself unreasonable?'

Is this in itself unreasonable? Leaving on one side for a moment the question what precisely 'being lost' means, can we say that all must eventually find salvation and eternal life? That depends, surely, on what we suppose Creation to have entailed. I contend that one of its purposes—perhaps its main purpose—was to bring into existence persons who were, in their limited way, images of God: that is, free beings capable of choosing good and of being in communion with their Creator. In our human language we could say that a risk was taken in Creation. God could have made us puppets and then, presumably, we should always have done the right thing. But we should not have been good in any real sense of the word. We should not, in fact, have been persons. God chose to create persons, and He went all the way in this purpose, so that He could not revoke the gift of freedom without annulling the very principle and end of Creation. If we accept that, then it seems to me to follow that, in theory at

any rate, there may be what we might call a ' point of no return ' : when a person has so continuously and inveterately chosen evil that the possibility of choosing life has been forfeited. No one can dare to say of another that that point of no return has been reached. No one can say that of himself. No one can say what opportunities beyond this present life the mercy of God has provided for sinners. ' Judge no one before the time.' But no one can deny that there may be a point when the soul has finally chosen evil and refused God and, what is more, no one can deny that each one of us every day is moving either towards that point of no return or away from it. Would you say that this was inconsistent with the belief that God is our loving Father ? Jesus tells us that we should think of God as behaving towards us as a wise human father. Think, then, of yourself as a father and of your son, your growing child. You may try, in your foolish lack of understanding, to dominate him, to make his choices for him, to take his responsibility on yourself. You will almost certainly fail. But if you succeed, will your son have cause to bless you ? Not at all. You will have deprived him of his full development. You will have done harm to his personality. The wise father tries to prepare his son for freedom and recognizes that the risk involved must be taken. The child must make his own choices and have the direction of his own life. And you will stand ready to advise and help when he turns to you, but never ready to dominate and control. Something like this, surely, is God's way with us. And the risk of ultimate failure is the price of our dignity as persons.

Now we come to our second question : ' What do we mean by lost ? ' Here one very important thing needs to be noticed. All the imagery which Jesus uses goes back to Gehenna, which means the valley of Hinnom. The valley of Hinnom was a dump for rubbish, in which a fire was continually burning to consume the refuse. You see how significant that is. The valley of Hinnom was not a place of torment, but a place for the disposal of débris. I hold fast to this, which I believe to be an authentic thought of our Lord, when I read the New Testament and when I think of the doctrine of Hell. The final question is this : Is the person worthless beyond recall ? Has it become mere refuse in the universe ? Then it must be destroyed.

The terrible imagination that God keeps sinners alive eternally that they may suffer ' world without end ' is dishonouring to God, and I agree that I could not believe it and at the same time believe that God is Love. We do not have to believe it. The fate of sinners is, ' their end is destruction.' ' The wages of sin is death.' What agony there may be in the process by which the soul reaches disintegration we cannot imagine. Awful indeed is the contemplation of such a fate. But it is not agony inflicted by God, nor is it everlasting. It is the working out of the choice which the person himself has made.

Let us beware of speaking lightly or frivolously of Hell. The pictures which men have made of it in the Middle Ages and later are so fantastic and materialistic that they strike us as incredible, and even as a subject for humour. My correspondents, no doubt, felt this and were inclined to dismiss the whole of this part of the Christian faith. It would be wiser to stop and ask what these crude pictures really were trying to say. Is there not some abiding truth behind them ?

The most credulous believer in Heaven and Hell had a truer vision of the human situation than the man who drifts through life without direction, hoping vaguely for the best. For he did at least realize that life is a solemn and momentous matter, in which eternal issues are being decided and that his life was given for a noble end and could be cast away in tragic destruction.

I have used the phrase ' the point of no return' There can be a point of no return. I may go on being selfish, proud, lustful and treacherous until, at last, my selfishness, pride, and unregulated desires become *me*, and loving kindness, obedience, and purity of heart have no place left in me—and God has no place left for me in His universe. We are moving either towards the point of no return or away from it. We are moving either towards Gehenna, the rubbish heap, or towards eternal life. That is our situation. There is a meaning then for us, for us modern and enlightened men, in the prayer of the Advent Collect [1] that we may accept the grace offered to us ' now in the time of this mortal life to cast off the works of darkness and to put on the armour of light.'

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FOURTH SUNDAY AFTER TRINITY

## Latent Compensations

BY THE VERY REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW

' I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'—Ro $8^{18}$.

These words are a flashlight on the spiritual stature of Paul the Apostle. His days were a long succession of privations that would have liquidated the hardiest of men—imprisonments, scourgings, extreme peril by sea and land, assailed by enemies open and secret, yet so far from drowning him in self-pity he could regard them with equanimity and say ' None of these things moves me.' For he was upheld by the strong conviction that the

[1] This sermon was preached in St. Paul's on Advent Sunday, 1954.

bitterest of these trials were but an equipment for more zealous service and the prelude to a life to come ' beyond all hope of telling wonderful.'

1. Let it be noted at the outset that this conviction does not mean that he, any more than anyone else, had reached a final solution of the age-long mystery of human suffering. The other day, in the pages of *The Daily Telegraph* my eye lit on an item in the notices of deaths. A father and mother had passed away in the same week, and their two daughters added in this notice, not a text, but four poignant words—' *We know so little.*' Here was a wistful expression of a mood that visits us all and makes us hover on the brink of the ultimate doubt. The Apostle strikes a similar chord when he says, ' We know in part.' Faced as we all are with the sight of so much apparently meaningless sorrow, we are made to learn that there is a vast sphere of utter mystery where God does not take us into His confidence.

2. But, this being granted, there is a large measure of suffering about which there is no mystery. Its effects on character are too obvious for even the shallowest to miss. Look into human life and see this process going on, here and now, and then in a mounting climax, let us see, as in our text, its glorious implications for the life to come.

Take an experience that is common to us all—*the sheer, lonely suffering of temptation.* Jesus knew this eerie isolation to the full. Matthew has given us a vivid description of our Lord's temptation—subtle, deadly, prolonged, exquisitely devised by the Evil One to shatter Christ's belief in Himself and His Messiahship at the very threshold of His public career. Evidently Jesus reckoned ' that the sufferings of this present time ' were not worthy to be compared with the glory that would be revealed to Him when He emerged victorious. How suggestively the Evangelist depicts this glory—' Then the devil leaveth him, and, behold, angels came and ministered unto him.' In more prosaic words there sounded in His ears the thrill of God's ' Well done.' Could there be a greater glory for any one than that ? Even in our dim lives, shot through with many a defeat, there are a few great days when after being nearly torn in twain by the conflict between the sheen and glamour and the poisoned sweetness of sin on the one hand, and our resources in Christ on the other, we emerged breathless but triumphant. To us also angels came and ministered. We did not see their wings but we knew in our heart of hearts the glowing imprimatur of God. We reckoned that the sufferings were not worthy to be compared with the thrill of victory. ' Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.'

Again, we are poor interpreters of our own experience if we hesitate to put down to suffering a very important part of any spirituality we have attained. John Donne has a saying—' Lord, keep me from needing suffering to make me a good man.' We can understand the feeling underlying such a prayer. We do not deny that there has been many a man whom earthly prosperity and success have led to humility and gratitude, and service. Victory over money is as great as a victory over sin, and there are men who have won to this victory and come through the needle's eye.

The fact remains that for most of us life proves that *we do need suffering to make us good men.* There is a verse that has a sombre look, but it contains a precious and salutary truth.

> Though sharpest anguish hearts may wring,
> Though bosoms torn be,
> Yet suffering is a holy thing,
> *Without it what were we ?*

What were we indeed ? Let our hearts answer. Many of us would have passed our days seeking personal ease and comfort with an ailing world calling in vain to us for the healing of its wounds. George Eliot laid her finger on the almost miraculous purifying power of such a book as *The Imitation of Christ* when she said ' These pages were not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones.' If, nay because, we know that suffering is the school in which we learn any sympathy that is worth while, should we not give up a good deal of our resentment against its precious discipline ? Suffering is never a pleasant thing. Let us have no cant about that. But in the hands of God it can be a holy thing. You will remember the addendum or secret Paul attaches to his long list of sufferings nobly borne for his work's sake. ' Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck,' and so on through the whole gamut of the perils that were his daily experience—and then he adds—' Who is weak, and I cannot feel for his weakness ? Who has been wronged, and I cannot share his indignation ? ' So if we would aspire to be a comforter, let us believe that in the Christian life there are latent compensations. Let us not ' grudge the throe.' Let us bravely pay the price. And we shall find that

> Joy and woe are woven fine,
> A clothing for the soul divine ;
> Under every grief and pine
> Runs a joy with silken twine.
> It is right it should be so ;
> Man was made for joy and woe ;
> And when this we rightly know,
> Thro' the world we safely go.

And so we reach our climax in the thought of Paul's confident assertion—'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' *Paul was increasingly conscious of a divine life surging within him that was the earnest of immortality.* Towards the perfecting of that life he was willing to face any suffering if it came in his way in the course of his work for the Kingdom. He had entered into the deep significance of that awesome saying of His Lord—Fear not them which kill the body, and after that—as if that were a small thing—have no more that they can do. The Christian was to have but one fear—anything or any one who could destroy the soul. The soul of man is so infinitely precious in the eyes of God that at whatever cost it must be safeguarded and preserved. With what utter self-effacement Paul could endure suffering and wrong if it lay in the path of his discipleship. 'I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.' What things? Among others, a Roman scourging at Philippi that left blue weals on his back. His sufferings nothing. His work everything. It is high ground to take, and few of us attain to it. But it was with the risen life of Christ pulsing in his heart that Paul could set his passing sufferings in their true proportion. 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' Have we ever glimpsed this luminous table-land whence we envisage the best and worst that has happened to us and set it in its niche in the plan of God for our purification and usefulness? Then, for us

There shall never be one lost good! What was,
shall live as before;
The evil is null, is nought, is silence implying
sound;
What was good shall be good, with, for evil, so
much good more;
On the earth the broken arcs; in the heaven,
a perfect round.

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FIFTH SUNDAY AFTER TRINITY

## Success in Failure

BY THE REVEREND PRINCIPAL NORMAN H. SNAITH, D.D., WESLEY COLLEGE, HEADINGLEY, LEEDS

'As dying, and, behold, we live.'—2 Co $6^9$.

When Jehu killed two kings in one day, Ahab's daughter, Athaliah, seized the throne of Judah, and reigned for six years. In the seventh year there was a pro-Jehovah *coup d'état* in which two people lost their lives. One was Athaliah herself; the other was Mattan, priest of Baal. He was cut down at the altar of Baal, martyr in a lost cause, faithful to the death, but faithful to a fallen god. He died alone, deserted by all his followers, trusting in a false god that could not save. He was wrong, but he did nevertheless give his life for what he believed to be right.

'The ring of housecarls round the stricken king was now shrinking fast . . . went on fighting after all hope of victory had faded, for something more than victory . . . as darkness fell, the ring of the living dwindled until all the Wessex thanes and housecarls lay dead around their king.' That is from Sir Arthur Bryant's *Makers of the Realm* from the concluding paragraph of his story of Senlac. What is this 'something more than victory?' Therein is to be found the success that is in failure.

I would distinguish between two different things which, for want of better words, I call Triumph and Success.

First, *Triumph.* It is to be found in the indomitable human spirit which fights on to the end, which never returns from any battlefield except in victory. It may know defeat, but never failure. It is to be seen in Harald's housecarls. It is to be seen in that detachment of Germans involved in the disastrous rout of the Fourth Turkish Army, a story told by Lawrence of Arabia in his *Revolt in the Desert*—men who remained orderly and disciplined, brave and unbroken when all around was chaos and fear—an episode worthy to rank with any in the history of man. Such courage, in whatever walk of life, is man's great glory, and most of man's triumphs both in peace and in war have been built on such devotion. For peace has her triumphs also—the Tolpuddle martyrs and their failure in the fight for decent working conditions, the failure of Joseph Arch and his farm-labourers in Norfolk and Lincolnshire; far away Socrates and his cup of hemlock; John Brown, whose body lies mouldering in the grave. I would include also Mattan, priest of Baal. He was wrong; his cause was a failure; there was no victory in it anywhere, but he did triumph. All these, and countless others, have proved that a mortal man can triumph even in disaster and defeat. So long as the spirit of the man is unbroken, there is triumph. Victory is accidental—that is, victory in the sense of winning on any particular occasion. That depends on circumstances over which none of us has any control. It depends usually on not being alone, or fighting on favourable ground, or in some other circumstance which may or may not have anything to do with the rights of the case. Triumph is to be found at least as often in failure as in victory.

There is a story by Gogol concerning Akaky Akakyevitch Bashmutchkin, a poor governmen

clerk in Old Russia. He saved his scanty roubles in order to buy a warm winter fur coat, only to be robbed of it by ruffians on the first day he wore it. He struggled home to his garret, and turned his face to the wall, and died. Failure and defeat; no victory and no success. Plain, unrelieved tragedy. Human life is full of such tragedies. Its triumphs are to be found in the failures that are not defeats.

The secret is that the real battlefield is not outside in busy market-places or crowded city ways, not anywhere where men can see. The real battlefield is inside, in the secret place of the heart, where none can see. There only can triumph be registered and there only can defeat be known. The man who never loses there can never know defeat. He may know failure, but never defeat. The man who has lost there has lost everywhere. He can never know victory, nor can he ever even conceive that 'something more than victory.'

Second, *Success*. I use the word success with reference to that which must ultimately be victorious. It may know many failures, but it can never know defeat. As a Christian I believe that success belongs to God alone. I cannot prove this either in history or in personal experience. All I can prove is the triumph, not the success. I can see the triumph. For the rest, I have faith where I cannot see.

The one true and perfect example of success is Christ, and His success shows itself most plainly in the Cross. The reason is that Christ is God, and that in the Cross we see pre-eminently demonstrated that complete self-giving which is the very essence of the Nature of God. 'He that saveth his life shall lose it.' I never understood that saying until I came across a footnote in my edition of Marx's *Capital*, which says that the Greek verb *sozein* (save) was used by Greek writers on economics to mean 'hoard.' The man who hoards his life loses it, but the man who spends his life spends it fully, spends it freely for Christ's sake—he is the man who saves it. The triumph is to be found in the spending fully and freely. The success is to be found when that full, free giving is for Christ. Triumph can thus belong to man, but success to God alone.

The important element in the death of Mattan, priest of Baal, was that he gave his life freely and fully. That is what we admire wherever we see it, whether in Mattan at his heathen altar, or Harald's housecarls at Senlac. Whether they were right or wrong is, in this respect, beside the point. They gave themselves freely and fully, and that was their triumph. The common element between their sacrifice and that of Christ on the Cross is the complete self-giving. Both are triumphs because the triumph consists in the self-giving. The difference lies in the object, the purpose, the aim.

All this can be expressed in other terms. We say that man is made in the image of God. This could mean that man is capable of the utmost, complete self-surrender. But unless this is truly for God and His saving work, it is still an image, blurred, out of focus, not the real thing. And this, I take it, is why Christ made on the Cross 'a full, perfect, and sufficient sacrifice.' It was a complete self-giving, but 'God was in Christ.' This latter element in it makes the triumph into success. Man-made triumph is good; it is splendid. The heroic sacrifice of self stirs our hearts, and we know that here is man at his greatest and best. But there is always something else to be remembered. For instance, most of us know cases of unmarried women who have given up everything for parents, often for a possessive parent. A mother who has prevented her daughter from being married has mostly destroyed the daughter's personality, and robbed her of many of the joys of life. We partly admire the self-sacrifice of the daughter, but mostly we regret it, and, on the whole, regard her life as a tragedy. The point is that self-sacrifice in itself is not enough; it must be for something that is worthy of the sacrifice. We all feel that somehow the daughter's sacrifice, noble as it is, is mostly wasted. It has all been swallowed up by a greedy, selfish woman. Mattan's sacrifice is better than this, but it still was a tragedy. The death of Harald's housecarls is better still, because in it there was something that, more than most other things, has made Britain what it is. There is hope for any country that can breed men like that. But the sacrifice of the apostles, described in 2 Co 6, is of another mould. For the suffering that saves the world is the suffering of the Cross, that of the God who came to seek and to save that which is lost, to give to the uttermost, where the object is nothing in this world, and nothing of this world which passes away, but only for love of Him who first loved us.

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SIXTH SUNDAY AFTER TRINITY

## The Lustfulness of Moving Swiftly

BY THE REVEREND ARTHUR A. COWAN, D.D., EDINBURGH

Lk $4^{1-15}$.

Our Lord's baptism in Jordan convinced Him that His mission was to establish the Kingdom of God. Therefore He must think out how He could secure the rapid prestige to do it as soon as possible, and vindicate God's sovereignty with dispatch. He was tempted to conclude that if He was the Son of God He should be able to move fast without any risk of a crash. Sir Ronald Storr said that his friend, T. E. Lawrence, was strict with himself,

' but, alas, he used a drug. His drug was speed, and speed was the dope which cost him his life.' Lawrence told how he once burst the speedometer on his motor cycle at a hundred and three miles per hour, and added, ' I could write pages on the lustfulness of moving swiftly.' Our Lord's temptation was to make haste, because the Kingdom of God is express business which brooks no delay. How could Jesus bear to go slow ? His problem was to discriminate between an inspired impatience and an irresponsible impatience.

No one would have known that Jesus might have drugged Himself with ' the lustfulness of moving swiftly ' unless He had told His disciples, for He was alone in the wilderness. He took them into His confidence about the dashing tricks, the short-cuts and the time-saving dodges which promised to make Him an immediate winner if He was not too fastidious and allowed some scruples to be doped. He divulged the secret of His mental conflict in order to prepare churches and church workers for the fatal lures they must master.

The narrative is allegorical. He dramatized for future Christian folk how He considered and rejected as the devil's opiate ' the lustfulness of moving swiftly.' The temptation to speed had three phases.

1. ' Command this stone that it be made bread.' It occurred to Jesus' mind that a miracle which improved the food supply of the under-nourished folk of Palestine would give Him a lightning success. Nothing could make Him a favourite with the struggling masses so quickly, and it appealed to His pity for the underdog, for did He not teach that people could not be accepted by God unless they relieved poverty and hunger ? Jesus knew how often starvation degrades human nature and incites it to crime, and it might be that, if people were properly fed, they would be inclined for their higher destiny as subjects of the Divine Kingdom. Therefore to feed hungry mouths would be merciful and congenial, and it would pay immediately.

> Most dangerous
> Is that temptation that doth goad us on
> To sin in loving virtue.

But our Lord dismissed the suggested policy as only a limited good. It might bring material progress and nourish man economically, but it would not nourish him morally, if his conscience was still famished, without any good counsel or good news. ' Man shall not live by bread alone, but by every word of God.' Here is Jesus' discernment that if people have not enough to eat, it is due to some injustice or neglect, and there could not be a fair distribution of food in the world, unless men commit themselves to the equities, sympathies, and labours enjoined by God's Word. Will humanity survive without understanding the truth that mercy reigns and redeems ?

So a rushed salvation would be only a half salvation, and our Lord was content with nothing less than total salvation, spiritual as well as physical. ' The lustfulness of moving swiftly ' may arrive at anything rather than a redeemed order of things. Said John Wesley, ' I have no time to be in a hurry,' for what is done hurriedly has usually to be done over again, with a more considered understanding of the issues.

2. ' The devil shewed unto him all the kingdoms of the world, and said, All this power will I give thee, if thou wilt worship me.' This was another tempting offer of lightning success, provided that Jesus was not too squeamish to employ the methods of the intriguer and the killer. Let Him defer enough to the strength of these evils to admit that He could not get on without them ; let Him strike suddenly, with political cunning and military violence, and He would be rapidly acclaimed the Messiah. A quick triumph ! ' The lustfulness of moving swiftly ' argued that the devil must be appeased if one is to go ahead to the glory of God.

This temptation was also overcome because Jesus' purpose was not to destroy foes but turn them into friends and reconcile them in a community of faith. His aim was not to organize a new State but to create a new Church which would have a world-mission and would be a more inclusive fellowship than any national government. His task was to be a more universal and eternal power than King of the Jews. According to Brunner : ' Each state is only a particular body, and so it finds in other states its limit, its rivals, and enemies. Hence the history of states and empires —whether monarchial or republican—is a history of war and oppression, of disunity and inhumanity.' Take an instance of this. In a codicil to his will, Napoleon left a legacy of ten thousand francs to the French officer who was accused of trying to assassinate Wellington. Therefore Jesus could not countenance this cloak and dagger mentality of world-domination. How could He accommodate the black-hearted devil of hatred, whatever its promise of quick dividends and speedy victories, if He was to prove that God's saving love is the world authority ? ' Thou shalt worship the Lord thy God, and him only shalt thou serve.'

3. The devil ' set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence ; for it is written, he shall give his angels charge over thee, to keep thee.' The prospect of one more lightning success presented itself to our Lord's imagination. To leap down from a giddy height into the busy crowd would be so uncanny and magical that the

crowd would immediately hail Him as a gift from heaven. The populace would worship Him instantaneously, and 'the lustfulness of moving swiftly' pled that this would establish the Kingdom of God at once. It was worth trying. In Victor Hugo's novel, the Roman cleric whom the Hunchback hurled from the top of Notre Dame crashed to death in the Paris streets far below. But our Lord was tempted to surmise that His Divinity might preserve Him in a daring descent of saving love into the abyss of evil and misery. Perhaps He asked Himself how He, the Son of God, could be hurt and broken, for surely Divine Sonship bestowed a charmed life, immune from defeat and suffering.

But Jesus came to perceive that compassion which rescues others cannot escape pain and loss; it leads on to the Cross. He also saw that He could not expect God to carry Him safely through if He courted danger merely to be a wizard who awes the public. Such recklessness is the opposite of reverence for God. Providence may sometimes protect us when we are doing our duty but not when we presume to some rash display which will make people rapturous but not repentant. 'Thou shalt not tempt the Lord thy God.'

Accordingly we can have absolute confidence in the Lord Jesus who, in these three instances, refused to be drugged by 'the lustfulness of moving swiftly.' Henry James tested every famous leader of thought by asking: 'Is he safe?', *i.e.*, Is he reliable, disinterested enough to be loyal to the highest values, reporting and interpreting human experience with integrity? Our Lord's conclusions in the desert prove that He can be depended on never to be partial or precipitate. When He prompts us to some course of action, we need not fear He is going too quick, but can trust His guidance, His urge, with a happy certainty, because He is safe. Our joy is to believe in Him as the Saviour from headlong blindness.

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SEVENTH SUNDAY AFTER TRINITY

## The Call of Christ To-day

BY THE REVEREND A. M. GIBSON, B.D., ELLON, ABERDEENSHIRE

'Come ye after me, and I will make you to become fishers of men.'—Mk $1^{17}$.

These words were spoken to Andrew and Peter, of course. But they are being spoken here and now to us. Christ wants you and me for His evangelists to-day!

1. We must wake up to the fact that Christianity is not an institution which can be kept going by a system or organizational set-up of courts, committees, officials, and so on. Too often the Church is understood and spoken of after this fashion—which is very convenient for those who wish to criticize without involving themselves. Christianity exists essentially in the faith and service of Christians, and grows and advances by their personal witness and work. There is no other way in which the cause of Christ and its progress can be maintained.

'Always, we need again and again to remind ourselves, the secret of the Church's strength is not organization. . . . Age after age it is the men and women who have been captured by Jesus and have entered a new life through Him who have been the centre of Christian advance, the active agents through whom the faith has gone on.' So writes Latourette, the great authority on the expansion of our religion.

Christ left no plan, no order, no system. Had He been going to leave the world completely He might have conceived of some such method of continuing His work. But He intended, as He said, to be with His followers always, making them capable of His service in each generation. And because it is so, the words of our text are indeed living words to-day, really being said to us by the Master now, who needs us, and wants to shape us for His use, as evangelists to propagate the Faith. This is His way. There is no alternative.

2. Another false idea which we must repel is the distinction implied in the phrase 'an ordinary Christian'—as if there were two, or more, grades of Christians.

If we are Christians at all we are of the kind that Christ makes; and He makes only one, namely, the kind our text defines as 'fishers of men.' In other words, *all* of us are involved in the task of evangelism. For it does not depend on our personal status or gifts, but on Christ's purpose and power in and through us. In his biography of Scott, John Buchan has an interesting and significant comment in this connexion. 'It is not the kings and captains who most eloquently preach love of country, but Edie Ochiltree the beggar. It is not a queen or a great lady who lays down the profoundest laws of conduct, but Jeannie Deans the peasant girl.' So with Christ, as St. Paul puts it: 'Not many wise men after the flesh, not many mighty, not many noble, are called.' And what wonders He can do with a fisherman like Peter, a tax-collector like Matthew, a cobbler like Carey, or a shoe-shop apprentice like Moody!

Of course, not all are chosen to evangelize on the apostolic scale like these. Most will remain obscure, their scope restricted. And yet, who dare measure the worth to Christ and His cause of any of His chosen fishers of men? The names of John Warr and Edward Kimball do not appear in the scroll of Christian achievement—but the first

brought Carey, and the second brought Moody, to the Master's feet and service. Again, it may be that our main task for Christ will be done within the four walls of our own homes. But, then, we may reflect also that it was just such home evangelism that won world-pioneers in missions, such as Livingstone, Hudson Taylor, Alexander Duff, and H. G. Paton, for Christ. And so, of course, did it happen with countless numbers of 'unknowns,' who nevertheless have been, in their generation, the indispensable majority of the Army of the Lord.

Yes, we are *all* involved in the responsibility of the Church for the evangelization of mankind. Christ needs us each for a particular and essential part in His world campaign. And we cannot begin to be Christians till we accept that part, making it our proudest ambition.

3. In his recent book, *A Faith to Proclaim*, J. S. Stewart remarks emphatically : 'To-day as never before there is being laid on the heart and conscience of the Church the burden of evangelism.' The deepest need of our modern world is—the gospel. For all the varied progress that has been made this is not a safer, happier, better world to live in. Confusion, uncertainty, and despair are in the atmosphere our spirits breathe. There is a clear chance that we may yet see things go slithering down the slope of moral decline into the pit of civilization's doom. Or it may be that the catastrophe will happen in a more abrupt, explosive manner with a third world war. Nobody knows. But what is worst of all is the dithering ineptitude of Christians in this pitiful situation. So many of us talk about it just as the non-Christians do, as if we had no special responsibility nor any particular contribution to make.

For what, then, do we stand in the Name of Christ ? Is His gospel irrelevant in the world of to-day ? Has Christ nothing to say or do that in any degree meets the world's need in our time ?

We ought to be dogmatically certain on these points ; and being certain, we ought to be articulate, eager, and convincing in putting forward the one Message that can save men's souls, direct them in the true path of life, and shape the whole course of history towards the final, glorious consummation of the Creator's purpose. This, and nothing less than this, is the scope, the promise, and the incentive power of the gospel.

World-salvation ! That is the mighty secret which men are anxious, nay desperate, to know in this age in which for the first time they have become realistically world-conscious. 'Peace is indivisible,' declared Litvinov. 'One World' was Wendell Wilkie's slogan. Therefore, if ever Christians felt themselves to be 'ambassadors for Christ,' agents of a world-building Faith, heralds of Good Tidings to all mankind, we mid-twentieth century Christians ought to be supremely conscious of ourselves as such. This is the spacious and inspiring significance of Christ's words as they come home afresh to His followers now—'Come ye after me, and I will make you to become fishers of men.'

4. When at the last God's great Purpose is fulfilled, and the New Heaven and New Earth are finally established in everlasting glory, and we rejoice together in that shining Consummation, one of the supreme joys will be that of knowing we have shared in the making of it, and, more particularly, of meeting again with those whom we have helped to share in it with us. As Samuel Rutherford, the devoted pastor and faithful evangelist of the parish of Anwoth wrote :

> O ! if one soul from Anwoth
> Meet me at God's right hand,
> My heaven will be two heavens
> In Immanuel's land.

And this eternal blessing, too, is envisaged in Christ's offer and opportunity of service, 'Come ye after me, and I will make you to become fishers of men.'

# Recent Foreign Theology

**The Mariological Interpretation of the Protevangelium.** The first volume of a large work on the Mariological Interpretation of Gn $3^{15}$ since the Council of Trent carries the study down to 1660.[1] The author, Father T. Gallus, has earlier published a study on the same subject from the beginning of the post-patristic period down to the Council of Trent,[2] while Fr. Drewniak had yet earlier studied this question in the patristic period.[3] Most of the present volume is occupied with quotations, either cited in Latin or rendered into Latin, from authors of the period indicated, both

[1] *Interpretatio mariologica Protoevangelii posttridentina usque ad definitionem dogmaticam Immaculatae Conceptionis*, Pars Prior, *Aetas Aurea Exegesis Catholicae a Concilio Tridentino* (1545) *usque ad annum* 1660 [1953]. Edizioni di Storia e Letteratura, Rome ; Lire 3,000.

[2] *Interpretatio mariologica Protoevangelii* (*Gen.* 3, 15) *tempore postpatristico usque ad Concilium Tridentinum* [1949].

[3] *Die mariologische Deutung von Gen.* 3, 15 *in der Väterzeit* [1934].

Protestant and Roman Catholic, dealing with the interpretation of the verse of Genesis, some attacking but some defending the Vulgate rendering '*ipsa conteret.*' That the Mariological interpretation of the passage does not depend on this rendering of the Vulgate is, however, indicated by the fact that of thirty-eight Catholic writers down to the issue of the Clementine Vulgate twenty-one favoured the Mariological interpretation of the passage, though the great majority of writers of all schools recognized the reading '*ipse conteret*' to be correct, while in the rest of the period here considered of a hundred and fourteen Catholic writers a hundred and three adopt the Mariological interpretation, but of these eighty-three rest their interpretation on Gn $3^{15a}$, and not on '*ipsa conteret,*' though this reading is generally followed. Of Protestant writers thirty-two figure here. A vast amount of labour has gone into the preparation of this work, which is a valuable contribution to the history of exegesis, though concentrated on a single verse.

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**The Origin of Christmas.** The learned New Testament Professor at Utrecht, W. C. van Unnik, has issued in Dutch a small study[1] of the beginnings of the celebration of the birth of Jesus on 25th December. He begins from Chrysostom and works back to show that the date was observed before his time, but the celebration of 6th January antedated that of 25th December. Neither date is likely to be the correct one, but the final agreement to keep the earlier one rested on an adaptation of a solar festival. What makes this study of value is its rich survey of the Early Fathers for their evidence on the question. Professor van Unnik closes his book with a Dutch translation of a Christmas sermon by Gregory Nazianzen.

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**Man in the Old Testament.** Professor G. Pidoux, of Lausanne, has written a valuable study of the Old Testament conception of the nature of man.[2] He examines the essential meaning of the terms used for body, soul, and spirit, and discusses the Hebrew conception of the unity of personality expressing itself through various channels, so that the part of the body may stand for the whole, then notes how psychological functions are often connected with particular parts of the body, and finally studies the Old Testament conception of the nature of life, and of the world of man here and hereafter. The scope of the book is thus more restricted than the title might suggest, and the theologian will look for its continuation in a further study. It is lucidly written, and while it has little in the way of reference to other works it rests on full acquaintance with recent work, and in particular with the work of Pedersen and Johnson. As an introduction to Hebrew psychology it may be warmly commended.

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**Tradition.** It would be hard to find a greater contrast than that between the temper of Protestant-Catholic discussions of the sixteenth century and some of such discussions to-day. Professor O. Cullmann whose recent work on Peter is admirable in spirit acknowledges the courteous tone of the reception it has had from Romanist writers, and now carries the debate forward with an important work on tradition, which has appeared in French[3] and in German.[4] It consists of three chapters, and its thesis is that the source of the tradition of the New Testament Church was Christ, who was believed to be Himself at work in the transmission of His words and deeds; that there was a fundamental difference between this and the situation in sub-apostolic times; and that the creation of the Canon was born of the Church's recognition that the apostolic tradition was the norm for the ecclesiastical tradition. The whole is acutely argued, and in the course of the discussion Professor Cullmann deals with some of the Catholic arguments which had been advanced against him. In particular he shows that the argument that since the Church fixed the Canon its authority derives from the Church is invalid in the face of the consideration he presents.

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**The Hebrew Man.** An unusual and invaluable little book by Professor Köhler is devoted to the subject of *The Hebrew Man.*[5] This is not concerned with the Hebrew conception of man, but is an objective study of the appearance, way of life, and longevity of the ancient Hebrew, so far as we can recover all this from the Bible and from other sources. The reader is helped to see what Hebrew childhood was like, and where and how the men exchanged their ideas. Sickness and disease, customs and superstitions, and countless other things are treated in a most interesting way,

[1] *De Oorsprong van her Kerstfeest* (Studies uit de 's-Gravenhaagse Bijbelvereniging, Boekencentrum N.V.); Fl. 0.90.

[2] *L'Homme dans l'Ancien Testament* [1953]. (*Cahiers Théologiques,* No. 32). Delachaux et Niestlé, Neuchâtel; Swiss Fr. 3.85.

[3] *La Tradition, Problème exégétique, historique et théologique* [1953] (*Cahiers Théologiques,* No. 33). Delachaux et Niestlé, Neuchâtel; Swiss Fr. 3.35.

[4] *Die Tradition als exegetisches, historisches und theologisches Problem,* German tr. by P. Schönenberger [1954]. Zwingli Verlag, Zürich.

[5] *Der hebräische Mensch* [1953]. Mohr, Tübingen; DM. 9.00.

and every reader will learn from this book. Professor Köhler rejects the rendering *leprosy* for the disease frequently called by this name in the English Bible, and maintains that it was really a quite different skin disease, *vitiligo*. He exposes the futility of the common rationalizing view that the exaggerated length of life attributed to the antediluvian patriarchs rests on a reckoning of one month equals one year, since this would mean that, for instance, Mahalaleel became a father at six years of age. Seven chapters are devoted to all these and other questions, and these contain a summary of lectures delivered i Tübingen by the Zürich professor. The footnot are collected at the end, in accordance with growing custom, which may be convenient to th printer and to the reader who is indifferent to th notes, but which is less convenient to the read who values them. There is an appendix, whic consists of Professor Köhler's Rectoral Addre in the University of Zürich in 1931 on th administration of justice in Israel.

H. H. Rowley

*Manchester University*

# Entre Nous

### Pepys and Nonconformity

One of the most interesting occupations in the world is simply to listen in when other people are talking. It may be reprehensible, but it is the fact that it is human nature to find pleasure in overhearing other people's conversations. That is what precisely we do in *Mr. Pepys and Nonconformity*, by Mr. A. G. Matthews (Independent Press; 8s. 6d.). This is in no sense a text-book but a series of discursive essays most charmingly put together.

Pepys must always remain one of the immortals if only for his interest in everything, and especially in his fellow-men. Mr. Matthews says of him: 'He was a shining example of the dictum that man's chief pleasure is society. If he did not, in the apostolic phrase, adorn the doctrine of God, at any rate he adorned the doctrine of Man.' To Pepys there was one unforgivable sin—the sin of being a bore. He goes to hear the Rev. Mr. Case preach and then comments: 'A dull fellow in his talk, and all in the Presbyterian manner; a great deal of noise and a kind of religion, but very dull.' Mr. Matthews quotes a surprising saying of Oliver Cromwell. One of his subordinates was charged with being an Anabaptist. Cromwell answered: 'Admit he be, shall that render him incapable to serve the Public? Sir, the State, in choosing men to serve it, takes no notice of their opinions; if they be willing faithfully to serve it—that satisfies.'

There is far more than Pepys in this book. There is a chapter on 'Whartons good and bad.' There is a curiously modern touch in a letter from the Rev. Thomas Gilbert to Lord Wharton, written in 1663. The clergyman excuses himself from visiting Wharton on the ground of his being 'somewhat (though I blesse God not much) out of temper on the weaning of myselfe from tobacco.'

There is an excellent chapter on 'The Puritans at Prayer.' It is objected that the Prayer Book resembles the popish mass-book too closely an Hooker answers: 'Where Rome keepeth tha which is ancienter and better, others whom w much more affect leaving it for the newer an changing it for the worse; we had rather follo the perfections of them whom we like not than defects resemble them whom we love.'

This is a fascinating little book with somethin interesting and unusual on every page.

William Barclay

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### St. John's Gospel

'In the course of the conversation Harringa was mentioned, and the young couple at on became interested. . . . They went, and th night they both found the meaning of faith they opened their lives to the incoming of th living Christ. As they left the counselling roo they were given a copy of St. John's Gospel, an for some time this was the only portion of th Scriptures in their possession. For weeks on en it became their daily reading. . . . In due cour they joined an Anglican church, and the vicar w able to help them further in their new life. On day they talked to him about their Bible readin and how much St. John's Gospel had come to mea to them. "I say, Vicar," said the husband, "th man John is a wonderful fellow. Did he wri any more of these little books?" What rep the parson gave to this surprising question is n recorded, but it is known that this couple are goi on well together.'[1]

[1] F. Colquhoun, *Harringay Story*, 227.

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THE EXPOSITORY TIMES

# Notes of Recent Exposition

*Dum spiramus, speramus.* To say that hope is something inalienably human is to state a commonplace. For the man who believes in the Providence of God it is something more—a Divine gift to man to enable him to live. Hope, we may say, is the lifebuoy the Almighty throws out to man to keep him afloat on the ocean of life. Deprive him of it, and he sinks and dies.

'While there is life, there's hope,' sang John Gay, and Alexander Pope wrote of hope 'springing eternal in the human breast.' But it is not the poets only who have extolled the worth of hope. The doctors testify to its therapeutic value. 'Hope is the medicine I use more than any other,' declared a noted American cardiologist, who invariably gave a favourable prognosis, and who, when challenged about the dangers of his doctrine, made reply: 'Hope can cure nearly everything.' To the poets and the physicians we can add some, at least, of the anthropologists. R. R. Marett considers hope to be the primal root of all religion, adding: 'I take the stimulation of hope to be the chief function of religion in all its phases.' We should not therefore be surprised to find Paul including hope in his great triad, or Thomas Aquinas writing learnedly in the *Summa* on hope—first, as a human quality, when he ranks it among the irascible passions, and, second, as a theological virtue where it follows faith and precedes charity.

From all this you might imagine that hope to-day stood in no need of champions; yet Dr. W. R. Matthews has called it 'the Cinderella of psychology,' and not until very recently have our theologians renewed their interest in it. Some months ago, in these columns, we drew our readers' attention to Emil Brunner's 'Eternal Hope,' a fine book on the Christian doctrine of the Last Things, though quite unlike another famous book by Dean Farrar with the same title. (Farrar's theme was universalism, which Dr. Brunner accounts one of the most menacing heresies of our time!) Now comes another book on the same general theme, though the treatment is quite different. The title is *The Hope of the Gospel*,[1] and the author is Professor James S. Thomson, Dean of Divinity in McGill University, Montreal, Canada. Dr. Thomson is a Scot, and his book contains the Alexander Robertson Lectures given at Glasgow in 1954. It is a systematic and attractive account of hope in all its manifestations, but especially, as the title indicates, in its relation to the Christian gospel which is its spiritual correlative.

[1] S.C.M.; 10s. 6d. net.

The theme of the opening chapter is that 'hope is a natural Gospel of God.' Barth may fulminate against the whole idea of the *analogia entis* as 'an invention of the anti-Christ.' (What hard names we theologians can give doctrines that we do not like!) Nothing daunted, Dr. Thomson argues that there is an *analogia spei* in the human soul. This natural hope is one of God's best gifts to men, but, alas, since we live in a fallen world, it can be easily corrupted so that it becomes a curse in the lives of individuals and of societies. Take, for example, ambition. This is the embodied shape of personal hope, and there can be such a thing as a noble ambition; but when hope, in the shape of ambition, is not controlled and subdued by the will and purpose of God, it can become a demonic power wreaking vast havoc in men and nations. Therefore, if hope is to bear its true and fine fruit, it must be redeemed. This is where the gospel comes in.

But let us see how Dr. Thomson develops his theme. First, he considers the Old Testament, depicting its story, with all its ups and downs, as an 'Odyssey of hope.' For it is the story of a people's soul in the hands of God, and God has implanted in it the hope *par excellence*—the hope of the Kingdom and the Messiah. Yet the story is unfinished, for it points forward to a gospel yet to arise for 'the prisoners of hope.'

We move into the New Testament and to the gospel of Jesus. With His advent a new era of hope dawns, for He proclaims the Kingdom as in some sense a present reality, and His 'works' as that Kingdom in action. He dies as the Suffering Servant of God to complete the Kingdom, and the Resurrection is God's seal set on the triumph of the Cross.

Comes the apostolic era, and the gospel of the Kingdom now come with the power of the Holy

Spirit offers new hope to the law-burdened Jew and to the Gentile sunk in idolatry and lust. If the evil of the world has been unmasked in the Cross, through Christ's sacrificial suffering sin has been defeated, and God in the gospel now offers the gift of forgiveness and new life to the sinner. More than that, He offers him true fellowship in the Church. Stayed on such hope, the Christian can now go forth to do battle with the world, confident that God's final victory is assured.

From the Apostolic Age Professor THOMSON now moves into the modern world, with all its malaises and madnesses, its fears and frustrations, its sick souls and its atom bombs, its desperate need of a true hope to give meaning to life. Here he picks out for comment (rather oddly, we think) three different modern philosophies, or quasi-religions, all born within Christendom and all representing, in one way or another, the insurgence of the spirit of the world within the Kingdom of God. They are Communism, Scientism (or Logical Positivism) and Existentialism.

Communism offers men a hope on a purely secular basis and should (says Dr. THOMSON) challenge us Christians to redeem the social order from its alienation outside the Kingdom of God. Scientism, which, in the hands of a brilliant logician like Bertrand Russell, issues in a radical scepticism—' an unyielding despair '—should challenge the Christian thinker so to set forth the Word made flesh that men may accept it and find new faith. Existentialism, Kierkegaard's legacy to the world, which concerns itself with the meaning of existence, and sometimes ends in the conclusion that life means nothing at all, should impel us anew to proclaim that man does not live by bread alone but by the Word of the living God which in Christ took human shape and dwelt among us.

And so, finally, to the Christian Hope. ' The ultimate word,' says Tillich, ' that religion must say to the people of our time is the word of hope.' Now hope, as we have seen, is a natural gospel, a mark of God's image in man. In other words, the soil is already prepared for the sowing of the seed of the revealed gospel of hope. What word of hope, then, does the Christian Faith speak to us that we may in turn proclaim it to a world which desperately needs it ? This surely : We believe that amid all the chaos of the present time God is working out a good and great purpose to which our clue is not some philosophy of history or some cosmological scheme but a person—Jesus Christ. We believe that it is the Divine Will that history with all its contradictions and catastrophes, its discords and demonries, is to be redeemed, and that in this we should be co-workers with God. We believe that the present period of the Church is the time between D-Day—the Day of God's triumph in the Cross and Resurrection—and V-Day, the Day of the final victory of God. We believe that the goal of history will take its pattern from that great Divine Event in the past which we call the First Coming of Christ, and that the last act will be a bringing of time to an end and a placing of man in eternity—the Second Coming of Christ and the Last Judgment.

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There are several signs that the tide has turned. No one dare say that revival has come, but the possibility that it is on the way no longer seems baseless. Let us mention some of the signs in question. The most notable is the large number of people who came forward at Harringay, the Kelvin Hall, Wembley and elsewhere under Billy Graham's preaching. The secular Press, even before the American evangelist arrived, had begun to discover the news value of religion. It realizes it still better now. The crowds who attended these meetings surely indicate that the souls of men and women are hungry and are groping for the Living Bread. Again, there are reports from several University centres that an appreciable number of the undergraduates belonging to different religious traditions are practising Christians, and that the number is greater than it was some years ago. Again, one knows of a broadcaster who has figured recently in a few of the B.B.C.'s minor religious broadcasting items, who is the child of agnostic parents and became a convinced Christian in adult life. That kind of case is commoner than it used to be. All these are encouraging signs that the return to God, to which the country was called in vain before the War, has now begun.

Let us not imagine, however, that the problem of communication, about which much has been said and written in recent times has been solved. There is still a vast gulf between Christian language and the language of the pagan outsider. The crowds who waited upon Billy Graham and the thousands who came forward to register decisions are no evidence to the contrary. We have no inside information on the point, but from our personal observation we should say that many were obviously Church members and the young people of real or nominal Christian homes. Another large section were people who had Christian connexions, had perhaps been to Sunday School in their childhood, but had drifted away. How many could be said to be complete

outsiders as regards the Christian tradition we have no means of estimating, but we surmise that their number was not great.

Nevertheless it is certain that there are multitudes of our fellow-citizens who are so far outside that tradition that its very terms—Incarnation, Bible, Saviour, Sin, Redemption, Grace, Fellowship—mean nothing to them; and, what is worse, they do not see any reason why they should take the trouble to learn this strange language. The technical terms of sport or science they will learn to use, even if sometimes inaccurately; but why should they learn the technical terms of religion? They are not interested, and even monster meetings at Hampden and Wembley do not suffice to make them interested. So far as they are concerned the great gulf remains fixed.

The Christian, however, cannot remain content with this. The hungry souls who come to religious gatherings seeking they know not what, and the complete outsiders who care for none of these things, are both of those for whom Christ died. What can be done for them, especially for the latter? Here we would refer to an excellent editorial article 'Hunger for God' in *The Church Quarterly Review*, April–June, 1955, the last number to appear under the editorship of the late Mr. Paul Shuffrey, to whom the theological world owes so much. The editorial does not describe the situation exactly as we have done above, but it sees the same problem remaining, and gives the same pointer to a solution as we would give. 'Controversy is in many, we think even in most cases, fruitless. There is no communication. But we can pray, What is impossible to man, we are told, is possible to God.'

This is no pietistic escape from an impossible situation. In bringing the need of the world to God in prayer, we have exceeding great and precious promises. Moreover, we have the evidence of past, indeed of present, experience of the power of prayer. Further, we can in some measure understand how one part of the process may operate whereby the outsider is arrested, aroused to seek, and by God's grace brought to find. The effect of prayer for the outsider upon the Christian who prays must be to draw him more closely to God and make him a better channel of Divine power. When that reaches a certain pitch, it will not go unperceived by the outsider, even where there may be no verbal Christian witness. Indeed, where, there is such witness, the outsider may still make nothing of it or find it unconvincing. Yet the impact of power from on high may be potent to stab the dead spirit awake, and thus, as often in the past, one loving spirit will set another on fire. The world's need is a call to Christians, individually and corporately, to turn to God in prayer with a humble intensity not often known in our generation. In the words of the editorial writer already mentioned, 'The call to prayer is urgent, its power and promise immense, incalculable. For it is Christ Himself praying in us. Let us pray.'

# The Composition of St. John's Prologue

By the Reverend Humphrey C. Green, Northolt, Middlesex

There is nothing new in the idea that the Prologue of St. John's Gospel embodies a hymn in Hebraic verse-form with comments by the Evangelist, but little seems to have been heard of it since the appearance of Bernard's commentary on the Gospel (*I.C.C.*) in 1928.[1] In that work (p. cxliv) the author 'offered for examination' a reconstruction of the hymn, but apparently as a *ballon d'essai* which did not materially influence the body of his commentary, and which has not been followed up by his successors. The purpose of this study, which is based explicitly on Bernard's, is to carry his analysis a little further, and to examine some disputed points of exegesis in the light of it.

Bernard's reconstruction was, as far as *v.* 14, in substantial agreement with that already suggested by Burney on the assumption of an Aramaic original (*The Aramaic Origin of the Fourth Gospel*, 41 ff.). But whereas earlier reconstructions had been based entirely upon evidences of Hebrew poetic parallelism in the Prologue, Bernard added to this criterion the further one that the hymn proper does not embody argument; in particular

[1] This was written before the appearance of M. E. Boismard, *Le Prologue de Saint Jean* [Paris, 1953]. This valuable exegetical study contains an analysis of the structure of the Prologue which concedes no distinction between hymn and commentary. Fr. Boismard argues that its form reproduces the 'enveloping construction' found, for example, in Ps $3^{8-9}$, Hos $5^{1}$–$6^{5}$. He is more successful in showing that St. John does on occasion write in this form than in applying it to the special problems of the Prologue, which, on this matter, are not handled in sufficient detail.

it does not make explicit use of the proper name Jesus Christ. The two principles for the most part reinforce one another, but the second has independent value where there is difficulty in distinguishing between genuine poetic parallelism and mere rhetorical antithesis. I propose to apply it more rigorously than Bernard himself did, and to begin by excluding from the hymn two passages which he had retained as isolated clauses within it, though he could not fit them into its verse-scheme as he had reconstructed it.

(*a*) *v.* 2. *οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.*

This clause adds nothing to the sense of *v.* 1 and is awkward to take as a poetic repetition of any part of it. Bernard's exegesis of it as expressing the eternity of the Godhead of the Word as well as of His Person is theologically superfluous, and overstrains the demonstrative which is used elsewhere in the Gospel with emphatic personal reference (cf. $1^{7.20}$). It reads much more easily as an aside by the Evangelist, and the clue to his meaning may lie in a parallel which has been generally neglected. The allusion in Jn $1^{1}$ to Gn $1^{1}$ and the parallel in this respect with Col $1^{15-17}$ are remarked often enough; no comparable attention has been paid to Mk $1^{1}$, which reads, as punctuated by Rawlinson: *ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ (καθὼς γεγράπται κτλ.) ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων.* Whether or not this was the original punctuation of Mark is not here under review; but its subsequent use (in an age of unpunctuated manuscripts) to press extravagant claims on behalf of John the Baptist would sufficiently explain a rejoinder of this kind from the Evangelist. The Fourth Gospel is at pains to make clear the true relation of the Baptist to Jesus Christ, as is evident from such passages as $1^{19-34}$ $3^{22-30}$ $5^{34-36}$, and not least from those sections of the Prologue which the judgment of Bernard excluded from the hymn. The author's aim in this need not have been exclusively controversial, but it would be hard to explain if no such controversy had existed. Its existence would be sufficient reason for him to pause after quoting the first tristich of the hymn and make a point with it before he proceeds.

(*b*) *v.* 14c. *πλήρης χάριτος καὶ ἀληθείας.*

There are two principal difficulties about treating this, as Bernard did, as an isolated clause within the hymn. (1) It is taken up by *v.* 16, *ὅτι ἐκ τοῦ πληρώματος . . . χάριν ἀντὶ χάριτος*, which is unquestionably part of the Evangelist's commentary. This by itself would not exclude the possibility of *vv.* 16–17 being the Evangelist's expansion of a passage in the hymn. But (2) the clause is as hard to relate to what precedes it as it is easy to connect with what follows, as is shown by the notorious difficulty of determining to what word it stands in apposition (cf. Bernard, *ad loc.*). The difficulty is greatly eased if *v.* 14c is regarded as the beginning of the Evangelist's comment, appended somewhat loosely to *v.* 14 as a whole, in order to stress the finality of the revelation in Christ (possibly with a controversial purpose as in Col $1^{19}$).

If so, how much does this comment include? To begin with, it is hard not to exclude *v.* 15 as an intrusion into the text. Besides the textual uncertainty at one point and the anticipation of $1^{30}$, both often enough pointed out, it completely obscures the close connexion between *πλήρης χάριτος κτλ.* and *πληρώματος . . . χάριν* in *v.* 16, a process which has ended in the substitution of *καὶ* for *ὅτι* in *v.* 16 in the later MSS. (A C E F G, followed by TR and Vulgate). If *v.* 15 were a parenthesis by the Evangelist, as Bernard thinks, he could hardly have chosen a more awkward position for it. But if it is either transferred to follow *v.* 18 or excised as a very early gloss, *vv.* 14c, 16, 17 make good continuous reading.

Secondly, in placing the end of the Evangelist's comment after *v.* 17 and retaining *v.* 18 in the hymn, I follow Bernard with some hesitation. It would be possible to treat *v.* 18 as a continuation of the argument contrasting Moses and Christ in *v.* 17, in which case the Evangelist has allowed the authority of Ex $33^{18-23}$ to override that of other Old Testament passages which depict Moses as *θεοπτής*. On the other hand, the composition of the verse seems to be poetical and not merely rhetorical, and whereas *v.* 17 refers to *Ἰησοῦς Χριστός*, 18 *v.* reverts to terms already used of the Word elsewhere in the hymn. Moreover the latter, if quoted entire, would appear to need some such passage to round it off. On balance, therefore, this verse should be retained as its conclusion.

If then *vv.* 2, 14c are added to the passages already excluded from the hymn by Bernard (*vv.* 6–9, 12–13), the remainder will be found to fall without any forcing into two exactingly corresponding strophes (A and B) each composed of a tristich, a distich, and a tetrastich, followed by an epistrophe (C) of one distich, as in the following reconstruction.

A 1 a. *Ἐν ἀρχῇ ἦν ὁ λόγος,*
b. *καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν,*
c. *καὶ Θεὸς ἦν ὁ λόγος.*

*(οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν)*

2 a. *πάντα δι' αὐτοῦ ἐγένετο,*
b. *καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.*

3 a. ὃ γέγονεν, ἐν αὐτῷ ζωὴ ἦν,
b. καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων,
c. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
d. καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

(ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ· οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.)

B 1 a. ἐν τῷ κόσμῳ ἦν,
b. καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,
c. καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
2 a. εἰς τὰ ἴδια ἦλθε,
b. καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

(ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ · οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.)

3 a. <καὶ ὁ λόγος> [1] σὰρξ ἐγένετο,
b. καὶ ἐσκήνωσεν ἐν ἡμῖν,
c. καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
d. δόξαν ὡς μονογενοῦς παρὰ πατρός.

(πλήρης χάριτος καὶ ἀληθείας [Ἰωάννης . . . πρῶτός μου ἦν] ὅτι ἐκ τοῦ πληρώματος αὐτοῦ πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωσέως ἐδοθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.)

C a. Θεὸν οὐδεὶς ἑώρακε πώποτε.
b. (i) μονογενὴς Θεός,
(ii) ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς,
οὗτος ἐξηγήσατο.

The parallelism is as follows :

| | |
|---|---|
| A 1 ab. climactic | B 1 ab. climactic |
| bc. climactic | bc. antithetical (ii) |
| 2 ab. antithetical (i) [2] | 2 ab. antithetical (ii) |
| 3 ab. climactic | 3 ab. synonymous |
| bc. climactic | bc. climactic |
| cd. antithetical (i) or (ii) | cd. climactic |
| C ab. antithetical | |
| (b. i–ii synonymous—perhaps chiasmic). | |

[1] The words καὶ ὁ λόγος follow a little abruptly on what precedes them. It is just possible that they did not originally stand in the hymn, but were added as a transition from the Evangelist's comment, in which there is a change of subject.

[2] Antithetical (i) : inverted synonymous parallelism, *i.e.* same idea repeated in negative form. (ii) : inverted step-parallelism, *i.e.* something which should have followed from the first member is denied in the second. C, though antithetical, falls into neither category, as the negative half comes first ; the doubtful case of A 3cd is discussed below.

The verse-form of the two strophes is closely related to the meaning. In A there is a straightforward progression from (1) the eternal status of the Word to (2) His part in creation, and (3) the continuing revelation of Him through creation. B states the successive modes in which He was revealed, and the response of those to whom the revelation was given. Thus while there is a progression in the revelation given to the world (1a), to the chosen people (2a), and in the flesh (3a), the unawareness of the world (1c) and the rejection by Israel (2b) are contrasted with the ἐθεασάμεθα of the witnesses (or the church) (3cd).

Each strophe is self-contained, and the correspondence between the two remains formal only until the tetrastich is reached, where the association of ζωὴ and φῶς in A is plainly taken up by that of σάρξ and δόξα in B. For δόξα answering to φῶς see Lk $2^{32}$ φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ (an epitome of the entire hymn) and its parallels in Is $42^{6.8}$ $58^{8}$ $60^{1.19}$ $62^{1-2}$, and cf. Wis $7^{25-26}$. There is no obvious parallel for σάρξ answering to ζωή, but that the 'life' which witnesses to the Word's presence and activity in creation should correspond to the flesh which as Shekinah enshrined His glory is quite in order once it is recognized that the theme of the hymn is (to use the language of a later theology) the fulfilment of 'general' revelation in 'particular' revelation.

If form and content are so closely bound up together, the discovery of the original form should throw new light on old difficulties about the meaning. So I end by discussing two vexed questions of interpretation in the light of this analysis.

(1) A 2b and 3a : the position of ὃ γέγονεν.

The subsequent textual history of this crux is unlikely to be strictly relevant to the text of the hymn before its incorporation in the Gospel. But there has been one avoidable error in exegesis to which the weightiest critical support should not blind the reader. It is that of taking the words ζωὴ ἦν with ὃ γέγονεν and rendering 'What has been made was, in him, life,' or 'What has been made in him was life.' Such an identification of created things with ζωὴ ignores the fact that the very next clause identifies ζωὴ with φῶς. φῶς is properly understood of the Word Himself (cf. the Evangelist's comment in $1^{8}$ ; also $8^{12}$) ; this interpretation of ζωὴ would imply that the light which the darkness has never overcome is to be identified

with the entire created universe (*πάντα δι' αὐτοῦ ἐγένετο*).

If this construction is rejected, the remaining alternatives are: (*a*) *ὃ γέγονεν* goes with *οὐδὲ ἕν* and 3a reads *ἐν αὐτῷ ζωὴ ἦν*, life, and light, being thus attributes of the Word. (*b*) 3a reads *ὃ γέγονεν, ἐν αὐτῷ ζωὴ ἦν* and must be rendered 'What has been made, in it he was life' (so Loisy, as modified by Macgregor in the Moffatt Commentary, *ad loc.*). Either rendering has a certain grammatical awkwardness, but whereas in (*a*) the words *ὃ γέγονεν* seem redundant, the sense of (*b*) is one which it would be difficult, especially for a writer using Greek within the limitations of Hebrew verse-forms, to render except by a *casus pendens*. Moreover the parallelism of sense already noted between *ζωὴ* and *φῶς* is made more pointed if both words are read as predicates, and the subject of both is the Word: 'The Word *was* ζωή . . . *became* σάρξ; the ζωή was *φῶς* . . . the σάρξ was the *σκήνη* of his δόξα.' On these two grounds the poetic analysis of the hymn must be held to favour (*b*).

(2) A 3d *καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.*

I have distinguished above between two forms of antithetical parallelism found in the hymn—inverted synonymous parallelism and inverted step-parallelism. Either of these is applicable to the present passage according to the meaning given to the ambiguous word *κατέλαβεν*. The former seems at first sight the easier of application: 'The light shines on in the darkness, and the darkness has never overcome it,' and its use here would be in line with its earlier use in this strophe in 2ab. The latter, 'the darkness has never grasped it,' seems more far-fetched in the immediate context; its force lies in the apparent correspondence between *οὐ κατέλαβεν* and the verbs in B, *οὐκ ἔγνω* (1c) and *οὐ παρέλαβον* (2b), where the use of this kind of parallelism is unambiguous. These, as we have seen, lead up to and are contrasted with *ἐθεασάμεθα* (3c), and all three are, broadly speaking, verbs of apprehension (awareness—acceptance—vision). *οὐ κατέλαβεν* corresponds in form to these, and can itself be taken as a verb of apprehension of a more general kind which is taken up and elucidated by those in B.

So far, then, the use of this method leads only to a dilemma. One interpretation of *κατέλαβεν* seems *prima facie* the more likely; the other is supported by assonances in the hymn, subtler, it is true, but difficult, if admitted, to regard as coincidences. Both can be argued for on poetic grounds. If the two were strictly alternative, the choice between them would have to be made on grounds which lie outside the scope of this analysis. But there is a third possibility. The double-entendre is both a common poetic and a common Johannine device, and good reason can be suggested for its use in this context. Strophe A by itself contains nothing that would be unacceptable in non-Christian quarters where the Logos-doctrine had become current. (This may in fact have dictated its use of the word *λόγος* which New Testament writers elsewhere avoid when expounding the doctrine for which it stands.) The hymn thus starts from what was common ground; its sting is in the tail. Strophe B leads up to the statement that the Word whom so many knew as a cosmological abstraction had actually been seen in the flesh. The hinge between the two is the word *κατέλαβεν*. In its first meaning it rounds off an account of the Word in creation which all parties could recognize and accept; in its second and subtler sense it points Christian readers forward to the sequel in which their own experience of the Word made flesh is shown to be the only true apprehension of Him, fulfilling the earlier and partial understandings of Him which by themselves are profitless. To hide a matter from the wise and prudent and reveal it to babes was not a procedure about which the Apostolic Church had any inhibitions.

*Note.*—To avoid pre-judging an issue I have ascribed to the 'Evangelist,' *i.e.* the author of the rest of the Gospel, only those parts of the Prologue which in my judgment are commentary on the original hymn. But it should be emphasized that there is nothing in the evidence as here set out to preclude the view that he was commenting on a hymn of his own composition. All the key ideas of the hymn are echoed elsewhere in the Gospel, and it is not easy to believe that so seminal a mind as that of the Fourth Evangelist acquired them at second hand.

# Literature

## *GRACEFUL REASON*

It is refreshing to find a Professor of Dogmatic Theology prepared to defend the place of rational thought in theological inquiry. When the writer is at the same time much concerned with the enterprise of evangelism and believes that natural theology provides an indispensable point of contact with non-Christian thought his contribution is the more important. Under the attractive title, *Graceful Reason* (Longmans; 12s. 6d. net), Professor J. V. Langmead Casserley, M.A., D.Lit., A.K.C., of the General Theological Seminary, New York, argues at once for a fuller recognition of the

claims of natural theology as an intellectual discipline and for its utilitarian value as a *preparatio evangelica*. There should be no tension, he maintains, between theoretical and practical interests here, but an illustration of the insistence on *both . . . and*, rather than *either . . . or*, characteristic of 'the Anglican situation that we should spend the whole of our existence toilsomely building bridges, and then standing in the middle of them, facing in both directions.'

This eirenical principle is perhaps carried too far in some of the arguments presented in the six chapters of unequal length and varying value which make up this volume. The suggestions, for example, that natural theology and general revelation are impossible apart from one another, or that the term general revelation should be reserved for the degree of divine revelation found in non-Christian religions, seem to overlook distinctions that should not be ignored. Nor is it accurate to describe what is really our own discovery of the colour of a room by entering it, as though it were a revelation similar to knowledge of another person made possible by his self-disclosure of character and intentions.

A similar difficulty is raised by Professor Casserley's interesting treatment of the 'catholic' insistence on the doctrine of creation as more fundamental than the 'evangelical' emphasis on the gospel of redemption. If we envisage the Incarnation as a necessary sequel to the creative act and 'Christ as the crown and summit of creation,' we may be able to interpret the gospel to an evolutionary-minded audience more effectively than by presenting the 'scandal' of a Saviour who comes into the world to save us from our sins. We may even hold that 'Darwin has rendered a great service to theological thinking, and made it possible for us to apprehend shades of meaning in the New Testament which generations of our predecessors scarcely noticed.' But it does not follow that the contrast between this theological and evangelical approach and the blunt assertion that Christ died for our sins, though we can never understand it, may not, indeed, be 'a controversy about the substance of the Gospel itself.'

That it should raise issues of this kind indicates the stimulating quality of the argument, nowhere more evident than in its consideration of the consequences of the fall on man's capacity for rational insight. After wise emphasis on the contrast between the creaturely limitations of man as man and the tragic impotence of man as sinner, the problem of intellectual and moral degradation comes into view. Outward manifestations of human sinfulness in the realm of behaviour should not surprise us if we take seriously the doctrine of original sin. 'Being shocked by this kind of thing is no part of our game.' More surprising, indeed, are the capacities for goodness displayed in quite unlikely places. But what of comparable failures and successes on the intellectual side? What criterion of judgment can we employ, unless we fall back on revelation? Does natural theology reflect man's true endowment when its achievements seem favourable to the believer's convictions, and human depravity when it exhibits itself 'in a negative mood?' One could have wished for a more conclusive study of such problems, particularly in view of the author's rather tantalizing observations on the relation of theology to science on the one hand and to existentialist philosophy on the other. Have the religious existentialists retained more of man's rationality than their irreligious rivals? Or have they apprehended more of the grace of which reason may still be full? Or are they responding in some fashion to a revelation which is essentially distinguishable from any mere natural theology? J. G. RIDDELL

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## *PREACHING THAT PREVAILS*

One has met superior people who declare that the Warrack Lectureship should at long last be given a decent burial. They are sure that, at this late date, no one can say anything fresh or original on the subject of preaching. To all such, one reader at least would heartily recommend the purchase of *The Primacy of Preaching To-day*, by the Rev. Arthur Cowan, D.D. (T. and T. Clark; 7s. 6d. net). Preachers must be blasé or even cynical who do not find these pages fanning their smouldering fires into a bright flame. Apart from its vital theme, the book glows with human interest. Here are arresting phrases and colourful illustrations which are the fruit of wide reading and of a penetrating knowledge of the heart of man. There is a comprehensiveness about this volume which is most satisfying. It tells us not only how to preach but what to preach. It holds a just balance between the goodness and severity of God. It revels in the worthwhileness of life but never shirks the vast panorama of its strange suffering. Moreover, it sends us back with a new zest to the Bible as the preacher's classic because it contains the Word of God 'which delivers us from the tyrannizing impressions of the moment and brings authentic tidings of the unseen and eternal at work beyond the passing show.'

In a short space one can hint at the profusion of thought and felicity of expression to be found here. The artist in Dr. Cowan comes out in this vignette —'The message of the Gospel must be delivered by a man on fire with it if he is to kindle other lives. When you see the fishermen of Brittany sitting on the quay in their red dungarees mending their blue

fishing nets, the vivid colour of their clothes is like a flaming resolve to repair the damage done in a sea of troubles and our preaching should have a flaming resolve to restore people who have been torn and almost lost when they are in deep water.' Or take the pungency of this—' There is something almost profane in being dry as dust in proclaiming the magnificent news of the Gospel which ought to make the heart beat faster. If the cynic disparages such warmth of speech as merely hot air, the reply is that hot air is needed for the wet blankets.' The practical usefulness of the book may be judged from the titles of the chapters—' The Proclamation of the Word,' ' Expository Preaching of the Old Testament and the New,' ' Sermons on the Christian Year ' and ' The Manner and Matter of Preaching.' In the third chapter, which appeared in The Expository Times for March, Dr. Cowan faces the thorny subject of the treatment of the miracle stories. There will be differing opinions on his exposition here but there will be none as to the deft and challenging use he makes of their homiletical value. Needless to say, the whole book bears witness to his own deep conviction of the miraculous and supernatural in revelation itself. These lectures will be found richly rewarding by the student, the young minister, and those far on in the ministry. They make preaching not only a most exacting task but one of life's supreme joys.

Geo. Johnstone Jeffrey

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## *THE JUNG CODEX*

In 1945 a discovery was made in Egypt which may inaugurate a new era in the study of the Gnostic movement. That Gnosticism in the second century was a real danger to the Church is evident from the Refutations of Irenæus and others, but it has hitherto been difficult to form a true estimate of the character of the movement, since the original documents available have been both few and late. The new material now brought to light consists of thirteen Coptic codices, containing some forty-eight writings, of which no fewer than forty-three were formerly quite unknown, and some of which go back to a very early stage.

The first detailed account of this discovery to appear in English has recently been published in the volume, *The Jung Codex* (Mowbray ; 15s. net). The book consists of three papers, in the first of which Professor H. C. Puech gives an account of the discovery of this Library, and of its contents. The MSS were probably written in the third and fourth centuries, but the Greek originals are in many cases older. In particular, *The Jung Codex*, now in Zürich and at present the only volume accessible, contains documents identified as of Valentinian origin, some of them perhaps by Valentinus himself.

The discovery of this mass of documents raises many questions, and also offers the prospect of finding some at least of the answers. Some of these problems are provisionally discussed in the second paper by Professor G. Quispel, to whom we owe the tracing of *The Jung Codex* (which became separated from the rest of the Library) and its final acquisition by the Jung Institute in Zürich. According to Professor Quispel, the ' true Gnosis ' of Clement of Alexandria and Origen is ' in a certain sense a progressive Christianization of the " Gnosis falsely so called " of the Valentinians.' In regard to the origins of Gnosticism, Professor Quispel argues persuasively and with great learning that the true source is to be found in more or less heterodox Jewish speculations about Adam and about the name of God. In particular, the doctrine of a pre-Christian Gnostic Redeemer is here firmly rejected.

The third and longest paper is contributed by Professor W. C. van Unnik, and this may well arouse the keenest interest, since it is concerned with the relations between the ' Gospel of Truth,' one of the documents in the Codex, and the New Testament. The document is mentioned by Irenæus, and in the past there has been much speculation about its character, most of which is now seen to be absurdly wide of the mark. Professor van Unnik carefully examines the evidence, and concludes that the work was written by Valentinus in Rome about A.D. 140–145, before the development of the typically Gnostic dogmas. There are a number of clear references to the New Testament in this document, and also a still larger number of ' echoes,' which illustrate the author's method of using the Christian books. From this study Professor van Unnik draws the further conclusion that in Rome about that time a collection of writings was known and accepted as authoritative, which was virtually identical with our New Testament.

Space does not permit of more detailed treatment, but it is clear that the new discovery is likely to prove of the first importance. Apart from minor blemishes the translation and editing have been admirably done, and the book is a pleasure to read.

R. McL. Wilson

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## *HEALING, FAITH AND LOVE*

The great potentialities open to the man willing to draw upon the power of God, and the neglect by so many of us of this power, to the detriment of physical health and general well-being, are stressed both by Mr. William J. MacMillan in *Heaven and*

*You* (Hodder and Stoughton ; 7s. 6d. net), and by the Rev. Norman Vincent Peale, D.D., and Mr. Smiley Blanton, M.D., who are joint authors of *Faith is the Answer* (The World's Work ; 10s. 6d. net).

Mr. MacMillan's gift of healing, more fully described in his earlier book, 'The Reluctant Healer,' does not lead him along any easy path. 'I have never found healing,' he writes, 'to be other than a crucifixion on a small scale for both the patient and the healer, whatever the results of the treatment.' His gift appears to be of a unique kind, a specific personal gift rather than one which others would expect to be able to cultivate.

His description of his method of giving a first treatment in ch. 4 is puzzling but intensely interesting, and no rational explanation can be given of his ability to help his patients by 'meditation' while in the same room with them but hardly even in mental contact.

The author is not claiming, however, to answer all the questions which the subject of healing raises and frankly states that he does not know why he is able to heal some and not others. 'In no sense is this book designed to . . . convince the unbelieving that healing exists. Nor am I deliberately attempting to make a useful contribution to the world's knowledge in regard to this little known field. Even if I so wished, I am incapable of doing more than state some of the problems which have arisen in my mind and give tentative solutions.'

Mr. MacMillan is thoroughly honest and frankly recognizes that orthodox medicine can lay claim to a higher percentage of cures. (But in fairness to himself, it should be noted that he takes on only 'incurable' cases.) He also tells us that, so far as he can observe, the kind of illness a person has has nothing to do with the success or failure of the cure, but that the temperament of the person concerned certainly has.

In the later chapters Mr. MacMillan discusses Freedom and Love in relation to healing, pointing out the restricting effects of fear, and of a man's concentration upon the narrower and nearer realities to the disregard of the greater reality of God. 'Without love and freedom being actualities,' he writes, 'healing is nonsense,' and he closes by speaking of the love of God as a reality beyond reason able to bring new power into man's life.

The value of this book is that it arises out of a man's own quite unusual experiences and contains the reflections of an honest mind upon these experiences.

In *Faith is the Answer* a pastor and a psychiatrist, who have established a church clinic in which people with everyday problems—normal, not abnormal, people, it is emphasized—receive the combined help of religion and psychiatry, collaborate in the treatment of such themes as 'The Hidden Energies of the Mind,' 'Fear, Worry, and Anxiety,' 'The Company of the Lonely,' and 'The Faith that Heals.' The plan of the book is unusual in that each of the nine chapters is in two distinct parts, one written by each of the joint authors.

Both have most helpful things to say on 'Love and Marriage,' though one feels that Dr. Peale tends to over-simplify the solution of the premarital difficulties of young people and does not sufficiently recognize the point made by his colleague in the first part of the chapter when he writes : 'The sexual urge varies widely in various people, and so cannot be judged superficially.'

*Faith is the Answer* does not deal at all with the laying on of hands, but the final chapter, entitled 'The Faith that Heals,' gives clear recognition to the present-day conception of man as a mental-physical unit, and to the fact that emotional maladjustments may give rise 'to such morbid fears and hatreds as to cause actual changes in the body's chemistry' and so be the cause of a variety of illnesses. It is good to learn from a footnote by Dr. Blanton that at St. Luke's Hospital, New York City, every patient who wishes it has 'the help of a pastor as well as of a physician,' for the context makes it clear that a more direct contribution to the patient's healing is expected from the pastor than a hospital chaplain over here is generally encouraged to make.

This book holds little that is new to those who have made some study of psychology and have a grasp of the working of the sub-conscious mind, but those wishing to learn how greatly a disorder in the sub-conscious may disrupt physical health, and younger ministers seeking insights that will be useful in pastoral work, will find it helpful. What is most valuable of all is to have a minister and a psychiatrist testifying to the usefulness of co-operation, and to the fact that faith is necessary for physical as well as spiritual well-being.

HAMISH MCINTOSH

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## *THE HISTORIC EPISCOPATE*

These two books—*Episcopacy Re-Asserted*, by Professor E. R. Fairweather of Toronto (Mowbray ; 4s. net), and *This Church of Christ*, by Dr. A. L. Peck of Cambridge (Mowbray ; 7s. 6d. net)—contain a critical examination of the presuppositions in 'The Historic Episcopate,' published a few months ago by present and recent members of Westcott House, Cambridge.

The first of these books is appropriately named, for its contents are more assertive than reasoned, and at times we wonder why the author does not get weary of so persistently begging the question at issue. His main thesis is that the authors of

'The Historic Episcopate' regard the Church as simply a preview of the Kingdom rather than as its sacramental embodiment, thus dissolving the continuity between Christ, the Church, and the Kingdom; whereas his own view is that the Church just in its Episcopal ordering is an essential element in the development of Christianity. He repeatedly rings the changes on the argument that Episcopacy is a necessary part of the Constitution of the Church, and that, as the Church is necessary for the establishment of the Kingdom, therefore Episcopacy and apostolical succession are necessary for the Church. His metaphysical assumption seems to be that the Divine operation in the world is static, and that there can be no change without destruction of the original form of the organization of the Church. In relation to the pressing question of the relation of the Church of England to the Church of South India, the author argues that under the pretence of extending Catholic order his opponents are really compromising it, and that in face of the two present-day dangers of 'too much stiffness' and 'too much easiness' they have fallen into the latter error—which is the greater sin. Our attitude towards other communions which do not regard Episcopacy as absolutely essential, should, he urges, be sympathy with their necessity but not complicity in their defects.

The second book criticizing 'The Historic Episcopate,' is more profound, more logical, but not much more conclusive. Begging of the question again occurs, as, for example, when it is said that 'a community by having no bishops is automatically "unchurched."' There is the same resentment of the preference of a teleological to an historical approach and an equally drastic criticism of the emphasis on consummation rather than origin. Dr. Peck gives us an elaborate analysis, after the manner of mediaeval metaphysics, of the difference between *esse* and *plene esse*, and argues that the distinction is untenable. Throughout also there is the tension between the static and the progressive, and a failure to recognize that even the essence of a thing may be subject to modification. This weakens the otherwise very valuable contention that the founding of the Church was on a personal level, and there is a hurrying to the implicit conclusion that when Christ personally appointed the apostles and through them bishops in continuity, the episcopate thus became raised to the level of the Divine. It is quite conceivable surely that Episcopacy contains within itself an element for which all men are longing and satisfies the desire for leadership with authority, but it would have been more useful if the conception had been also entertained that we have this treasure in earthen vessels, and that the rigid doctrine of Episcopacy might have been modified into the recognition that errors which have undoubtedly occurred in ecclesiastical history point to the need of some limitations in the extent and duration of Episcopal power. Such limitations would not have destroyed the 'essence' but would have removed obstacles which have caused so much difficulty in the way of reunion.

It seems a rather harsh judgment to say, as Dr. Peck does, that the book which is being examined 'does more to retard the cause of reunion than to forward it,' and if the authors of the rejoinders had not been so anxious to separate the beginning from the ending of the history of the Church, they might have found that their opponents had much more in common with them than they think. Dr. Peck urges very earnestly and impressively that prayer is at the present time more needed than consideration of what he would call premature schemes of reunion, but surely prayer is a fervent longing for the illumination which the future may bring rather than a concentration upon a rigid 'essence' belonging statically to the past.

W. S. URQUHART

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## *STIMULUS TO PRAYER*

The highest compliment that could be paid to a book about prayer would be the accolade 'For the middle-aged minister.' This is the man who has not yet ripened into saintliness (and perhaps never will) and is therefore not attuned to the more eclectic devotional literature; and he is also the man who has read dozens of books and booklets about prayer, spoken about it to thousands of people, and feels distressingly familiar with the usual 'party lines.'

If we feel like this here is our book—*Rediscovering Prayer*, by Mr. John L. Casteel (Hodder and Stoughton; 12s. 6d. net). The title does not deceive. The author has succeeded in walking the tight-rope of intelligent discussion of prayer without falling into trite pietism on the one hand or musty apologetics on the other. Without any straining after effect he develops familiar affirmations about prayer in a way that is both intellectually stimulating and devotionally inspiring. One reader at least can say that no other book for many years has done that positive thing we so often yearn for—inspired to prayer.

The author moves within the inevitable framework of adoration, confession, thanksgiving, petition and intercession, but has so much that is fresh and illuminating to say about each that no single sentence can be 'taken as read.' That alone sets this book apart in its class. He sets the whole question in the light of communion with God, giving to this expression a fullness of meaning that opens doors of the mind and spirit. Perhaps the

most remarkable achievement of the book is the restrained but sure touch with which the author makes use of psychological knowledge. The chapter on 'The Human Conditions of Praying' with its analysis of the relation of sin and death is a magnificent example of rediscovery in the realm of confession.

The book is the fruit of most catholic reading, wide pastoral experience, and personal prayer of Biblical dimensions. Needless to say it is not 'for ministers only'—its style is clear, its manner practical, but it cannot be read in a hurry, even by a reviewer.

DAVID H. C. READ

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*Prophetic Preaching*, by the Rev. E. Gordon Rupp, M.A., B.D., D.D. (Berean Press; 2s. net), is a small book. It is the substance of the eighth Joseph Smith Memorial Lecture delivered in the George Cadbury Hall, Selly Oak, Birmingham. But, small as this book may be in size, it is the most exhilarating pronouncement that we have seen for years. Dr. Rupp distinguishes five notes in prophetic preaching. (1) It has the note of 'Thus saith the Lord.' (2) It does not hover in a void. It comes home to men at the deepest level of human conscience. (3) It is addressed to men within great solidarities, the world, the people, the Church. (4) It rebukes present apostasy and traces the future consequences of present disobedience. (5) There is an immediacy, an urgency, an awareness about it that there is, literally, no time like the present.

The book is scattered with lights. 'The two ultimate questions are, "Who am I? Where am I going?"' '"The one fundamental moral problem," said Sir Edwyn Hoskyns, "is what we should still possess if the whole of our world were destroyed to-morrow and we stood naked before God."' 'The opposite of the prophetic preacher is the topical parson who gets by with the Light Programme and the "Reader's Digest."' 'I do not suppose Amos would have done very well in the B.D. examination. I remember with reverence how simple was the furnishing of the mind of Jesus. Sometimes theological teachers seem concerned to construct elaborate electronic machines when the need is really for skylarks.'

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Four talks to an interdenominational group of ministers—the Phillips Brooks Club at Duke University—by Dr. Albert C. Reid, Professor of Philosophy at Wake Forest College, have been published by Duke University Press for whom Cambridge University Press act as agents—*Man and Christ* (15s. net). The title is taken from the last of four fairly short chapters, the first three of which present, from a layman's point of view, the problems with which religious faith is confronted by man's new insight into the world of Nature, his attempts to formulate a theory of knowledge, and the conflicts, inward and outward, which beset his life. The difficulties which the advocate of Christian principles has to meet are candidly stated, and the writer's own conviction that 'Jesus Christ is our supreme authority concerning spiritual reality' is attractively expressed. Christian Apologetics cannot but gain from this kind of elucidation of contemporary secular opinion, scientific, philosophical, and political. It is unfortunate, however, that the positive statement of Christian belief in the last chapter is not more closely related to the issues that have already been raised, particularly in view of Dr. Reid's regret that 'our Christian organizations and programs do not reflect a faith that is convincing to the non-Christian world either at home or abroad.'

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At a time when the evangelist who urges decision and regeneration is often denounced for his meagre mention of the social implications of the Christian faith, it is salutary to be reminded that John Wesley, Tory and individualist evangelist as he was, proved himself a great friend of the poor, and, in fact, promoted the political and social advancement of the people in ways that he never intended, and would not have deemed desirable if he could have foreseen them. All this and much more is contained in *John Wesley and the Eighteenth Century*, by Dr. Maldwyn Edwards (Epworth Press; 10s. 6d. net). The book, a study of Wesley's social and political influence, is a new and revised edition of a work published over twenty years ago, and we are glad to welcome it.

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Dr. Alphonse Maeder, author of *Ways to Psychic Health* (Hodder and Stoughton; 12s. 6d. net), is a distinguished Swiss psychotherapist with thirty-five years practice behind him. Within the past ten years he has developed what he calls 'brief' therapy, by which he means the treatment in two to ten sessions (as distinct from the much longer course required for full psycho-analysis) of psychogenic disorders of various kinds. He does not suggest that all such disorders can be dealt with by 'brief' therapy, but the fifteen case histories given in this book are all of this kind. The book is mainly addressed to psychotherapists and medicals but it is also intended for ministers and for non-medically trained psychologists wishing to 'gain an insight into the workings of the unconscious and the procedures of the physician in his workshop.'

Dr. Maeder writes as one who is now, but has not always been, a Christian, and one of the most interesting features of the book is his insistence that most patients require not only 'psychagogik' (re-education), but 'pastoral care.' By this he means that the psychotherapist cannot truly heal his patient by remaining aloof from him, but must enter into a personal relationship with him. In some cases the exercise of pastoral care will mean 'leading the lonely, suffering, and searching human being to God.'

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It is only in recent months that the British Government's decision to manufacture the hydrogen bomb has jolted people into awareness that this is a matter which can be no longer ignored. Hence we are grateful for *In the Shadow of the H-Bomb* (News Chronicle Book Department; 1s. net). It is a reprint of articles by Captain B. H. Liddell Hart, Lord Hailsham, Mr. Aneurin Bevan, and Dr. Donald Soper, together with extracts from a speech by Sir Winston Churchill, and a summing-up from the newspaper's point of view. Instinct prompts one to turn away from all this; but, if any man should have the courage to face the issues which are set forth in this publication, that man is the Christian.

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When a distinguished headmaster who is also an ardent evangelical Christian talks about Christian education one may expect something of real worth. That is what we find in *The Pattern of God's Truth*, by Dr. Frank E. Gaebelein (Oxford University Press; 15s. net).

Starting from the principle that all truth is God's truth and that God's truth is to be found in the Bible and in the natural world, the author stresses the fact that there is no Christian education without Christian teachers, and goes on to suggest how subjects like literature and even mathematics may be integrated with Christianity. His aim is to show how class subjects, discipline, athletics, the school chapel, the educational administration can all be brought into harmony with the over-all pattern of God's truth. Though the background of discussion is American, we commend this as a real attempt to get to grips with principles to which educators are often content to pay tribute without much practical attention.

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It would be difficult to find a more delightful book than the new volume in 'The Pathfinder' series, *The Church Defies the Dark Ages: The Story of Celtic Christianity*, by Diana Leatham (Religious Education Press; cloth boards, 5s. net, limp, 4s.). The old Celtic Druids of Gaul taught their people 'to worship God, to do nothing evil, and to practise bravery.' Here we see Martin of Tours setting out on his missionary journeys with carpenters and masons to build the new churches, a gardener, a farmer, a herdsman, and strong labourers to teach the people agriculture, also always a trained smith, and a cook to cook the meals. Ninian did the same. And Patrick added to the cavalcade his chaplain, his bell-ringer, his judge in case of disputes, and three nuns to teach women how to teach in the Sunday school and to care for the Church linen. Christianity and craftsmanship walked hand in hand. Here we see Ninian bringing the beasts into the Church service to receive the blessing. Here we read how Patrick first noticed Brigida because she fell asleep during the sermon—surely the strangest of all first steps on the way to becoming a saint! Here we read of how Fidelis set off from Ireland to Egypt to find out the exact spot where the Israelites crossed the Red Sea; and how another Irish monk, when he was leaving home for distant lands, comforted himself by writing to his friend: 'I think I will take the little cat with me.' We envy the young people who are going to get the lessons which this book offers.

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Anything which makes the New Testament cease to be a mere history book, and come alive as a message of power in the contemporary world, is to be gratefully received. For that reason we welcome *But They Won't Lie Down*, by Mr. Stuart B. Jackman (S.C.M.; 5s. net).

After a valuable introduction which discusses religious drama, the author gives us three plays, two of which were presented in London last winter. One is on the raising of Lazarus, another is on the man born blind, while the third is a nativity play. They are designed to be performed in present-day clothes, and in the context of a religious service, so that ordinary folk may discover that their predicaments are just the eternal predicaments of mankind to which God has given His answer. This is unusual but powerful preaching.

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The first volume has appeared of *The Pocket Commentary of the Bible: The Book of Genesis*. It consists of a small ninety-nine page commentary on the first nine chapters (Henry E. Walter: 2s. net), by Dr. Basil F. C. Atkinson, who is Under-Librarian of Cambridge University. The commentary is dedicated to members of the Cambridge Inter-Collegiate Christian Union. Members of C.I.C.C.U. and the I.V.F. will welcome this book. The rest of us will appreciate the devotion, agree mostly with the religion, but deprecate the method of interpretation of Scripture.

# Meister Eckhart

## Some Aspects of his Theology and Influence

By the Reverend Charles Smith, M.A., the Vicarage, Heathercleugh-in-Weardale

*Introduction.* — In fourteenth-century Germany there occurred an upsurging of mystical experience paralleled only by that of sixteenth-century Spain. But all mysticism is experienced through a particular temperament; and whereas that of Spain was coloured by the warm temperament of the Spaniards, that of the Germans inevitably clothed itself in the thought-forms of a philosophy. Gilson comments in the introduction to his *La Philosophie de Bonaventure* that the mediæval world had two halves: there were the philosophers who speculated and the cloistered contemplatives who sought the experiential knowledge of God. Now the peculiar value of the German mystics is that they were in themselves a fusion of the two. Eckhart himself (1260–1327) was primarily a philosopher who happened to write about mystical experience, largely to supply a particular demand of his age. Or one could equally well say that he was a mystic who wrote in philosophical terms, for the two elements are inextricable. By that I mean to insist that his mystical philosophy is meant as an explanation of the whole of experience and existence, not merely of religious phenomena. This synthesis of a world-view and a cloistered contemplation is never lost, though it may be subtly modified in the interests of orthodoxy, in any of the great figures who depend upon him. Tauler (*c.* 1300–1361) uses it as a preacher concerned to stir the wills of nuns and Beguines; Suso (*c.* 1300–1360) transforms it into a melting mystical poetry, coloured by echoes of chivalry and of an almost feminine romanticism; Ruysbroek (1293–1381) builds upon it perhaps the most perfect analysis of the interrelation of Time and Eternity, of the spiritual and the material worlds, at each separate stage of the soul's apprehension of God, that we possess. Those, then, are the outstanding members of the group who called themselves *Gottesfreunde*—three Dominicans and an Augustinian, Ruysbroek. The last was, in fact, Flemish, yet so truly a part of the German tradition that he was referred to in the Middle Ages as *Mysticus Teutonicus*.

Eckhart's masters are almost exclusively Greek, working from Plato through Plotinus and Proclus to Pseudo-Dionysius, and he gives the impression of having selected from them, not the essence of their systems, but their most graphic moments. To this foundation he added such graphic moments of St. Augustine, St. John and St. Paul, and St. Bernard, as would best illuminate his exposition of the Ineffable Being of God.

### The Being of God

Everything exists only because Being has been imparted to it from without. Being, therefore, is common to everything that is, and must be antecedent to it and independent of it. The more common a thing is, that is, the more widely it is diffused over a multiplicity of creatures, the more it possesses in itself nobility and value. Absolute Being is antecedent to, and superior to, all other things, for they all derive from it and continue to exist only in so far as it remains in them. Further, the Being of existing creatures is never pure, in that it is conditioned at every turn by the Being of all other creatures. Absolute Being, then, must exist in itself and for itself, remote from multiplicity, unconditioned by any relationship, utterly undisturbed. Such Absolute Being is, for Eckhart, God. At times he goes beyond even this, and declares that God is beyond Being. 'It is not that I have refused Him Being, but that I have honoured and exalted Being in Him.' He is an *überwesende Nichtheit*. This God, as Delacroix rightly points out, is entirely captive within Himself, without even the knowledge of His own existence (*Essai sur le Mysticisme Spéculatif*, 172), for knowledge implies relationship and therefore, to Eckhart, imperfection. But Eckhart was far too devoted a God-lover to rest content with this string of abstractions, and the rest of his thought is one long and impassioned attempt to plant life and movement, and emotion, and richness in this God whom his Neo-Platonism had obliged him to describe as a Nothingness.

But, before going any further, let us examine one of Eckhart's own most extreme statements about this absolutely transcendent deity (all the translations in this article are from *Meister Eckhart*, tr. by C. de B. Evans, vol. i.).

'Now mark! God is nameless; no one can know or say anything about Him . . . if I say God is good, it is not true: I am good, God is not good. I say more: I am better than God is, for what is good can be better and what is better can be best. But God is not good, therefore He cannot

be better; and since He cannot be better, therefore He cannot be best. These three, good, better, best, are remote from God, who is above all. And if, again, I say that God is wise, it is not true: I am wiser than He. Or if I say that God is a being, it is not true; He is a transcendental essence, a superessential nothing. . . . If thou wouldst not be brutish then, know nothing of the unuttered God' (p. 246).

As it stands that is obviously a highly dangerous paragraph: as such it was the last of the propositions condemned in 1329 as either heretical or doubtful. Yet I think that it brings out a good deal that is valuable—Eckhart's easily memorable style, his bold use of paradox, his power of shocking to attention. And, above all, his supreme sense of the ungraspable majesty of God, his knowledge that no matter how close he came to God, he was but reaching at the fringes of His garments, his awareness that to have a full intellectual comprehension of God would be to be God. In the history of mysticism it is constantly shown to be a true paradox that the nearer you approach to God, the more discouraged you are by His unattainable grandeur; so the mystic quest becomes an eternal striving in love after an infinitely remote object. Our English *Cloud of Unknowing* is a supreme expression of the same sense, as in our own day, is Aldous Huxley's use of the word *Istigkeit* as the basis of his mystical thought (*The Doors of Perception*, 12).

The mystic's longing to transcend the limitations of his creaturely apprehensions finds its most beautiful expression in the developed idea of the Wound of Love and the consequent Tempest in the Soul. It is the emotional counterpart to Eckhart's 'I am good, God is not good:' and its most familiar climax is the transverberation of Teresa of Ávila, which is described as an almost physical mark (*Life*, ch. 29). I think its most moving expression occurs in the *Spiritual Espousals* of Ruysbroek (tr. Colledge, p. 105 ff.)—'Man is wounded in the heart from within and feels the wounding of love. To be wounded by love is the sweetest sensation and the most grievous pain that man can bear. . . . The wound of the Spirit brings with it well and woe at the same time. . . . This inward demand and this need, and God's creature's raising up of himself and waiting, ready, with all the power that he can command, but without ever being able to touch or attain unity, this causes a torment in the spirit; just as the innermost place in the heart and the source of life is wounded by love, and as man cannot attain to that which he desires above all else, and must ever remain where he does not wish to be, so out of these two comes the torment . . . when man can neither attain to God nor forego Him, out of these two spring a tempest and an impatience in such a man, from within and from without. . . .'

That, then, is the metaphysical groundwork of Eckhartian, and to a more or less diluted extent, of all Christian, mysticism. Eckhart, characteristically, overstates it. Tauler does so even more, repeating in almost every sermon that God is an *Abgrund*, a *Wüste*, a *Nichts*, a *Nichtheit*; that He is *unbegreiflich, unerkennbar, unermesslich*, and so forth. But, allowing that it was an over-emphasis against the formalism of the age, and that it was all addressed to cloistered contemplatives who could be relied upon to make the necessary mitigations, then it was a memorable insistence upon a truth which religion can ill-afford to forget; the truth that the condescensions of God are supremely wonderful only because He is in Himself supremely great.

But, clearly, as a passionate Christian, Eckhart could not rest there. He has described Deity as such, and the Christian God is not Deity, but God the Father, Son and Holy Ghost. As is usual with Greek theology, Eckhart makes full use of the Logos to redress the coldness of his basic thought. The Son, the Uttered Word of the Father, is the Being in whom the Father comes to full self-knowledge. The Word, eternally and timelessly uttered Once, is not only the Father's self-knowledge, He is the full outward expression of the Father's thought, and therefore in Him all creatures exist as Ideas before they come to physical existence. All creatures pre-exist unexpressed in the Being of God; they are expressed as Ideas in the Birth of the Son or the Timeless Utterance of the Word; they are due to an overflowing of the Divine love, and this flowing-out of the created universe from the Being of God is matched by its destiny, for it is a potentially noble creature, called to flow back to the God from whom it came. In humanity that flowing back is foreshadowed in the mystic quest for union with God. It is this sense of the supremely great end of the human soul which calls from Eckhart his great panegyric in the Tractates: 'Consider then thyself, O noble soul . . . and despise what is mean for thou art destined to greatness' (p. 272).

### Imitatio Christi

It is one of the paradoxes of Eckhart's thought, and indeed of most mysticism, that while, on the one hand, he distrusts the Incarnation, on the other, he talks about the earthly life of Christ with unparalleled poignancy. No school of writers has ever produced such a matchless treasure as can be assembled from Eckhart, Tauler, Ruysbroek, and Suso (the scale is an ascending one) under the heading 'Imitation of Christ.'

The inconsistency is natural. Excessive devotion to the earthly Christ, they feel, can keep the soul earthbound, and therefore so clip its wings that it is unable to soar to its true spiritual home. Even St. Bernard takes the same view. The Eckhartian school further wish to get away from conceptual thinking, which is an abstraction from the totality of experience and tied to material images, in order that they might see the whole of experience more clearly with the eyes of the spirit. It is analogous to St. John of the Cross's rejection of mental images, and his distrust even of the make-shift crucifix which he might cherish too much.

The following paragraph from Eckhart seems to set the tone for all subsequent genuinely mystical meditation upon the Person of Christ.

Our Lord says to every loving soul, ' I was made man for you, and if ye are not God for me ye wrong me. I in my God-nature did dwell in your man's nature, so that none guessed my Godly might seeing me walk like other men. . . . This does not mean . . . that God has forgot all creatures but ourselves, and anything we ask of God is straightway done. No, not by any means. That is not what God wants of us : all the other way. . . . He leaves us in our need to stand and fight alone, like Christ forsaken by His Father. Then hiding us in His divinity, behold us unbowed down by woe and with no other help than the words Christ uttered, " Father, thy will be done ". . . . From the very bottom of my heart I say, Man, how can aught afflict thee or be hard to bear when thou considerest that He Who yonder subsisted in the form of God, did enter the prison, the trap of thy sense-nature which is so unclean that aught, however pure, is besmirched and fouled by coming near it, yet notwithstanding this He abode there for thy sake ? What is there that thou wouldst not gladly suffer reading of the bitterness of thy Lord and God. . . . Behold what innocence, compassion, and true love, and nowhere shown more clearly than when the love-power pierced His heart. Make thee then a bundle of the woes of Christ and let it lie between thy breasts. . . . He offers us the drink He drank Himself. . . . We ought to suffer gladly, for God did nothing else while He sojourned on earth ' (pp. 144–146).

That is not merely an expression of emotional devotion to the Person of Christ, of the type of which St. Bernard may be, perhaps wrongly, accused ; nor is it an essay in world renunciation like that of Thomas à Kempis. It is an expression of the truly mystical ideal that the soul be not only patterned after, but transformed into the Life of Christ : that its death to Self should be the precursor of a Birth into Christ : that it should be able to say with St. Paul that the life which it now lives is the life which Christ is living through it. We can infer from it a few ideas which later writers developed.

1. The attractiveness of suffering, purely because it was a repetition of something that Christ had undergone. To suffer with *Gelassenheit* is in itself a Christlike thing. No writer has ever given more beautiful expression to the pleasures of pain in this sense than Suso.

2. The practice of the everyday virtues of humility and so forth, just because Christ humbled Himself to the lowest human level, and therefore without desire for even heavenly reward. Ruysbroek discusses this with great insight.

3. The knowledge that the humanity of Christ is a stepping-stone to His divinity, and thus from earthly to heavenly experience ; and therefore that there is an imitation proper to every level of the soul's ascent. The analysis of this is one of Ruysbroek's greatest contributions to mystical thought, and Tauler has many memorable paragraphs about it too.

Here is one illustration of the significance of suffering, as a creative repetition of the sufferings of Christ, as it developed in the poetical mind of Suso.

' The Servant : Ah, alas, gentle God, if only Thy poor servant had been there, to take the place of all mankind : that I could have stood before my Lord, or have gone to bitter death with my own Love. . . .

' Eternal Wisdom : It was My eternal decree that, at that hour, I should suffer the cup of My bitter martyrdom alone for all men. But thou, and all those who would follow Me, who deny yourselves, take now your cross upon you and follow Me. For this dying to self is as lovely to Me as if they had entered into bitter death with Me . . . and whenever thou acceptest the raging anger of all men . . . then the true image of My death is being worked out in thee ' (*The Little Book of Eternal Wisdom*, tr. Clark, ch. 15 [very much shortened]).

On the whole, the great Germans do lack the warm Christocentric devotion that one finds in, for instance, St. Teresa of Ávila. But as a mystical theology of the relationship of Christ, human and divine, to the soul, it would be hard to better. And Eckhart goes one step further. The physical birth of Christ was a reflection in Time of the Eternal Nativity of the Son : the soul, too, is independent of Time, and the perfect counterpart of the Eternal Nativity is the Birth of Christ in the individual, timeless, soul. Our knowledge of the historical fact of Christ's birth of the Virgin is a preparation of our souls for the birth of the Son in them. Here is one of Eckhart's many brief allusions to the idea. ' St. Augustine says that this

birth is always happening. But if it happen not in me, what does it profit me? What matters is that it shall happen in me' (p. 3).

This is really the key to the *Imitatio Christi* in Eckhartian mysticism, for it makes quite definite the idea that the life which the mystic lives in Christ is in truth the life which Christ lives in him. The imitation becomes a metamorphosis or even a supplantation of the soul.

### The Spark of the Soul

Only one other idea is necessary to close the circle of Eckhart's mystical philosophy; it is at the same time one of his most ubiquitously influential notions, and one of the most controversial. It is his theory of the Divine core at the bottom of the human soul, the Spark of the Soul, as it is usually called. Here is one from among scores of instances. Though it does not use the term 'Spark,' it does describe it more clearly than any other:

'I have one power in my soul fully sensible of God. I am certain as I live that nothing is so close to me as God. God is nearer to me than I am to my own self; my life depends upon God's being near me, present in me. . . . Man is more happy than a log of wood in that he knows and is aware of God, how near at hand God is. The better he knows it the happier he is, and the worse he knows it the more unhappy he is. He is not happy because of God's being in him . . . but because he is aware of God. . . .' (p. 171).

In view of the great deal of controversy that this idea of Eckhart's has caused, it is worth while to insist that it was nothing radically new. It was, in fact, as old as Jerome, who first used the word 'synteresis' to describe much the same thing. And the Latin version, the '*scintilla animae*', is normal in orthodox circles. But Eckhart gave it a vernacular name for the first time: and once it had ceased to be the synteresis or the scintilla of the Schoolmen, and became instead the *Fünkelein* of the common people, the whole atmosphere of it was changed. There was no longer the careful hedging of the line between creature and Creator; no more subtle discriminations as to whether this Spark was a God-like, though created, susceptibility implanted by grace, or an uncreated fragment or imprint of deity. And the German mystics do return to the idea so frequently, and so bluntly, that it assumes a new prominence in their system.

Eckhart uses various terms for it: the *Fünkelein*, the highest point, the apex, the secret place, a power in the soul, the innate Divine image, the ground, and others. They are all merely the equivalents of St. Teresa's Seventh Mansion in which His Majesty dwells, or of the Fine Point, familiar in devotional literature. But, unlike Teresa, he does expressly say, '*diess Fünkelein dass ist Gott.*'

This controversial insistence is due in the first place to Eckhart's remorselessly logical and fearless mind. Accepting the Neo-Platonist principle that like can be known only by like, he could find no way out of the dilemma: either the soul must be divine or it can never know God. It remains one of the key dilemmas of mysticism, though Tauler was always careful to add, somewhat as an afterthought, that the soul has everything only by grace which God has by nature, which has become the accepted view. In the second place, the doctrine of extreme immanence was necessary to counterbalance the extreme doctrine of transcendence with which Eckhart began. This is the paradox by which he plants richness and activity at the heart of his abstract deity, for the God who was so far exalted as to be beyond even the knowledge of His own existence, at the same time inhabits the human soul. It is the philosopher's equivalent of Isaiah's great antithesis, 'I dwell in the high and holy place, but also with him that is of a contrite heart.' Communication is achieved by the divinization of the soul; salvation consists in a progressive awareness of that Divine core and a purification of it from the encumbrances of the flesh. It is this necessity for peering inwards which results in the mystical exaltation of Mary above Martha, at least until the mystic is far enough advanced to combine the two without harm to either. Tauler, more than anyone else, constantly contrasts *inwendig* and *auswendig*, but the contrast is implicit in almost all subsequent Catholic mysticism. For example, the familiar term 'Recollection', the focussing of the faculties within the soul, is a development of the same basic idea; within the central fastness of the soul, the Spark, the innermost chamber of the mansion, that is where the King dwells, and to linger in the courtyard is to fail to meet Him altogether.

No subsequent truly Christian writers followed Eckhart completely here; but one cannot help feeling that many would have liked to do so, that they mostly went as far as they dared, that they were withheld by the dread of unorthodoxy, and that something approaching Eckhart's view is necessary to a fully logical philosophy of mystical experience. Yet it is inevitable that some mystery should remain, some gap in the tidy chain of strict logic, and perhaps Eckhart erred chiefly in being too definite about the incomprehensible.

In sum I think the value of his contribution to the theology of mysticism is that he makes perfectly explicit the presuppositions which are implicit in most of the mystics after his time. The

mystic is normally concerned to transmit an experience, like Ruysbroek; to stir the wills of his readers, like Tauler; to kindle their imaginations, like Suso; to win souls to the love of God by elaborating a system of contemplation, like the Spaniards of the Counter-Reformation or the French. It is rarely that they analyse the logical grounds on which their experience is founded. In Eckhart the analysis is the important thing, and surely no writer has ever succeeded in making almost incomprehensible ideas at once so vivid and so memorable. The price of his clarity was condemnation and an oblivion of five and a half centuries. The value of it is seen in the fact that, even flowing underground, his thought has fertilized the souls of Christian mystics in an unbroken succession from 1300 until the present time, six hundred and fifty years later.

# The Single Mind

## A Study of Charles Morgan

By the Reverend T. Glyn Thomas, M.A., Wrexham

The battle for the validity and the liberty of the soul is on. And a grim fight it is! In this warfare none engages with more skill and devotion than does Mr. Charles Morgan, and few are so keenly aware of what is at stake. It is encouraging to know that his pen wields so great and so widespread an influence in our time, as is shown by the fact that his books have been translated into no fewer than fifteen languages.

I

It is notoriously dangerous to identify a writer with one or other of his characters, and to conclude what he believes from what they say. One can normally by so doing find plenty to support one's own preferences and prejudices, and read out of the book what one wishes to read into it. We are, however, helped considerably in this matter in the case of Mr. Morgan, for he has told us so much of what he believes in such books as *Liberties of the Mind*, *Portrait in a Mirror*, and *Reflections in a Mirror*. In his essay 'On Singleness of Mind,' which prefaces *The Flashing Stream*, he writes: 'This singleness of mind, called by Jesus purity of heart, the genius of love, of science and of faith, resembles in the confused landscape of experience, a flashing stream, fierce and unswerving as the zeal of saints, to which few who see it commit themselves absolutely.' This is a man's self, his integrity, and from it proceeds what value he has to God and his neighbour. The whole art of living is the art of cultivating the single mind.

II

It is this singleness of mind, to possess which is the good life, that Charles Morgan sees in such deadly peril to-day, beset as it is by so many and such fearful enemies. The problem that faces us in this exhausted post-war world is not simply that of choosing between one programme and another, or one economic system and another, or even between one form of government and another; it is the problem of how to preserve in men the power to choose sanely. The danger is the breakdown of human personality, 'the going mad and the withering of man, because he was distracted and cut off from his roots' (Heron, in *The River Line*).

Among the menaces to the single mind collectivism ranks high, whether it be frankly dictatorial or bureaucratic under a democratic cloak. For all manner of collectivism is opposed to the demand 'that each man, being in this life unique and alone, accepts the responsibility for his acts and suffers the effects of his character.' We must be rid of the habit of thinking in groups, classes, masses. 'It is an error because masses are contrary to nature; they are not born, they do not die, they have no immortality; the poetry of human experience does not apply to them. Birth and death are solitary; thought and growth are solitary; every final reality of a man's life is his alone, incommunicable' (Narwitz, in *The Fountain*).

Then there is the cult of uniformity. So prevalent is this to-day that singleness of mind is menaced by 'talent's sneer at genius, mediocrity's hatred of the spirit of man, a blanket on vision, a yelp at saints.' But the spirit of man is indestructible, and singleness of mind is its instrument. Regiments are a failure, and men grow tired of marching in step and shouting choruses.

Besides these, there is the menace of unrelated knowledge. Never before has man's knowledge so outrun his wisdom—his capacity to relate one knowledge to another knowledge, his capacity to synthesise (Heron, in *The River Line*). Knowledge in one kind has been separated from knowledge in another to such a degree that man feels himself to be an operator in a demoniacal telephone-exchange, where voices rain demands upon him in variously incomprehensible tongues and he can establish no connexion between them ('On Unrelated Knowledge,' in *Reflections in a Mirror*).

III

In this grim struggle for the spirit of man is there hope of success against such formidable foes? Charles Morgan is confident—but only on conditions. There is much that we need in the way of equipment. We need, first of all, to be more true to ourselves. Severidge in *The Judge's Story* maintains that one of the problems of the modern world is to remain civilized and free—to avoid becoming an enslaved specialist. Vivien replies 'that being civilized and free depends on having something inside yourself to be true to—and on knowing what that something is.' The Judge describes that something as that without which one is not; deeper than thought, deeper than feeling, 'the very spring of instinct and intuition, the original, the unsilenceable whisper of the soul.' Vivien questions whether she can be of any good to society unless she is of some real good in herself. The Judge agrees and urges that in practice no one does his life's work unless he first becomes the man who is fit to do it. Outside interests, Vivien says, only make us richer if we are already rich, whereas if we but cultivate them as outside interests they only scatter us, making us poorer because we are already poor. There are people (like Severidge) who have no truth within to which to be true. They are without any knowledge of themselves except as effects—gramophones not musicians.

In the second place, we need a fresh understanding of certain things—the relationship between freedom and order, man's greatness and littleness, life's origin and end, the friction between the constants and the variables, the balance between tension and peace, between the activities and the acceptances. The relationship between freedom and order, which the author thinks may well prove to be a heading to the chapter of our times in the history of the world, is the theme that runs through *The Voyage*, of all his books in many ways the most hauntingly beautiful. 'That's the meaning of a voyage—not to be earth-bound, not to be stage-bound or money-bound, not to be *bound* to anything,' says Thérèse. Barbet, perhaps the most lovable of all Charles Morgan's characters, is the very incarnation of this freedom. He likes, he says, to be able to leave things behind, not to be entangled. It is possible, he claims, to be tied by force by other people, to be in prison even, and still to be free. 'The terrible thing is to let chains grow in one's own mind—not to be able to walk out of a room though all the doors are open.' Such things as hatred and fear are chains. And Thérèse says to him: 'They don't suck your blood—the world, I mean. That's why you are different from every one else. Others are tied to something that sucks their blood—fear, money, pride—something. You are not tied to any of those things.'

In *The River Line* the author makes Heron plead, as a matter of desperate need if the world is to avoid the disintegration of the human person, for a period in which man might regain his lost sense of origin, of rhythm, and continuity, 'and in which he begins again to feel the sap rise.'

What gives to an age its distinguishing character is the relationship, the friction, between the constants and the variables (see 'In Search of Values' in *Reflections in a Mirror*). Mankind today, he fears, may be in danger of transferring its allegiance from the constants to the variables, one symptom of which may be the fact that our lives are more and more conditioned by inanimate things like machines and less and less by our contacts with earth and sea and sky, sunrise and sunset. And the variables have not the same power to purge us of the trifling and the petty and to help us to harmonize ourselves as the constants have.

In an active world it is very hard to learn the subjective virtue of receiving. Our civilization is starved of it in almost every aspect of its life, and we shall have to learn it. We know how to demand, acquire, capture, not how to receive. We have come to regard stillness and submission as if they were slavishness and waste of time. The activists and collectivists have brought the world to such a condition that scarcely except in prison is it possible to practise this art. A character in *Sparkenbroke* maintains that only a god knows how to accept, and Piers himself tells his wife that the new life which he has imagined is 'a silence, unbroken even by speculation, an absolute power to hear and accept.' The power to listen, he maintains, is the supreme power.

The writer returns to the theme in *The River Line*. Sturgess feels that his life's struggle is for some kind of reasoned balance between the activities and the acceptances of life. There is a part of him, the crusading part, that will never be content without results, and another part, a quietist part, that values a thing for what it is in itself. The trouble is that the crusading part regards the quietism as selfishness or indifferentism or spiritual pride, and the quietism regards the crusading as a naïve attempt to change a world that can't be changed by any activist effort of ours. Heron, Sturgess thinks, had learnt how to reconcile them, so that when he felt sometimes that civilization had gone mad 'like a railroad system without signals that was piling up on its own debris,' he found Heron 'as comforting as a tree, single and firm, drawing up sap from the earth.'

Next the writer pleads for a fresh cultivation of certain things. And, first of all, of leisure. For

only a leisured civilization can accept and endure the responsibilities of freedom. ' Shall we accept freedom, or are we so tame and greedy that we wish for nothing more than a new lump of sugar thrust at us through the bars ?,' he bitingly asks.

Then, again, we need to cultivate the faculty of wonder. The author has a passage of great beauty in regard to this in *The Fountain* (the book which introduced the present writer to the rich philosophy of Charles Morgan and made him at once his admirer and devoted student). ' Knowledge is static, a stone in the stream, but wonder is the stream itself—in common men a trickle clouded by doubt, in poets and saints a sparkling rivulet, in God a mighty river, bearing the whole commerce of the divine mind.'

But, most of all, we need to cultivate the ' stillness at the centre.' ' As within words thought lies speechless, so within thought itself is a profounder action which thought cannot translate, and within this action a stillness where there is neither a doing nor saying nor thinking, for all is done and thought ' (*Sparkenbroke*). We must, like Lewis Alison (in *The Fountain*) seek the discipline of stillness, and so possess a retiring place ' where the fret of common existence and the hot breezes of desire and fear and ambition are powerless to disturb.' This contemplative stillness, Lewis claims, is a state of invulnerability, and Narwitz describes it as the core of sanity in the heart of madness.

The sum of the matter is, then, that if we are to cultivate the single mind, and thus keep our souls in a world that is rapidly becoming soulless, we must relearn the whole art of living. It is the art of being detached. Nothing is to be clung to for its own sake, says Sparkenbroke. Nothing attains its final value until it is abandoned. Not to possess the art of being detached may end in slavery to art. Sparkenbroke himself is forced to confess that with him ' as with poor Midas, everything I touch turns into a story until it chokes me.'

It is also the art of travelling light. Like Heron (in *The River Line*) of whom Marie says that ' he hoarded nothing—not life itself. He wouldn't have regarded even death as a loss,' she believes, because he didn't think of life, as most of us do, as a diminishing personal credit at the bank.

Last of all, it is the art of turning the past into a future in which the past undergoes a re-birth. This is the theme of *The Empty Room*—that life should go on, not by repudiating the past but by accepting it and by weaving it into a future where the past undergoes a re-birth. And this can only be accomplished by the principle of love, ' the power to love *through* criticism, to recognize vileness but not to be dried up by it . . . the peace of God in me ' It is this principle of love which is paradoxically both the cause and the effect of the imagination which consists in seeing things as they are, their essences, not as they appear to be. It is ' the supreme realism of the spirit.'

## IV

Some, no doubt, will think that Charles Morgan loads the scales too heavily on the contemplative side. Others will not care for the strong pantheistic element in his works, with God immanent in man and Nature and requiring no particular revelation beyond the individual apprehension in the moment of heightened insight. His ' excluding moment,' when the person may be integrated on too low a plane, as, for example, in an adulterous liaison, has been criticized as only going to prove how all exclusiveness which is not inclusive of God leads to disintegration, disillusionment, and despair. His values have been found by some to be uncertain —as to what are good in themselves. He has been accused of teaching that intensity has an intrinsic value irrespective of the nature of the experience it invokes. Perhaps there is a fatal division between art and life in such books as *Sparkenbroke*, and one is forced to ask whether art and morals can be so dissociated as they are in the character of Thérèse in *The Voyage*. And not even the artistic delicacy of Charles Morgan's treatment, different though the effect upon us is from the nausea produced by the crude vulgarity of Boswell's *London Journal*, can save sexual promiscuity from being beastly. Many will think that his singleness of mind falls short of the pure in heart of the New Testament, as his love falls short of its ' agape.' And while his religion is considerably more than a sanctified psychology, it is less than the full Christian diet. One thing—or so it appears to the present writer—is not in doubt: he is a profound thinker with a message as challenging as it is timely.

' Words are keys ; in themselves nothing, until they lock or unlock. Words are a bundle of dry sticks, but who knows which will blossom in his hand and become a wand ? ' says a character in *A Breeze of Morning*. This study would end with gratuitous abruptness if the writer were not to say with what almost breathless admiration he has found them blossoming in the author's hand on page after page of his books. A passage must suffice to illustrate : ' The sun, declining amid patches of cumulous towards the high wood, where Sturgess had spent that afternoon, thrust a long dagger of gold down the valley's eastward slope and wiped his blade along its ridges. Over the opposite hill above Tarryford the web of twilight, woven first on the river's bank, was drawn slowly upward.'

# In the Study

## Virginibus Puerisque

### Inexpressibly Breakly

By the Reverend Edgar Jones, M.A., B.D., Ph.D., Swansea

'That I should preach among the Gentiles the unsearchable riches of Christ.'—Eph $3^{8}$.

'And to know the love of Christ, which passeth knowledge.'—Eph $3^{19}$.

In the year 1845 on 7th February a visitor to the British Museum broke the famous Portland Vase. His name was thought to be Smithers, and so we had the word—'smithereens.' However, recent research has shown that it was another person, Mr. William Lloyd, who broke the vase, and he was fined £3, the cost of the glass case under which the vase stood. This information I found in an advertisement inserted in the newspapers by a firm of bankers. They tell also of an Englishman expecting a present—a decanter and glasses—from Vienna. When the parcel arrived, a slight shake told him that some of the contents were broken. Indeed, all was smashed—to smithereens! The man lifted the parcel to put in the dustbin, but noticed a label attached to an inner wrapping. It was the Viennese shop's warning to all English-speaking handlers of the parcel. It read simply—INEXPRESSIBLY BREAKLY! The merchant just could not say how fragile the glass was—but all too late.

We are in this position, too, when we think of what Christ means to us. You remember that Paul wrote to a church congregation of the 'unsearchable riches of Christ.' The actual word he used, which has been translated 'unsearchable,' means 'that which cannot be tracked out.' He is thinking of a great inheritance or estate that if you start walking round it you can never reach the end! It is INEXPRESSIBLY RICHLY! In the same letter he mentions what the love of Christ means to him and says—'to know the love of Christ, which passeth knowledge.' You see that Paul is in the same fix as the Viennese merchant. He cannot express all the love of Christ means. He really says—to know what is beyond knowledge! For Paul, and all Christians since his day, the riches and the love of Christ are INEXPRESSIBLY GREATLY!

May you find as you grow up that you, too, cannot express all that Christ will come to mean to you.

Was there ever kindest shepherd
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather round His feet?

It is God: His love looks mighty,
But is mightier than it seems:
'Tis our Father: and His fondness
Goes far out beyond our dreams.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

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### I—Spy

By H. F. Mathews, M.A., B.D., Ph.D., Alsager, Cheshire

'Having eyes, see ye not? and having ears, hear ye not?'—Mk $8^{18}$.

A number of you sport 'I—spy' badges in your buttonholes. You save your pocket money to buy the 'I—spy' booklets, and keep your eyes open to spot the first example of each flower or animal or castle or market cross you find in your travels. I know one family who have a competition every time they go out in the car to see who can score most points for being observant.

First class! Baden-Powell used to recall that the Scout motto 'Be Prepared' was suggested to him because once, when he was staying at a country house and walking in the grounds, a boy slipped out from behind a tree and said 'Hands up!' B-P had been walking along with his eyes on the ground and had failed to see him.

Yet how few people really use their eyes and ears properly. Recently I listened to a great lecture by Professor Kenneth W. Clark of Duke University, who has been working for a year in Manchester. He was one of a group of world-famous scholars who conducted a wonderful expedition to St. Catherine's Monastery in Sinai, where Tischendorf discovered a century ago the manuscript which started a new era in Biblical study. There, nearly three hundred miles across the desert, in the mountains in which Moses gave Israel God's Law, a handful of monks guard thousands of the oldest and most precious ancient books in existence. The scholars went out with wonderful apparatus to photograph on micro-film as many as they could, so that the precious books

may be consulted by scholars all over the world who may never be able to go to the monastery.

It was a thrilling story as the Professor told it. But one thing stuck in my mind especially. The few monks who live in that deserted place seldom talk to each other, because they are anchorites—they live in separate cells; and they *never* read! They live surrounded by the most wonderful collection of ancient books in the world, yet they never read them. Indeed, some of them have been there so long that they have lost the ability to read, and even a young monk has difficulty in reading his few letters from home.

As I came away from the lecture I thought how foolish it was that these monks thought they could serve God when they were neglecting one of His greatest gifts to men. How blind they were!

You will presently come across people who say that they can see no reason for believing in God. Quite often they are folk who will not see or listen to the evidence. But to those who have eyes and use them, or minds and use them, the whole experience of life encourages them to put their trust in God who is beyond us.

The million miracles which physics and biology proclaim bring Him near to some. To others, the wonder of the plan of human history only makes sense when they realize that God is behind it all. Yet others think of the courage of heroes and the devotion of saints, and know that these qualities come from God. And all of us may turn the incomparable pages of the Gospels and see how God in Jesus walked the earth and made men glad. When I think of all these things, I want to echo Elisha's prayer to God for his servant: 'Lord, I pray thee, open his eyes, that he may see.'

## The Christian Year

### Eighth Sunday after Trinity

### The Transfiguration

By the Reverend Stuart W. McWilliam, M.A., S.T.M., Aberdeen

Mt $17^{1-8}$.

As I was looking through my diary it struck me as in a strange way significant that the August Bank Holiday and the Feast of the Transfiguration should occur so close to one another. I thought of the crowds of people, the excursions, trips, and special outings, all the fun of the fair that particularly in England is associated with the Bank Holiday, and then I thought of Jesus with His friends on the Mount of Transfiguration, and while these things might at first seem to be worlds apart, I suddenly realized that the one was a kind of spiritual counterpart of the other. 'Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.' Our Lord was doing what so many people are doing at this time of the year, He was taking a holiday. And this brings me to my first point.

1. *The Need for Withdrawal.* The story of the Transfiguration emphasizes the need to get away from things, the place which holidays rightly occupy in the scheme of life. Of course our ideas about holidays may be very different. But the need, however men seek to meet it, is a common one. Both mentally and physically it is necessary for us to withdraw that we may renew our strength and, even more important, that we may be able to stand back from our work and see it in its proper proportions. But the need for withdrawal is spiritual as well as mental and physical, and that's why holidays are not really complete unless they are also in a sense true to their older meaning of holy days, and the August Bank Holiday ought to have in it something of the Feast of the Transfiguration. And that is why Sunday and Church are for the Christian not luxuries or appendages to life, but necessities for living.

There are so many people to-day like a certain small boy I know who when asked what he wanted for his birthday said that he didn't want to bother any one and if they just gave him one of those books with the bits of paper that you took to the bank and they gave you money, that would do very well. Grown-ups know, of course, that there must be something put into the bank before you can draw anything out. But grown-ups, so wise about things like cheque books, seem sometimes to forget that you can't go on drawing on your own spiritual resources without becoming bankrupt, that these resources must be replenished, that you must receive before you can give. They forget in their zeal to set the world right that it is God's world and that in order to set it right you have to seek to know His mind and purpose and you have to seek His strength if you are to do His work. Pascal once wrote: 'All the evils of life have fallen upon us because men will not sit alone quietly in a room.' We must give God a chance to make known His will for us. We must provide the opportunities for God's truth to reach us and God's power to inspire us. And we do this by our participation in public worship and by the discipline of our private prayers. Professor Gossip in one of his books tells how the first Lord Northcliffe was threatened with complete blindness and yet after a long and thorough examination the specialists came to the conclusion that in themselves the eyes were not only sound but abnormally quick and keen, but they were the eyes of a hunter, or a gamekeeper, or a shepherd, designed for use in a far stretching country of

distant horizons, and, compelled to change their natural focus and concentrate day after day on reams of newspaper print, the optic nerves at last rebelled. They were cured when to his city life Northcliffe added a country life, retired regularly to a place with long views stretching into the far horizons, all of which rested eyes made for them. And, says Gossip, 'We, too, were fashioned for life on a great scale and in a land of far distances, for the unseen and eternal.' But so often we shut ourselves into a world that is narrower and smaller than any we were ever meant to occupy and we become blind, blind to true realities. We must get away from it in order that we may see again. So Jesus took these friends of His up into a high mountain, withdrew from the normal activities in which they had been engaged, but withdrew into a communion with God, and there on the mountain top they saw the miracle of the Transfiguration.

2. *The Temptation to remain Withdrawn.* But, secondly, I should like you to notice Peter's reaction. It was rather like that of a man who had had a wonderful holiday and didn't want it to come to an end. 'Lord,' he said, 'it is good for us to be here; let us build three tabernacles.' He wanted this wonderful experience to go on and on. And, of course, it couldn't. There was a world waiting for healing, a world symbolized in a sense by the epileptic boy and his distressed father with whom they had to deal as soon as they came down from the mountain. And so the story of the Transfiguration illustrates not only the need for withdrawal but the temptation to remain withdrawn, detached, aloof—the temptation that many a man has felt when oppressed by the sense of his own inadequacy and the vast confused and seemingly endless problems which confront his world. Stanley Jones in one of his books tells how an epidemic swept one of his districts in India and people were collapsing on the roads and nobody would lend a hand to help them. He ran with relief to two saints brooding in meditation by the wayside and cried, 'Come! Come quickly! People are dying for lack of a little help!' But the Brahmins replied in tones of hurt and offended dignity, 'We are holy men. We do not help any one.' And they didn't mean to be funny. The temptation to remain withdrawn has manifested itself over and over again in the history of the Church. You see it in certain orders of the Mediæval Church. You see it in the quietist attitude adopted by so many members of the Lutheran Church in Germany when Hitler came into power. Thanks be to God there were many others, men like Niemöller and the leaders of the Confessional Church, who were prepared to risk their all in defiance of Hitler. You see it still to-day in a certain brand of theologian who has retired to philosophical heights where few can follow and tells us that the world is damned and there is nothing we can do about it, that, in fact, we should not try to do anything about it. But James, while he commanded men to keep themselves unspotted from the world, allied that command to another—that they should visit the fatherless and the widows in their affliction; and as Christians we should recognize on the one hand the need for withdrawal, and, on the other, and this brings me to my third point.

3. *The Need to Interfere.* We see this illustrated in our Lord's healing of the epileptic boy after He came down from the Mount of Transfiguration. Our Lord was concerned about everything that touched the welfare of His children and we must be equally concerned. Stevenson one day saw a man beating a dog. He intervened and the man told him 'It's my dog and it's none of your business.' Whereupon Stevenson replied, 'You are wrong. It is God's dog and He has sent me to interfere.' And he was right. And if this be true for dogs how much more must it apply to human beings, to men and women made in the image of God, men and women for whom Christ died. Ralph Waldo Emerson, when a young minister, attended an important Bible Society's Convention in a Southern State, and by chance the meetings were held in a room whose windows opened on to a slave market where negroes were being auctioned off. Emerson writes: 'One ear, therefore, heard the glad tidings of great joy, whilst the other was regaled with "Going, gentlemen, going."' And almost without changing our position we might aid in sending the Scriptures to Africa or bid for four children without the mother who had been kidnapped therefrom.' No Christian can be content to accept such intolerable contradictions. And that contradictions of this kind still exist to challenge us no intelligent being would dare to deny. We must interfere in the name of God—surely for this purpose were we set in the world.

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NINTH SUNDAY AFTER TRINITY

## The Eternal Christ

BY THE REVEREND DOUGLAS STEWART, M.A., PINNER

'For they drank of that spiritual Rock that followed them: and that Rock was Christ.'—1 Co 10[4].

1. Olive Schreiner in *The Story of an African Farm* puts into the mouth of one of her characters—a child—the statement 'I love Jesus, but I hate God.' However absurd that may sound against the Biblical background in which Jesus is never seen except as the revelation of God, we all know that it represents an attitude of mind widespread at the time when the *African Farm* was written

and persisting still in one form or another in the minds of many people. The commonest, and perhaps most defensible, form of it, is that which would drive a wedge between the Old Testament and the New. This fashion of thought claims that the New Testament does contain a revelation which is of significance for mankind in every age, but it sees in the Old Testament nothing but the legends, the folklore, and the hygienic practices of a more or less primitive group of Semitic tribes. As such, the Old Testament has no spiritual value and is morally dangerous.

It has been seriously urged that children should be forbidden to read the Old Testament, and to Olive Schreiner's precocious theologian we might add that other who explained to his junior sister, 'God wasn't a Christian in the Old Testament.'

Like all heresies this one has thriven on the over-emphasis of a truth. The truth is that there is a unique revelation of God in Christ which transcends every other revelation both actual and possible. 'In Him the fullness of God dwelt bodily.' No revelation compares with this one, and it may seem a small step to take to go further and say 'There is no other revelation than this one.' A small step but a fatal one. And even if the provocation be a preceding over-emphasis of the Old Testament this casting away of God's historical unveiling leads to an impossible position.

It means, for example, a pre-Christian world without any kind of Divine manifestation. If there is no revelation except in Christ then the vast majority of the human race have lived and died in ultimate despair. But, more importantly, the revelation of Christ, unrelated to all that preceded it, is itself devoid of meaning. It cannot have the significance claimed for it. It is involved in self-contradiction.

Consider. If the revelation in Christ means anything, it means that God yearns to win the love of men. If that revelation be the only revelation, it means that the yearning God did nothing about men until millions of them had perished in despair. If that be so, then God does not yearn over men. Therefore we are mistaken in thinking that the life of Jesus of Nazareth has any transcendent significance.

You cannot deny God and affirm Christ. You cannot reject the Old Testament and accept the New. This is a case where we affirm both or neither.

2. How much more illuminating is St. Paul's approach to this problem. Believing in the unique revelation of God in Christ, and rejecting the law in the name of the gospel, he yet never dreams that the Old Testament is anything less than the Divine Word preparing the way for Christ. And, therefore, quite logically, he uses the light of Christ to read the Old Testament. The supreme revelation is that point at which we can at last understand the lesser and preparatory revelations. The Christians can understand the Old Testament as the Jews cannot because they accept its ultimate meaning, which is Christ.

In 1 Co 10 St. Paul deals with the escape of Israel from Egypt. That had long been acknowledged by Psalmist and Prophet as an act of revelation. 'God led the children of Israel up out of Egypt.' It was a point of human insight into the Divine purpose. But now Paul reviews it with Christian eyes. The children of Israel passed through the cloud and through the sea. 'They were baptized,' says Paul. They ate manna and drank water from the smitten rock. 'They experienced communion,' says Paul. 'That Rock was Christ.' In that far-off distant day, in the experience of his people in the dim beginnings of their history, St. Paul sees the dawning of Christ. And St. John in the same period sees the shadow of the Passion—'as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.'

Can this be justified? Can we thus read the future into the past? Can the Old Testament be compelled to bear the weight of the New? Carry this to the extreme permitted in mediæval exegesis and the Old Testament disappears as a historical document altogether, and becomes a theological allegory. Were Paul and John to blame for starting that?

We can only answer these questions by grasping the principle upon which the apostolic writers were proceeding. For them there was one God whose will was unfolding in the experience of Israel and who gave His final revelation in Christ. St. Paul is not using the history of Israel as an allegory, but is insisting on the essential 'Christianity' of God in the Old Testament. God is unchanging, and the God we know in Christ was the God who fed His people in the wilderness. Christ is not only the temporal, or temporary, Son of God. He is the Eternal Son suffering for the sins of the people in the wilderness as surely as He suffered upon the Cross. To allegorize is to dissolve one historical experience into another, and so to destroy it. To theologize is to insist on the unity of God throughout the diversity of revelation. Man has never been without hope because God, the God whom we know in Christ, has always been drawing nigh unto him, even when he knew it not. 'They drank of that spiritual Rock that followed them, and that Rock was Christ.' This is the justification of the words of Hugo de Sancto Victore: 'The time-span of the length of the Church goes from the beginning of the world to its end, since the Church originated in her faithful from the start and shall endure unto the end. For we basically

hold that from the beginning of the world to the end of time, no period exists in which there cannot be found those who trust Christ.'

3. If Christ must be read backwards into history it is also true, and St. Paul is well aware of this, that the Old Testament, because it is revelation, must be read forwards into experience. The Old Testament is a Word of God and therefore contemporary. It is the spiritual history of Everyman. Its very truth to the historic experience of Israel gives it power to speak truth to each one of us as we recapitulate in our personal lives the ages of creation and of history.

Recapitulation in physical terms is a sheer matter of scientific fact. Before my birth, in my body I recapitulated the whole immense journey of animate nature from the amœba to the manchild. I am, in my physical being, the heir to all the ages and the summit of creation.

Recapitulation in spiritual terms is less concrete but as surely real. In each man's life there is reenacted the spiritual pilgrimage of humanity. There is Egypt and the taskmaster; there is the burden of monotonous labour and the pain of disease; there is the hour of deliverance and the moment in which we feel the mighty hand of God upon us; there is the desert; the long wandering, 'a striving and a striving and an ending in nothing,' to quote Olive Schreiner again; there is the bite of the serpent and the pang of remorse; there is Pisgah—the moment of illumination and of vision; there is the Promised Land towards which all our lives we journey. As St. Paul says, 'All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.'

You cannot throw away the Old Testament without also throwing away yourself—your own memories, your own experience, your own existence. In all that Christ was with you. You were never alone. Always He was preparing His way in your life. In our deepest sin, and in our worst enslavement, when we murmured, and when we comfortably forgot His presence, Christ was with us.

The history of Israel is without meaning apart from Christ. We see Him in the Old Testament preparing His way. Preparing for His birth in which lies the hope of Israel. So it is with our lives. Apart from Christ they have no meaning. It is as He is brought to birth in us that the meaning of our creation is fulfilled.

The enslavement and the deliverance of man—what do they mean? The wanderings and the dreaming of man—what do they mean? The vision of man upon the mountain-top and his death upon that same mountain—what do they mean? In themselves, nothing. In Christ, everything. Apart from Christian baptism ('in the cloud and in the sea') freedom leads nowhere. Apart from Christian communion ('that spiritual Rock') human love means nothing.

They 'were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.'

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TENTH SUNDAY AFTER TRINITY

## Sympathy

BY THE REVEREND R. LEONARD SMALL, M.A., CRAMOND

'He had compassion on him.'—Lk 10[33].

There are few of us who are not called upon from time to time to give expression to sympathy, and who more often than those who, as ministers, pastors, Christian workers, must constantly visit the sick, sustain the afflicted, comfort the bereaved, and companion with those going forth on the last dark journey? It is good for us who must so continually practise the virtue of sympathy now and then to stop and examine that virtue, lest what we offer in response to such a common demand become by incessant repetition something less than and different from Christian, that is, Christ-like, sympathy. Here in this immortal story of the Good Samaritan, its every word and phrase completely familiar, Christ has left us a most searching and instructive instance of sympathy in action.

Sympathy, as we see it expressed in this story, appears to move forward by three stages, and clearly begins with setting oneself alongside the person who is in need of sympathy. The priest saw the wounded man, was aware, in a detached sort of way, of his desperate need, but kept himself carefully insulated against the claims of that need. The Levite went one better, for he 'came and looked on him.' He actually got near enough to inquire into the situation. But he, too, in the end, kept his distance, refrained from becoming personally involved. The first and immediate expression of the Samaritan's compassion—and 'compassion' is only the direct Latin equivalent of the Greek 'sympathy'—was that 'he went to him,' set himself alongside the wounded man in his need. There can be no real Christ-like sympathy that does not begin there, with the deliberate coming out of and down from one's own position of immunity, security, health, happiness, and peace, and setting oneself unreservedly, holding nothing in and keeping nothing back, alongside the person whose need cries out for our sympathy. In a great passage in Ezekiel the prophet tells how, before he began to

deliver his warning message to the exiles by the Chebar in Babylon he put himself alongside them. ' I sat where they sat, and remained there astonished among them seven days.' He knew that he could say nothing from God unless he spoke out of real understanding, and he waited to develop that understanding before he even began to speak. How often what we try to say in sympathy, even when we say it in the name of God, striving at times, in most difficult and harrowing circumstances, to justify the ways of God to men, must sound to us like empty, echoing, pious platitudes! Will it not sound so to the hearers also, if we have made no attempt first of all to ' sit where they sit ' ? It was said of the Bishop in *Les Miserables* that ' He understood how to sit down and hold his peace for long hours beside the man who had lost the wife of his love, or the mother who had lost her child. As he knew the moment for silence, he knew also the moment for speech.' Real sympathy, as a Christ-like virtue, must always begin here.

Then sympathy must go further, to a deep personal entering-in to the other's need. The Samaritan not only went to the wounded man, he entered into a direct and positive understanding of the man's need, and he proceeded to meet it accordingly. He realized the danger of the loss of blood from so many sore wounds, he sensed the agony of shock from all these hurts, so he rendered an imaginative first-aid, dressing the wounds with wine as a disinfectant and oil for healing. Then ' he set him on his own beast,' hoisted him on to the saddle on which he himself had been riding a moment before. In other words, quite literally, he put the wounded man in his place, but he did it because, first of all, he had put himself in the battered traveller's place, he had entered-in imaginatively into his situation.

As you sit by that bedside, having just handed over your offering of flowers, fruit, books, seek to realize what it is like to lie there, for weeks or months, to lie there, curiously alone, in the inner world, still private from the ward and the hospital, with your pain, your fears, your own deepest thoughts. As you look at the face of one suddenly bereft, a face cold, hard, like stone, shocked for the time being into a merciful inability to feel anything at all, think what it would mean to you if that happened to yourself. And, if you have ever suffered yourself, offer as God's healing balm, costly and precious, committed to your keeping, that deepest sympathy which comes only from a deep experience, seen from the inside and therefore capable of being fully shared.

Nothing is so helpful and suggestive in this connexion as the attitude of Jesus Himself. Look up the uses of this word ' compassion ' in the Gospels, and you will find every one is illuminating. He was moved with compassion on the crowd, for He really entered into their weariness, their lostness, like sheep with no shepherd. When a leper came to Him He saw what it was like to be unclean, ostracised, without hope or help in the world. When He was confronted by the madman whose name was Legion He, the most sane, whole, normal person that ever lived, by an act of imaginative love, entered into the heart of that man's lost condition and gave him peace. No sympathy, however sincere, bears His hallmark without such entering-in to the other's needs.

But sympathy cannot stop there, it must go a stage further to the bearing and the sharing of the other's hurt. The priest and the Levite drew in the skirts of their garments, they kept themselves aloof from the contamination of direct contact with grimly realistic need. The Samaritan did the very opposite, for he got down on his hands and knees in the dusty road, he bound up his wounds—and no one who has ever done a dressing even under most suitable conditions will imagine it was anything but a very messy business—he hoisted him on to his own beast. Think, realistically, of how that must have been done, supporting the dead weight of the casualty against himself, heaving him up, and holding him there. By the time they reached the inn the Samaritan's own clothes must have been covered in blood and grime. In other words, he had not stopped short of taking some of the sufferer's hurts on to himself. How gloriously and wonderfully true that was of Jesus! His whole life was a taking of our hurts upon Himself, a bearing and a sharing, and unless and until our Christian sympathy does that we have not caught the infection of a like heart. Until we truly enter in deep enough to share the hurt, our sympathy does not deserve the name, for the root meaning of both ' compassion ' and ' sympathy ' is to feel or suffer along with some one else. Professor Lamont of New College, Edinburgh, used to advise his students not to pay more than two visits of condolence in any one day. ' For,' he said, ' if you are really entering-in to share the sorrow it will take so much out of you, emotionally and spiritually, that you will not be able to do it a third time.' There is deep truth in that saying. Real sympathy should take it out of us, if we would truly help. Unless, after giving sympathy, we feel compelled to say ' Virtue is gone out of me ' we have stopped short of that peculiar virtue which is Christ-like.

Years ago in a Mission Hospital in China a new wing was opened in memory of a medical missionary who had given his life to these people. One of the Chinese Christians, speaking at the unveiling of the memorial plaque, said: ' We loved the doctor because he took our hurt into his own heart.' That is Christian sympathy at its best and finest.

ELEVENTH SUNDAY AFTER TRINITY

## Eternal Life

BY THE REVEREND M.B. JOSE, B.A., B.D.,
PRESCOTT, ONTARIO, CANADA

'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.'—Jn $17^3$.

What is the most important thing in Life? No doubt many different answers would be given to this question in any group typifying the various attitudes toward life which are to be found among people everywhere. If the lives of people are any indication of their belief in this matter, we are safe in saying that no little confusion centres about this very question. But for the Christian one answer may be given. As it is God's high purpose which gives meaning to our lives, it is this which the Christian must regard as of deepest significance. And what is God's high purpose for human life? It has been phrased in various ways but aside from questions of phraseology we may say simply that it is to bring us to eternal life. Dr. Malinowski, an anthropologist of repute, has expressed the question that is in the minds of many. 'Personally, to me nothing really matters except the answer to the burning question: "Am I going to live on, or shall I vanish like a bubble? What is the aim and issue of this strife and suffering?"' This same question underlies much of the restlessness and searching of our time.

Jesus set forth the fundamental nature of eternal life when He said, 'this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' There are those who question the authenticity of this saying, but most agree that it is in accord with the true spirit of our Lord's teaching. Here are set forth the essential elements which are entailed in the possessing of eternal life. But, again, what does it mean to 'know' God?

John gives the verb 'know' (*ginōskō*) a peculiar force. It means not just to be aware of something, but also to have knowledge of a thing or a person. There is implied here a personal acquaintance with God—the personal experience of His grace and love. One knows God in this sense only when the Holy Spirit has come to dwell within him, when he has been 'born of the Spirit.' The relationship implied is thus neither a casual awareness that there is a God, nor mere intellectual knowledge about Him, but a deep personal relationship, a 'fellowship with the Father.'

It is clear from our text that Jesus Christ is included in the same relationship. For as Father and Son mutually indwell each other, so to have fellowship with the Father is also to have fellowship with the Son and vice versa. But it is the Son who brings us into this fellowship with the Father. And as the Son is to the Father, so are we to be to the Son. 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.' There is a solidarity and a oneness which are distinctive qualities of the life eternal. Here, also, may be seen something of the continuity of life here and hereafter.

A careful reading of the prayer of our Lord (Jn 17) reveals that He did not ask that this intimate relationship with God which is the basis of eternal life should wait until after their departure from the world. Rather, He asks that as He sends them out into the world they may be sanctified through the truth. The sanctification of life is to begin here and now and is to result in the entrance upon eternal life. Indeed, if, through indifference or scepticism, one does not begin to live it here and now, it is open to question whether he will be able to do so later. For the life to come is not to be regarded as a completely different life. It is the outcome or consequence of what our life is here. In the words of Horatius Bonar's hymn:

> The life above, when this is past,
> Is the ripe fruit of life below.

It is just here that the oneness of eternal life shows up most clearly. The life to come is not a different story. It is simply the sequel to our life in this world. There is a continuity in life which even death cannot break. When the chrysalis breaks and the butterfly emerges, it looks like a different insect. But we know that it is not. It is the same life under a new form. It is clear, also, that the new form brings with it new possibilities. There is change, but underlying the change there is a continuity which binds it all together and makes it one. So 'when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,' a new life will open up for us which may bring with it new possibilities, but the underlying continuity of life will ensure that it will, in the main, be the consequence of 'life below.'

This is not to say that we can in any manner earn eternal life. But we must prepare for it. We shall prepare by living each day in conscious fellowship with God. This relationship with God will grow stronger and deeper as we develop it through study, thought, and prayer, and through an active witness and service to others. But, above all, as we open our hearts and lives and let the Spirit of God come in and exercise His gracious

rule. This is not a 'natural' immortality. We can lose it or miss it if we are not faithful. If we are going to live this life, we must live it by the grace and help of God. It is this eternal life which Christ offers to you. Do you know Him? Have you entered upon eternal life? Do it. Do it now.

# Some Archaeological Sites and the Old Testament

## Nuzu

By the Reverend J. N. Schofield, M.A., B.D., Christ's College, Cambridge

In 1925 excavations at a place now known as Yergan Tepa, about twelve miles S.W. of Kirkuk, east of the Tigris, were begun by a joint expedition of the Iraq Museum and the American School in Baghdad under the direction of E. Chiera.[1] Later they continued with help from the Universities of Harvard and Pennsylvania. A shaft sunk through the mound to the old Accadian period, which lasted for about two hundred years from 2360 B.C., provided many tablets showing that the name of the place was then Gasur, and that the population was largely Semitic, conducting extensive and prosperous business activities. There were receipts proving that purchases were made on the instalment plan, pay rolls of workmen, land records, and the oldest map yet found, inscribed on clay.[2]

After 2000 B.C. the name changed to Nuzu (in the earlier reports of the excavations the genitive Nuzi was used, that being the form found on the first documents to be deciphered), the culture became quite different, and the place was a very important centre of the Hurrians.[3] Other sites in Mesopotamia show that before the second millennium B.C. Hurrian names occur only occasionally; afterwards larger groups entered the land, apparently from the north, and under an Indo-European ruling caste formed the powerful Mitanni Empire, which rivalled Egypt and the Hittites for supremacy in the Middle East, and whose official language was Hurrian. Hurrian influence spread widely through the Middle East, stretching from Elam in the east to Asia Minor in the west, and from Armenia in the north to Egypt in the south. There were Hurrian records among the archives at the Hittite capital at Boghaz Keui; Ras Shamra remains and the Tell el Amarna tablets reveal Hurrian influence in Syria; Arad Hepa of Jerusalem, who fought against the Habiru, has a Hurrian name, and Hepa, a Hurrian goddess, may have been worshipped by the Jebusites in old Jerusalem. After the Twelfth Dynasty in Egypt H-r became the name for the district which included Syria and Palestine; it was known as Huru in the Amarna period, a similar name being used on the stele of Mernephtah. The Hurrians of Palestine in the fifteenth century B.C. were relatively new-comers: till then Palestine was overwhelmingly Semitic, although there is evidence from early Bronze Age place names that the land had been occupied by non-Semitic peoples.

It is now generally believed that the people called Horites in the Old Testament were Hurrians and a much more important place is given to their influence.[4] Horites are mentioned in Gn $14^{6}$ as inhabitants of Mount Seir smitten by Chedorlaomer, and Dt $2^{12.\ 22}$ speak of them as dwelling in Mt. Seir before the Edomites destroyed and succeeded them. The Edomite genealogies in Gn $36^{22ff.}$ and $^{29}$ (cf. 1 Ch $1^{39.\ 41}$) suggest that Horites were absorbed into the tribe of Edom, and Nu $13^{5}$ suggests that the same was true of Simeon; a comparison of the Hebrew and Greek texts makes it probable that in some places the word Horite has become changed to Hivite [5] or Hittite [6] by an editor who, knowing the wonderful rock dwellings of Petra and connecting the word Horite with the Hebrew word for a cave or hole, regarded Horites as dwelling only in Edom. The Horite names in Gn 36 are Semitic, but at Nuzu, too, Semitic names appear in families which have mainly Hurrian names; the name Dishon (Gn $36^{25}$) has been connected with the name Taisheni, used often in the Nuzu texts, which do not differentiate between a 'd' and 't'; it is also of interest that animal names occur in the Horite genealogies, and that the same animals occur often on the seals found at Nuzu. If Horites were Hurrians and were absorbed into Edom and Israel, it would be the more easy to understand the close contacts which have been noticed between Hurrian culture and customs and those found in the Old Testament. The Old Testament traditions of the names of the long-lived pre-patriarchal figures and of the flood may have come from the Hurrians rather than the Babylonians [7]; and such a custom as leaving part of the field unharvested (Lv $19^{9}$)

[1] Cf. E. Chiera, *Inheritance Texts* [Paris, 1927, and *Harvard Semitic Series*, v, ix.; *AASOR*, x. [1930].

[2] T. J. Meek, *Harvard Semitic Series*, x.

[3] W. F. Albright, *From Pyramids to Paul* [1935], ed. L. G. Leary, pp. 9–13; Götze, *ZANF*, vii. 244. E. Chiera and E. A. Speiser, *AASOR*, vi. xii.

[4] Cf. Burney, *Judges*, lvii. n. 3; E. Meyer, *Die Israeliten u. ihre Nachbar-Stämme*, 330 ff.

[5] LXX; Jos $9^{7}$ and Gn $34^{2}$ (cf. $34^{30}$).

[6] *Ungnad Kulturfragen*, i. 7.

[7] E. A. Speiser, *Mesopotamian Origins*, 160 f.

may spring from a Hurrian law which earmarked a moiety—not a ' corner '—of the crop for religious purposes and later for the needy of the community.[1]

It is difficult to understand the relationship between Hurrians and the Hyksos, who for nearly two hundred years in the eighteenth and seventeenth centuries ruled Egypt and much of the Middle East.[2] The Hurrians were an ethnic group, but the name Hyksos is descriptive, meaning rulers of foreign lands or deserts, and may have included Hurrians, especially by 1600 B.C. when it meant ' foreigners.' The Hyksos were Asiatics, entering Egypt in successive waves through Palestine, which they continued to occupy and where they made their final stand when driven from Egypt. Considerable remains of their peculiar type of fortification, their burials, scarabs and pottery have been found in Palestine, and their influence on the country must have been considerable. Most of the names found on the scarabs are Semitic, but some are non-Semitic including Egyptian, an evidence of assimilation, others are Indo-Iranian and non-Hurrian, but there are Hurrian names among the list of captives brought back from Palestine by the Egyptians who drove out the Hyksos. The bird motif characteristic of Hyksos pottery too is Hurrian, being found at Tell Bella, a site about a hundred miles N.W. of Nuzu, which shows Hurrian occupation in several strata from the second millennium B.C. It thus seems probable that the name Hyksos was given to a group of people of mixed ethnic origin, and among them Hurrians formed an important element. From linguistic evidence, the Hurrians were neither Semitic nor Indo-European, for their language is related to Vannic, and so possibly to the Caucasian group which may have preceded Indo-European as a language spoken in Europe. Among the Hyksos the Semitic element predominated, but it is not clear how much of this Semitic element is, like the Egyptian element, the result of assimilation of the culture of conquered peoples.

Another people who appear to have been contemporaneous, and to a large degree, coextensive with Hurrians is the Habiru or Hebrews.[3] Both were known in Babylonia before the days of Hammurabi, being prominent in Asia Minor at Boghaz Keui, in Egypt, and figuring largely in the Tell El Amarna tablets. But the Habiru, like the Hyksos and unlike the Hurrians, were not an ethnic group, and their names show contacts with a variety of languages ; at Nuzu the Habiru names are largely Babylonian and Assyrian but, as at Amarna, there are many non-Semitic names ; one Habiru has a good Hurrian name. Most of the tablets on which Habiru are mentioned at Nuzu are records of self-enslavement, the entering a particular household of their own free will as slaves, and always they appear to be foreigners without a country of their own—strangers and sojourners ; the one thing they all seem to have had in common was that they did not possess full civic rights, but had a particular status in the community which denoted a mode of living. They were employed as slaves and labourers—almost comparable to the ' retainers ' of feudal England—and as mercenary soldiers. It has been suggested that they were recruited from captives taken in war, but there is no evidence that ' Habiru ' and ' captives ' were used as synonyms. When they were not attached to a master or household they formed independent nomadic or semi-nomadic groups, justly earning the appelative ' Raiders.' In this capacity they are known from the Amarna letters. Some of the groups appear to have possessed a group, or even an ethnic, consciousness, and a religious unity which made it possible for the ' Gods of the Habiru ' to be cited in treaties found at Boghaz Keui.[4]

In Gn $14^{13}$ Abraham is described as ' the Hebrew ' ; it is of interest that the Greek version uses ὁ περάτης, expressing the idea of wandering and passing from place to place, which is in the Hebrew root and was characteristic of the Habiru.[5] The same idea may also be seen in the description of Abraham or Jacob in the liturgy of Dt $26^{5}$ as ' an Aramaean ready to perish (or fugitive).' It is clear from the Book of Genesis that Abraham and his descendants Isaac and Jacob possessed an ethnic sense of being Aramaeans, returning to their own people to obtain wives. The relationship between these Aramaean Hebrews and Israel is also not clear. Though the Hyksos were driven out of Egypt by the eighteenth Dynasty, we still find Habiru slaves there in the twentieth Dynasty, long after Mernephtah claimed to have defeated and destroyed Israel. The duplicate story of the change of name of Jacob to Israel, at Penuel in Transjordan and at Bethel in Palestine, may mean that in both lands remnants of Israel—whoever Israel were—joined with the wandering patriarchal Hebrews, some of whom remained in Palestine when others migrated to Egypt. It was probably these Habiru who were the bearers of the Hurrian traditions and customs.

Some of the tablets at Nuzu were found on the main mound of the city, but many are the private archives of two related families who lived in adjoining houses for five generations, and constitute the family saga of the founder, Puhiseeni,

[1] *JAOS*, lii. 365 ff.

[2] W. Wolf, *ZDMG*, lxxxiii. 67 ff.

[3] Chiera, *AJSL*, xlix, 115 ff.

[4] Landberger, *Kleinasiatische Forschungen*, 326.

[5] Böhl, *Das Zeitalter Abrahams* ; Alt, *Der Gott der Väter* ; Dhorme, *RB* [1928], 367 ff.

father of Tehip-Tella and Surki-Tella, the owners of the two houses in the early fifteenth century B.C. The tablets were written by Hurrian scribes in Babylonian with occasional Hurrian words. The variations in style and spelling of duplicate tablets suggest that they were written from memory, and one hollow tablet contained forty-nine little pebbles [1]—the stones of the sheep—by which the shepherd kept count of the sheep entrusted to him. The office of scribe must have been hereditary, for all the sons and brothers of Tehip-Tella's scribe were scribes, and there was a city of scribes comparable to Kirjath Sepher of Palestine; some of the scribes were slaves.

For Old Testament work the main value of the tablets is the wealth of information about social conditions and customs, throwing light on the background of the Bible. By comparison we can understand some of the ways in which communal life in Israel broke down in the eighth century B.C., when wealth and power were concentrated in the hands of a few, giving rise to the injustice and immorality condemned by the prophets. In Nuzu there were laws to prevent the sale of inherited lands and the enslavement of the native people, but the house of Tehip-Tella grew rich by legal fraud and the circumvention of laws that had been made to protect the poor. The rich seldom lost a legal case until their power and wealth began to diminish, and though the judges tried to be fair, the wealthy had their own way of conducting cases and always made their action appear legal; perhaps as in this country the verdict often depended mainly on briefing a clever lawyer. The rich through their scribes kept careful records of all transactions and of oaths sworn in the court of justice, which was in the main gate of the city, these records being preserved on tablets in jars or reed baskets. If the rich man's case was sound the records were produced, if not they were not, and the action was so arranged that the onus of proof lay on his opponent, who had no documents and who, if two witnesses were not available, had to prove his case by ordeal 'in the place of the gods'; usually he 'feared the place of the gods,' and preferred to abandon the suit. In the Old Testament too justice was dispensed in the city gate, and trial by ordeal is part of the legal procedure in Ex $22^{8f.}$ where 'judges' should be 'God' as in $21^{6}$; and a wife, though innocent, could be made to face the ordeal if the spirit of jealousy had entered her husband (Nu $5^{11ff.}$). Over a matter of a burglary the parties had to go to the 'river ordeal'—a form of ordeal known from the Hammurabi code—and whoever withheld himself from the ordeal was punished by death.

Many of the tablets refer to legal actions against a mayor who was accused of various acts of fraud, immorality, taking bribes to pervert justice, seizing men and women and holding them to ransom; it is evidence of the power of the law courts that although another mayor was also implicated such legal actions could be brought.[2]

There was a clear distinction between free men and slaves, slaves being mainly foreigners like Habiru. But there were degrees of slavery, and one slave was a prosperous business woman whose children were born free. Conditions of slavery and service in the Palace were set out on a tablet which had, like the Deuteronomic law, to be read to the staff every three or four years lest it should be forgotten. Slaves were, however, not protected by law, and could be killed by a master; a case is recorded of three shepherds who were killed, and a humane master—a judge—boasted that he had slain only one of his shepherds. Ex $21^{21}$ is not much more humane. Legally no native-born Nuzu citizen could become a slave either voluntarily or by compulsion, but a man could sell his labour or that of his sons for a limited period of up to fifty years, or for life without a time limit, in order to pay his debts or to obtain food and security (cf. Neh $5^{5f.}$). He could also sell his services or those of his sons or his animals for a temporary loan of money or grain, or in order to obtain a wife if he could not pay the marriage dowry price, just as Jacob served fourteen years for Leah and Rachel. In Nuzu, unlike the Old Testament, daughters could not be sold in this way into slavery, but again the law was circumvented and a daughter could be 'adopted' by a creditor, in return for the dowry price of about forty shekels of silver, either as a daughter, a future daughter-in-law, or to be married to a slave. The contract often made it quite clear that slavery was the result; it could be stated that the children of the marriage would be slaves, or if the slave husband died she could be given as wife to another slave—one contract stipulated the possibility of eleven such marriages. The adoption contract could even allow the right to hire the girl out as a prostitute. In Ex 21 women are treated differently from men in the matter of slavery, unlike Dt 15.

The law preventing the sale of inherited land was circumvented in a subtler way than that used by Jezebel against Naboth. The wealthy man or woman could be adopted as heir, give a 'filial gift' and become the possessor of the lands—sometimes even the filial gift was omitted. Many of the tablets are concerned with records of this form of adoption. But proper adoption also played a large part in Nuzu. From many Old Testament stories and from such an institution as levirate marriage (Dt $25^{5ff.}$; cf. Gn 38), it is clear that importance

[1] *BASOR*, xxx. [1928], 1–6.

[2] *AASOR*, xvi.

was attached to an heir. In Nuzu an heir could be adopted, the contract including provision for filial respect, care, and security in old age, inheritance of property, and the religious rites connected with burial and mourning ; in return the heir obtained a home and security. Single men and women as well as married couples made adoption contracts, but the law required that an adopted son should give way to a real son if one were born (Gn $15^{2ff.}$). One tablet [1] makes it clear that if there is no son the adopted son shall take the household gods and so become the legitimate heir. Rachel's theft of the teraphim (Gn 31) is thus seen in a new light as making Jacob the heir of Laban and proving her to be a worthy wife of the 'Supplanter'. It is further of interest that, as in many Nuzu contracts, Laban binds Jacob not to afflict his daughter nor to take other wives. Marriage contracts often include a clause that the wife, if childless, should supply her husband with a handmaid to bear children, as in Gn $16^{11}$ and 30 $^{1ff.}$, and the offspring of the handmaid could not be driven out if the wife bore children—such a law might explain Abraham's reaction to the driving out of Hagar and Ishmael (Gn $21^{11}$).

The status of women was similar to that of men ; a woman could own lands and slaves, and come to court for protection, even to prevent a master making her marry some one she did not like, and, as at Mari mention is made of a woman general, so at Nuzu we hear of a female governor of a province.

[1] S. Smith, *Revue d'Assyriologie*, xxiii. 127, note.

But the power in a family appears to have been in the hands of the first-born son who, as in the Old Testament, receives a double portion, but such power successively passed to each of his brothers (cf. King Alfred's Will) before it reverted to the first-born son again. There seems to be some evidence in Chronicles of a distinction between a 'brother' and a 'first-born.' Marriage contracts differed considerably. In some there was a proviso that no second wife or concubine could be taken ; in some no marriage price had to be paid, and in others it could be paid by instalment. Usually the bride was consulted, and it is of interest that only one case of divorce has been found among all the tablets. There was, however, a well attested custom, found also elsewhere, that if a widow remarried and left her home her sons stripped her and drove her naked from the house. In the Old Testament such a custom applied only to an unfaithful wife.

Some tablets refer to gifts of oil that must be made to gods and goddesses, and there are hundreds of seal impressions to be interpreted,[2] from which much of the religious ritual may be able to be reconstructed ; but sufficient has been given to us to show that the background of the patriarchal stories is historically accurate, while suggesting that customs were modified, and that later editors of the Old Testament stories, out of touch with earlier laws and customs, missed the point of some traditions.

[2] *AASOR*, xxiv. ; cf. *BASOR*, 41.

# Contributions and Comments

## Colossians i. 15

Dr. H. G. Meecham (The Expository Times, lxvi. [January 1955], 124 f.), commenting upon my Note on the above verse, questions my translation of 2 Kingdoms $19^{43}$, *πρωτότοκος ἐγὼ ἢ σύ*, which I rendered : 'I was born before you.' Dr. Meecham says that the natural rendering is 'I am the first-born rather than you.' It is surprising that he should describe such a rendering as natural.

(1) In order to justify it he is obliged to import into the text the word *μᾶλλον* ('more,' 'rather'). He cites in support of this Gn $49^{12}$, Mk $9^{43}$, Lk $15^{7}$. It is true that this word has to be supplied in Gn $49^{12}$ and Mk $9^{43}$, where a *positive* adjective is followed by *ἤ* ('than'), and in Lk $15^{7}$ where it is necessary to the sense. But it is unnecessary to supply it in 2 Kingdoms $19^{43}$ which makes sense without it. Moreover, I doubt whether *μᾶλλον* could be added to the *superlative πρῶτος*, included in *πρωτότοκος*. A person cannot be 'more first' than another.

(2) 'I am the first-born rather than you' is a very strange circumlocution. Would any eldest brother use it ? Would he not say simply either 'I am the first-born' or 'I am older than you' or 'I was born before you.' Dr. Meecham's rendering is unnatural and improbable in English. In Greek it is, I think, impossible. It is to be noted that a number of Latin versions at 2 Kingdoms $19^{43}$ have '*primogenitus ego sum quam tu*,' but none has '*magis quam tu*,' which Dr. Meecham's rendering would require. Such a construction after 'first' would presumably be as impossible in Latin as in Greek.

(3) My rendering 'I was born before you' is straightforward and natural, and does not involve imagining a word which is not there. It requires only recognition of the well-known fact that in Biblical Greek the superlative *πρῶτος* is sometimes used in the sense of the comparative *πρότερος* which has been superseded.[1]

[1] E.g., Jn $1^{15}$ $15^{18}$. See J. H. Moulton, *Prolegomena*, 79.

In Col $1^{15}$ Dr. Meecham would understand *πρωτότοκος πάσης κτίσεως* in a sense similar to that of the A.V., R.V., R.S.V., as 'first-born of all creation.' He defends this rendering by suggesting that the dominant idea of *πρωτότοκος* is not temporal priority but headship or sovereignty. But this suggestion ignores the context, in which it is plain that 'before creation' is the dominant idea. 'In him were all things created . . . all things have been created through him and unto him . . . he is before all things . . . all things cohere in him.' The rendering which I adopted, 'born before all creation,' is supported by T. K. Abbott, Moffatt, Dibelius, Lohmeyer, and others. Lohmeyer remarks that Justin rightly interprets the phrase (*πρωτότοκον τοῦ Θεοῦ καὶ πρὸ πάντων* [*Dial.*, 100]).

A. W. Argyle

*Regent's Park College, Oxford*

I would offer the following observations on Mr. Argyle's reply:

1. *μᾶλλον* is neither 'imported' nor 'imagined' in 2 Kingdoms $19^{43}$. Greek usage implies it, as Mr. Argyle admits in the three passages he names (other instances of omitted *μᾶλλον* could, of course, be cited from both classical and Hellenistic Greek). If the rendering of 2 Kingdoms $19^{43}$ makes sense without *μᾶλλον*, I submit that it makes better sense if *μᾶλλον* is understood. For in the context the dominant notion is the pre-eminence of the men of Israel rather than their priority in age. Note the force of *ὑπὲρ σέ* at the end of the following clause. The American Old Testament translation renders: 'we are the first-born rather than you.' Cf. Ex $4^{22}$, Ps $89^{27}$, Jer $31^{9}$.

2. Mr. Argyle questions whether *μᾶλλον* could be added to the superlative *πρῶτος*, which is included in *πρωτότοκος*, yielding the sense 'more first'! It is doubtful how far *πρῶτος* retains its strict superlative force in the compound expression *πρωτότοκος*. But that apart, *μᾶλλον* in this locution denotes less a comparative ('more') than an alternative (*μᾶλλον ἤ* 'rather than'). Cf. 2 Macc $6^{19}$, Ac $4^{19}$, etc.

3. Whether my suggested translation, 'I am the first-born rather than you' is 'unnatural and improbable' in English must be left to the judgment of the reader. The Latin rendering cited by Mr. Argyle is far from decisive, since not infrequently in comparisons *magis* is to be supplied with *quam*, a usage exactly analogous to the omission of *μᾶλλον* in Greek.

4. Again, the reader must form his own opinion about the context of Col $1^{15}$. It seems to me to favour the idea of headship. The ruling thought appears to be the *position* of Christ, under God, in relation to the created universe. Moffatt (*Commentary on Hebrews*, 11) clearly supports this sense of *πρωτότοκος* in He $1^{6}$. Masson also takes the *πρὸ πάντων* of Col $1^{17}$ to refer to *rank*. Mr. Argyle, following Lohmeyer, cites Justin Martyr (*Dial.*, 100). But what of *Dial.*, $138^{2}$: 'for Christ, being the First-born of every creature, has also become again the *head* of another race'?

H. G. Meecham

*Rhos-on-Sea*

## The use of *ἀγαπάω* in Luke viii. 42, 47

In his illuminating comment on the Parable of the Two Debtors, Professor Jeremias suggests and, in my judgment, demonstrates that the question in Lk $7^{42}$, *τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;* means 'which of them will feel the deepest gratitude?' and similarly in *v.* 47, the sense is 'Therefore I say to you that God must have forgiven her sins, since she displays such deep thankfulness: he to whom God forgives little, shows little thankfulness' (see *The Parables of Jesus*, 102).

Perhaps this use of *ἀγαπάω* may be illustrated by a passage in Josephus, *Wars of the Jews*, I. x. 2, §198, where Antipater expresses his astonishment that Antigonus should dare to accuse him to the Roman authorities, *δέον ἀγαπᾶν ὅτι ζῇ*. It is, of course, possible to translate *ἀγαπᾶν* here as Whiston does: 'When he [Antigonus] ought to be contented that he was suffered to live.' But Thackeray's rendering is surely legitimate and more forcible: 'when he ought to be thankful to be alive.'

Similarly with the word *ἀγαπητόν* in *Wars of the Jews*, V. x. 3, §438. *ἀγαπητὸν δ' ἦν τὸ μὴ καὶ προσαπολέσθαι σεσυλημένον*. Here, too, Whiston's version, 'and they were to be well contented that they were only spoiled and not slain at the same time,' seems both weak and cumbrous. It might be better rendered, 'it was something to be thankful for, that they did not lose their lives when they lost their property.'

Is there another example of this use of *ἀγαπᾶν* in the opening verse of Ps 113? In the LXX. (Ps $114^{1}$), it runs: *Ἠγάπησα ὅτι εἰσακούσεται ὁ θεὸς τῆς φωνῆς τῆς δεήσεώς μου*. We are reminded in Kittel's *Theologisches Wörterbuch* that 'here the verb "I love" has no object in the Hebrew, and it is better to retain the absolute use, in spite of its difficulty, and not to substitute words of one's own, however poetical.' But if Jeremias is right in saying that Hebrew, Aramaic, and Syriac have no

word for 'thank' and 'thankfulness,' and so use the root *'ahebh* and its derivations to express gratitude, we may be justified in translating Ps 116[1]: 'I feel the deepest thankfulness because the Lord will hear the voice of my prayer.' This removes the difficulty felt in the absolute use of the verb.

H. G. Wood

*Birmingham*

# Entre Nous

### God in His World

It has been said that a good theologian will not allow himself to be excluded from any church. Dr. Charles S. Duthie is officially the Principal of the Scottish Congregational College, but both his own interests and the respect in which he is held range far beyond his own denomination. A man so ecumenical has become the possession, not of a Church but of the whole country. For that reason his new book, *God in His World* (Independent Press; 8s. 6d. net), will be approached with very special interest.

Dr. Duthie sees in the present human situation signs of a three-stage approach to God. First, there is the stage when 'contemporary seekers find themselves rootless, insecure and homeless in a mysterious world. . . . Restlessness pervades our world. . . . There is movement; but there is no progress.' The result is that such people begin to experience a 'desolating isolation.' They begin to see that being 'lost' is not just a theological term but a very frightening reality. 'They become sick for home.' That feeling of isolation can only be provoked by and satisfied by the sight of the real fellowship of a real Christian community. It is the great task of the Church at once to provoke and to satisfy this quest of human and divine fellowship. Second, there is the stage 'when men begin to ask the final questions about their own life and destiny.' 'What am I doing here? Is there a God? If life has a meaning, how can I discover it?' In such a search the people of the Church must be willing and able to lay themselves humbly, sympathetically, patiently and prayerfully alongside the seeker. Third, the final stage comes when a man 'feels his need so smartingly that the great questions *ask* themselves.' At this stage the man is really listening for the voice and the answer from God. Dr. Duthie quotes Auden's lines:

> To be young means
> To be all on edge, to be held waiting in
> A packed lounge for a Personal Call
> From Long Distance, for the low voice
> That defines one's future.

Jesus Christ is precisely the Personal Call from Long Distance to every man.

Dr. Duthie can be extremely practical. He asks the question, 'What can a Christian do in his work to come to close quarters with the outsider and bear faithful witness to his Lord?' To that question Dr. Duthie gives four answers. (1) He can do his job really well. 'Witness without this simple honesty is hardly likely to be effective.' (2) He can develop a genuine interest in the men who work with him. The basic Christian attitude is interest in other people. (3) He can make up his mind to take his due and proper interest in his Trade Union. By that way he will show his anxiety for the common good, and he will bring Christianity into trade relationships. (4) He can lift up the life and work of his companions to the throne of heavenly grace. By that very fact he makes the scene of his work into holy ground.

Dr. Duthie has the gift for the pithy saying and the apt illustration. 'E. L. Mascall has the suggestive remark that, while the Christian faith is always Christocentric, it cannot be Christoterminal.' (There may well be more verbal cleverness than sound sense in that quotation.) 'Our receptivity is for creativity.' 'Basically man must always have three things if he is in any measure to be satisfied—something to believe in, something to belong to and something to work for.' 'No human relationship can really achieve its best so long as it is linear. It must become triangular, God Himself as the Third Person making the bond quite new.' '"To forget God," wrote Maud Petre, "is more fatal than to deny Him."'

There is much of interest in this book. The practical worker in the Church will find ample help and inspiration in it; and the theologian will be interested in the chapter where Dr. Duthie has the courage—or temerity—to break a theological lance with the late Dr. Donald Baillie, and to expound the virtues of a kenotic Christology.

William Barclay

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### Missing Chart

It was mistakenly said in our review of Erich Sauer's *Eternity to Eternity* (Paternoster Press) that the chart was missing. It should be noted that the chart is tipped inside the back cover so that it can be opened flat while the book is being read.

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THE EXPOSITORY TIMES

# Notes of Recent Exposition

WERE a prize for versatility to be offered in the field of theology, few would have better claim to it than Dr. Nathaniel MICKLEM, Principal-Emeritus of Mansfield College, Oxford. Only a few months ago we read his slim volume of verse (not his first) with the rather *recherché* title of 'A Gallimaufry.' His latest book is called *Ultimate Questions*.[1] From a poetical 'hodge-podge' (for this, as we discovered by resort to the dictionary, is what 'gallimaufry' means) to the 'vertiginous riddles' of metaphysics —this is but a small indication of Dr. MICKLEM's range. Besides finding time to be an accomplished broadcaster and a charming weekly essayist, he has contributed, through the years, to practically every department of theological study—Old Testament, New Testament, Comparative Religion, Dogmatics, Ethics, Liturgics, etc. Moreover, his mind has never stood still, still less become ossified; it is always advancing. Nurtured in theological Liberalism, he seemed to us, nearly twenty years ago, to be moving towards some sort of Congregational Catholicism; but, as his latest book shows (it contains the Cole Lectures given at Vanderbilt University, Tennessee, last year), he is no slave to orthodoxy, but is still wrestling with the ultimate problems of human thought.

One of the things which led him to write this book was his concern that so many of us Christians are still pre-Copernican in our thinking. So little awareness do we show of the vastness of the universe and the smallness of man that we fail to be of much help to intelligent 'puzzled people' to-day who want to know whether Christianity is compatible with the findings of the astrophysicists.

For, says Dr. MICKLEM, let us make no mistake about this: the area of controversy has changed. Once, we disputed about the conundrums of Christian Doctrine—the relation of the Divine and human in Christ, whether the Spirit proceeded from the Father and the Son or from the Father through the Son, whether Christ died for all or only for the elect, etc. Nowadays, the doubts lie further back, gather about the very categories of human thought (space, time, causality and substance), and concern the very existence of God (Has not Tillich denied that God 'exists'?) and what we may know concerning Him.

Take, for example, the question whether God can be said to 'intervene' in the universe. This is a problem handled in the book's second chapter, which is entitled 'Creation and Providence.' Dr. MICKLEM thinks that the scientist and the historian are justified in assuming that God never 'intervenes' to set aside the laws of Nature, which are of His appointing. The present glory of a stately oak tree the scientist will explain from natural causes (wind and weather, soil, etc.), without ever mentioning God. The historian will explain what Winston Churchill once called 'the miracle' of Dunkirk in like natural terms (the calm sea, blocked roads, the slight intemperance of General Kannsein, etc.). Yet, let us note, there is contingency as well as law in the universe. No scientist, seeing the original acorn, could certainly have predicted that the present oak tree—or, indeed any oak tree—would result. Likewise no historian could possibly have predicted that two hundred thousand soldiers would have been brought safe to English shores from the inferno of Dunkirk. We have to do with law—the predictable element in the world—but we have also to reckon with contingency, which is the unpredictable element. And law can always be modified by the contingent.

Shall we then say that the contingent is the sphere of God's operation in the world? Suppose we think of the world as some colossal car of which God is the driver. Some one suddenly crosses the road, and the brakes have to be applied. Will an analogy like this describe God's relationship to the world? No, it is not satisfactory, for it suggests God somehow poking a finger into the universe from the outside.

The truth is that we go wrong when we think of God and the various worlds as making up the universe. This is why we are prone to talk of God 'intervening.' What we should say is that the universe contains all things that exist, and that

[1] Bles; 7s. 6d.

they exist because God holds them in being. We must abandon our rather naïve idea of the universe as consisting of God plus the rest of the things that exist, and of God as occasionally poking His finger into things existent from the outside. 'God does not interfere with the natural order, for the natural order exists only in God.'

What, then, shall we say about the relationship to God of the world of things with which the scientist deals and of the world of men which is the historian's concern? The theologian answers with his doctrines of Creation and Providence. Now, 'Creation' is a profound mystery which we simply do not begin to understand: we can 'make,' but we cannot 'create out of nothing.' What the Christian doctrine of Creation really asserts is that God is the ground of all things that exist: in Him they 'live and move and have their being.' But does not the Bible, from the first chapter of Genesis to the teaching of Jesus, affirm God's providential control of the world? And is such a belief credible in the light of modern scientific knowledge?

In reply Dr. MICKLEM makes two main points: (1) A single event may have many main causes, each true in its own sphere. To take an American illustration. Here is a pile of logs at the site of General Jackson's house, 'The Hermitage,' in Tennessee. What caused it? There are several possible answers: scientific, historical, theological. You might say that a tree caused the logs, or that a saw caused them, or that a sawyer caused them, or that General Jackson caused them, or that God (who created the tree and put the thought of a log-pile in General Jackson's mind) caused them. So, applying this to our argument, we may say that God is in everything that happens, as everything happens in God. (Nathan Söderblom once said that a miracle is not an event that we do not understand; it is an event that we *do* understand, for no event is truly understood till we see the hand of God in it.) (2) Dr. MICKLEM's other point is this: It is a scientific fact that a mental cause may have a material effect. 'A blush will rise to the face of a beauty at a pretty compliment or, it may be, an ill-timed story.' We cannot therefore say that there is anything strange or irrational in the supposition that the physical order of the universe is open to the influence of Him in whom it has its being. 'God never intervenes in Nature, because Nature is always subject to the providence of God.'

With what image, then, shall we best conceive the relationship of God to the created universe? The driver-and-car analogy will not do. Hardly more satisfactory is that of the soul-and-body—God the soul, the universe the body, for this is to explain one mystery by another. Probably the most adequate image is the relationship of the unborn babe to the mother in whose womb it lies.

We have left ourselves little space to sketch Dr MICKLEM's view of revelation which follows. Enough to say that he singles out the sense of the sacred in man, and argues therefrom that there must be something absolute and eternal which evokes it. It is in this sphere, dimly or consciously, that man becomes aware of God. Then, employing Tillich's distinction between the 'technical reason' and the 'ecstatic reason,' he shows how an event in the natural world (the sight of a bare winter tree, as in the case of Brother Lawrence's conversion) may, through the ecstatic reason, become a means of revelation, and set man in the presence of God. Of course the revelation may be missed—as so many of His hearers found in Jesus' parables only pretty and picturesque stories. It is the saints and seers who are most constantly aware of this impinging of the eternal world on the temporal. But all Christians believe that the 'miracle' happens in the mystery of Holy Communion when ordinary bread and wine, symbolizing the broken body and outpoured blood of the Lord Jesus, become the means of conveying the grace of the eternal God.

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What grounds can be brought forward for the promotion of a new national journal of theological study in days like our own when it is being more and more clearly recognized that genuine Christian thinking must be catholic rather than sectarian, ecumenical rather than isolationist? The Editorial Committee of *The Canadian Journal of Theology*,[1] a new Quarterly, the first number of which, published last April, we cordially welcome, believe that they have a sufficient answer. 'Although Christianity is not Canadian but universal, and although there cannot be a Canadian theology in the sense of a Canadian system of doctrine, the eternal quality of truth is to be reached, not by seeking to abstract ourselves from our existence, but by relating ourselves to it. . . . The Churches in Canada cannot take their place in the Church Catholic by being pallid reflections of the life and theology of denominations elsewhere.'

The purpose of the new journal thus indicated is apparent in its contents. An Editorial on the Evanston Assembly, 1954, stresses the fact that the very real theological issues there emerging were not along the lines of traditional divisions but cut

[1] 75 Queen's Park Crescent, Toronto 5: yearly subscription: $3.00; single issue: $1.00.

across the recognized ecclesiastical frontiers, and that without bitterness or mutual denunciations. Articles on The Present Position and Future Prospects of Canadian Theology, and on The Study of Canadian Church History reflect the special problems of the Canadian milieu, while the wide interests of theological inquiry are reflected in discussions as varied as those on Preaching and Prophecy, Agape and Eros, Ancient Palestinian Manuscripts and an interesting examination of Christianity and Communication in the light of modern technical developments. Contributors include the Professors of Old Testament at McGill University, Montreal, and of Church History at Wycliffe College, Toronto, the Pastor of the Erskine and American United Church, Montreal, and the Lecturer in Liturgics at Montreal Diocesan College. Miss Hilda Neatby, Professor of History in the University of Saskatchewan, writes a particularly interesting article on The Challenge of Education to the Christian Church, which, while related to Canadian problems, has a very much wider relevance.

The excellence of the first number, and the note of contributions to future issues, including guest articles from leading thinkers in different countries, give good ground for sharing the hope that the special experience of the Canadian churches and the history of their people may enable them to contribute ' to the work of effecting a creative reconciliation between the significant influences either now at work or perceptibly emerging in the great field of Christian theology.'

# The Psalter in the Parish Worship of the Church of England

By the Reverend H. W. Newell, M.A., B.D., Vicar of Lyminster, Littlehampton

The English Reformers aimed at making the whole psalter familiar to the laymen of England by providing that it should be repeated in the English tongue once a month in every parish church in the country. In this matter they sought to go behind the practice of the later Middle Ages, where it had become known to the monks alone, and to go back to the times of the great Fathers of the Church, who knew the value of the psalms in guiding and stimulating the devotions of the laity. Augustine expounded all the one hundred and fifty psalms to the people of his diocese. In this respect Cranmer was giving his church a truly catholic gift. And his work was not in vain. The Prayer Book version of the psalms has had a great influence on Englishmen, as is illustrated by Prothero's *The Psalms in Human Life*. To-day it is not uncommon to find laymen who cling with especial affection to this part of Holy Scripture, and who would resist any attempt to supersede the Great Bible Version of the Psalter, even more than the Authorised Version of the rest of the Bible.

However, we see to-day a lessening in the systematic use of the Psalter in the parish churches of England. The 1928 Prayer Book brought in, for the first time, the ' discretion of the Minister ' as the factor for the choice of ' one or more of the appointed psalms.' And on the natural assumption that the minister will choose those psalms which are easier, and more familiar, from the group, this has meant a considerable reduction in the psalms ordinarily used in Matins and Evensong. Moreover the extension of Parish Communion as the chief service of the day has made both Matins and Evensong less central, and consequently even this restricted diet is less taken by the congregation in many places. And the Prayer Book does not make provision for the use of psalms in the service of Holy Communion.

Perhaps one should add also the half-conscious effect of historical criticism in the relegation of psalms to a secondary place. In the criticism of the Pentateuch and of the prophetical writings, certain positive results of the work of the critics have been widely assimilated by the laity in this country. But there has not been the same effect in the case of the psalms. A good many churchmen have been left with the vague sense that the most of the psalms arose from one of the least productive periods of Jewish life and thought, a period when outward and civil strife reflected itself in bitter and vindictive language. And often the doubt is expressed whether many of the psalms are suitable for use in Christian worship.

It seems, then, that there is need to consider afresh the place of the psalms in Christian worship; and if it should be agreed that it should still be there, to consider whether there should be some form of selection of psalms for common use under present-day conditions of once a week worship, and whether anything can and should be done to make them play their due part in the worship.

In any case, the psalms must always have a special part of their own in the homiletic responsibility of the Church. For they form the link between the worship of the sanctuary and the proclaimed Word. St. Augustine recognized that there was a distinction in the interpretation of the Psalter. Commenting on Ps 132, he wrote: 'Our practice in the psalms is not to heed the letter, as in all prophecy, but to search mysteries through the letter. . . . We are wont to hear the voice of one Man in all the psalms; that One who hath a Head and Body. The Head is in heaven, the Body on the earth; but the Body also will follow whither the Head hath gone before.' There is a sense in which we can follow Augustine and the type of exegesis which he adhered to. For making full use of all the light that critical study gives, we still say that essentially the psalms, less even than other parts of the Old Testament, do not wait upon any verdict of historical science. The impossibility of recovering the exact date of more than some of the psalms may matter little. For they are religious documents, which stand or fall as they minister to the praise of the sanctuary. Moreover if the post-exilic date of many of them, and their composition, or revision, for the use of the Second Temple, is established, then their relationship with the rest of the Old Testament is all the more important. For, as Dr. Emery Barnes pointed out, they bear the mark of a period when the Jewish people could look back on their national history as recorded in Scripture, and make full use of its lessons. When the critics have helped by clearing away misunderstandings from the text, when they have enunciated broad principles as to the dates, when they have said what can be said about the cultic use of the psalms, and their parallels with other songs of neighbouring peoples, it seems that they can then stand aside, and leave the psalms to be interpreted from other parts of Holy Scripture, and from the use that the Holy Spirit may make of them, as means of worship and subjects of meditation.

The Church herself can do much to bring back the Psalter to its place in the worship of the common people in our day. What seems to be needed is the kind of thing that the Catechism does for every communicant in regard to the Mosaic Ten Commandments. When a confirmed person repeats these in the course of the Communion Service it is assumed that he has been instructed in their re-interpretation. When, for example, he asks that his heart may be inclined to keep the Fourth Commandment, he has been taught that he means by that, that he shall 'worship God, give Him thanks, put his whole trust in Him, honour His holy name and His Word, and serve Him truly all the days of his life.' This is indeed a radical re-interpretation of the command to 'remember that thou keep holy the Sabbath-day.' But it is commonly accepted as both legitimate and authoritative. And the Church is content to continue using the old wording; for there are overtones of meaning in it which can be left to speak for themselves once the guidance has been given.

We require a similar lead into the full Christian significance of the Psalter as a whole. Besides being authoritative and thus accepted without question, it should be so worded as to come readily to the mind when the psalms are being used. There are four great truths of our religion which are also central to the psalms.

1. The psalms affirm that worship is the chief purpose of existence, and it should be worship either of, or within, the covenant people of God. The transition from Israelite to Christian is easy, because the experiences, which made Israel the Lord's inheritance, are recognizable as types of those which have called the Church into being. The psalms are always aware that it is the Divine initiative which is behind the whole story; calling and guiding Abraham, raising prophets, priests, and kings, giving Israel their land, holding forth the promise, giving the Law, which is the delight of the faithful. It was God who delivered from bondage, and who turned what seemed final tragedy into new life and hope. It is God who will raise up the Anointed One, and who will bring in the great Day. All these facts and hopes give context to the 'name' of the Lord, to whom is ascribed worship and blessing. 'Rejoice in his holy name; let the heart of them rejoice that seek the Lord.'

2. True worship is both priestly and prophetic. Some psalms, indeed, reflect the prophetic revolt against a cult that has separated itself from obedience to righteousness. But mostly they reflect a period when that great controversy has been solved, when priest, prophet, and temple cult belong to one whole. This sense of the unity between the Living Voice and the continuing cultic worship is all the more significant when it is implicit rather than explicit. Some of the familiar expressions of the psalms spring to new life when they are thought of against a background of festival, pilgrimage, or sacrifice, either recollected

or actually offered, by properly constituted priests of God. Such are words like 'vow,' 'appear before God,' the 'supplication' of His people, the 'house' of the Lord and His 'courts,' God's 'answer,' and many more. So also is all Christian worship, both predominantly priestly or predominantly prophetic, set within the rhythms of the sacraments of the Church.

3. The doctrine of the Divine creation of all things, visible and invisible, is behind true worship. This fundamental Hebrew doctrine gives the psalms much of their distinctive character as against Babylonian or Egyptian religious songs. One result is the realism that sees the people of God, with all their privileges, as firmly belonging to this world of men and animals and things. These are all seen as worshipping God in their own way, just as the redeemed have been led to do in more coherent terms. The valleys laugh and sing (in worship); the very lions seek their prey from God; the heavens declare the glory of God. God delights in them, even as He rests on the praises of Israel.

It follows, too, that the root of all sin and disharmony is the giving of worship to idols, which are no gods. This, again, is not far from the New Testament. The Psalmists see the work of God, the same God who brought Israel from the house of bondage, in the round of Nature. They are aware of the chaos out of which Yahweh created the ordered universe, and thus see a connexion between the sun, the moon, and the stars in their courses, and the clarity and joy that come to those who love God's law.

4. The psalms, like the Christian Church, see worship as a costly thing. Praise is comely for the upright; but its comeliness is not to be taken for granted. Trust in God is linked with the fear of the Lord. The covenant people came out of bondage to their liberty, and they will slip back into it but for the mercy of God. In this respect, it is like the constant conflict of the creation against the forces of chaos. Men live in an intermediate state, waiting for the coming of the Day of the Lord, which will show up the false, and confirm the truth. In spite of their rich heritage, God's people are the 'poor in the land,' their table is spread in the midst of their enemies. They are content; but it is the contentment of a weaned child, of a servant whose eyes are only for his master.

These basic principles are also those of Christian worship, when re-interpreted. It is true that the Christian will both add to, and take away from, the psalms. But the Christian has in the gospel a touchstone, which will not only show him what is in error, but will also turn much that is inferior into pure gold.

Lastly, there are some things in the present day use of the psalter which should be remedied.

1. It would seem that the Church of England should follow all other Reformed Churches in making a selected list of psalms for common use. The 1928 Prayer Book made a break with tradition in bracketing certain verses, and one whole psalm (the fifty-eighth), for omission 'at the discretion of the Minister.' It is not in accordance with Anglican practice to leave so important a matter to subjective opinion. The psalms selected for use on Sundays and Holy Days should be obligatory, and should cover a wider range of the psalms than the present list does. This should make those selected once more thoroughly familiar to church people.

2. The project of Prayer-Book revision has frequently come up in church assemblies in recent years; but it has lacked sufficient popular support to take priority over what seemed more urgent matters. It would seem that there is now a general recognition that it is necessary, and scholarship is now in a position to place certain stable results at the disposal of a revision committee. Individual attempts, such as that by Professor G. A. Cooke in 1939, have done useful pioneer work.

3. In the meantime there is a need for a simple interleaved Psalter for the use of worshippers, and particularly for choir use. This would give brief notes by way of removing ambiguities, archaisms, and some difficulties of interpretation. The valuable little book along these lines by Sanday and Emmet, published in 1918 by the Oxford University Press, and then priced one shilling, is now out of print. Moreover it would be better if it could be produced in a form so that the eye could readily pass to the note, while the psalm is being sung or recited. It is worth remembering that the Authorised Version did something of this sort in the way of interpretation in the headings of the psalms. Its heading for Ps 16 reads: 'David, in distrust of merit, flees to God from persecution: he shows the hope of his calling, of the resurrection, and life everlasting.' To Ps 72 the heading is: 'David, praying for Solomon, shows the glory of his kingdom in type, and of Christ's, in truth.'

4. An authoritative list of psalms should be provided for the use in parish Communions, where Matins does not precede as a part of the service. This will encourage the practice of singing one or more psalms as an introit.

St. Chrysostom, describing the singing of the psalms in the night prayers in the cathedral, exclaimed, 'While the Church sleeps, David is awake.' Let us see that David is not allowed to sleep by a Church that has forgotten how much she needs his musical voice.

# Some Archaeological Sites and the Old Testament

## Ugarit: A Canaanite Metropolis of the Bronze Age

By the Reverend John Gray, M.A., B.D., Ph.D., The University of Aberdeen

In 1929, when students of the ancient Near East were being dazzled by Woolley's discoveries at Ur, and the world of the Hebrew patriarchs was becoming more concrete in the light of the domestic archives found by Chiera and Speiser at Yorghan Tepe (Nuzu) in North Mesopotamia, Claude Schaeffer and his assistants struck a rich seam in Canaan itself which is not even yet exhausted.

On the Syrian coast twelve miles north of Latakia (Laodicea) a chance discovery by a peasant during spring ploughing led to the French excavation of the Mycenaean settlement of Minet el-Beida (Whitehaven, *Leukos Limen* of the Greeks). This was but the prelude to much more significant discoveries at the neighbouring landward mound of Ras esh-Shamra, which proved to be Ugarit mentioned in Egyptian texts from the XVIIIth and XIXth Dynasties and in a tablet from Mari on the mid-Euphrates from the eighteenth century.

Soundings revealed five main strata of occupation from Neolithic times (before 3500 B.C.) to the end of the Bronze Age (*c.* 1200 B.C.).[1] By the Middle Bronze Age (*c.* 2100–1600 B.C.) Ugarit was the western terminal of an important trade-route from Mesopotamia and was a vital point in the round sea voyage from Egypt to Crete (the Egyptian 'circle of the East'). In certain undisturbed tombs there was evidence of the Hyksos [2] who swept through Palestine and established their rule in the Delta (*c.* 1730 B.C.). They it was who established conspicuous fortresses in Palestine, such as Tell el-Ajjul (Old Gaza), Tell el-Far'a in the Wadi Ghazzeh (Sharuhen), Ascalon, Tell ed-Duweir (Lachish), Tell Beit Mirsim (Qiryath Sepher?), Jericho and others. These were probably the centres of feudal baronies [3] and in the subsequent phase of the history of Ugarit there is evidence from the texts that a feudal system was in operation.[4]

The golden age of Ugarit was in the Late Bronze Age (sixteenth-thirteenth centuries). When the Hebrew tribes were moving in on Palestine Ugarit was a flourishing city first under the suzerainty of Egypt in the XVIIIth Dynasty and then under the Hittites, as we know from the correspondence of the local king with his overlord Šubbiluliuma,[5] and from the inscription of Ramses II which mentions 'Ekeret' among the vassals of the Hittites at the Battle of Qadesh on the Orontes.[6] At that time the kings of Ugarit, vassals though they were, ruled a well-organized realm from their splendid palace-fort which is now being excavated. This is the most imposing building of its kind so far found or, indeed, likely to be found in Syria or Palestine. Administrative documents from the palace demonstrate that the strength of the kingdom rested upon a professional army of greater and less feudal barons (*mrynm* and *mr'um*) and probably their retainers (*ḫpṭ* and *ṯnn*).[7] Lands were provided for those barons which were entailed on their families.[8] Other documents refer to conscription either for military service or for the provision of weapons and possibly also for State

[1] For a resumé of the progress and main features of the excavations see article 'The Excavation of Ras Shamrā, Past and Present,' in The Expository Times, lxiv. [1953], 205–208, 227–229.

[2] Many of those tombs were under or near the threshold of the dwelling-house; cf. the burials of the Judaean kings, which were mostly within the city.

[3] Alt maintains that the system was adopted by the Philistines when they settled the coastal plain of Palestine (*Die Staatenbildung der Israeliten in Palästina* [1930], 3–5). W. F. Albright notes as a feature of such places in the Hyksos period the heavily fortified 'castle' of the chief, the mansions of his entourage generally in the immediate neighbourhood, and the hovels of the commonalty (*The Archaeology of Palestine* [1949], 91–93).

[4] J. Gray, 'Feudalism in Ugarit and Early Israel,' in *ZAW* lxiv. [1953], 49–55. There is a great proportion of non-Semitic names among those military classes as M. Noth has demonstrated (*ZDPV*, lxv. [1942] 9–67).

[5] C. H. Gordon, *Ugaritic Handbook* [1947], 118.

[6] A. Erman, *The Literature of the Ancient Egyptians* [1927], 262.

[7] J. Gray, *op. cit.*, 50 ff. *Ḫpṭ* is probably the same as חפשׁי in 1 S 17[25].

[8] We have contended (*op. cit.*, 51) that the term *šd 'ubdy* has this significance, basing our argument partly on etymology (*'ubdy* = Arabic عبدي, 'perpetual') and partly on an Akkadian text from Atchana, sixty miles N.E. of Ras Shamra, which records the conferring of the status of mariannu, which was perpetual (S. Smith in *Antiquaries Journal*, xix. [1939], 43).

labour. In the latter texts, which deal with the commons throughout the realm, it is apparent that the population was organized not on a tribal but on a territorial basis or even by guilds and classes. This suggests Solomon's system of fiscal administration (1 K 4$^{7ff.}$) which was also territorial.

At the same period the temples of Baal and Dagon flourished and there was also a small sanctuary attached to the palace, which suggests the close association of palace and temple under the House of David in Jerusalem.

The Baal-temple is particularly interesting as preserving the main features of a Canaanite temple on the eve of the Hebrew settlement in Palestine.[1] With an external dimension of 40 × 20 m. it comprises an open court with large stepped altar for burnt offerings, smaller inner court, and an inmost shrine, a ' holy of holies.' The identity of the god was indicated by a stele with the votive inscription in hieroglyphics of the scribe Mami.[2] He is Baal Saphon. Saphon, already known in connexion with Baal in the Old Testament, was the seat *par excellence* of Baal.[3] The representation of this deity was itself an acquisition. More, however, was to follow. In an adjunct of the sanctuary, apparently a scribal school, texts were found in a hitherto strange script and dialect. The script proved to be alphabetic cuneiform,[4] and the dialect, though not identical with any known Semitic dialect,[5] is certainly West-Semitic or Canaanite, of which Biblical Hebrew is a variation.[6] The contents are various and include texts relative to the cult of Baal, the most active deity of the Canaanite pantheon. These and other texts are of epic style and proportions and once excited great expectations among Old Testament scholars.[7] These have been fulfilled though not quite as was expected in the first flush of discovery.

There are three main blocks of such texts which with Eissfeldt we divide between those which concern men ('Aqht and Krt) and those which concern gods.[8] The latter are pure myths, the hero of which is Baal, the Syrian Hadad as the texts show, the god manifest primarily in the rains and

[1] Cf. sanctuaries at Megiddo (G. Loud, *Megiddo II* [1948], 74 ff., figs. 180–188) and at Bethshan (A. Rowe, *The Four Canaanite Temples at Bethshan* [1940], 6–12, fig. 3, and 13–21, fig. 4).

[2] Schaeffer, *Ugaritica*, i. [1939], fig. 30.

[3] Saphon is now known from the Ras Shamra texts as a mountain, the Canaanite ' Olympus.' This has been identified through certain administrative texts with ' the mountain Ḫazi,' Mons Casius of Classical geographers (A. Goetze, ' The City Khalbi and the Khapiru People,' in *BASOR*, lxxix. [1940], 32–34). There is still a village Sapuna at the foot of Mt. Casius (Jebel el-'Aqra) on the northern horizon of Ras Shamra (R. Dussaud, *Topographie Historique de la Syrie antique et mediévale* [1927], map ix. A2).

[4] The decipherment was accomplished almost simultaneously in 1930 by H. Bauer, E. Dhorme, and C. Virolleaud. Actual alphabets of thirty consonants were found in the post-War excavations. (Virolleaud, ' Les nouvelles tablettes de Ras Shamra,' in *Syria*, xxviii. [1951], 22–56, text 1).

[5] H. Bauer (' Saphonisches ' in *OLZ*, xxxviii. [1938], 129–133) regarded Ugaritic as a new language between Akkadian and Hebrew; so also, in the main, J. Aistleitner, J. Friedrich and A. Goetze. The Akkadian, features, however, are not so extensive as might be expected from the geographical situation of Ugarit.

[6] R. De Langhe examines various Ugaritic peculiarities cited by Goetze as Amorite features and he is able to equate them with Canaanite usages (*De Taal van Ras Shamra-Ugarit* [1948], 24). There is nothing from Canaan contemporary with the Ras Shamra texts with which the language may be compared except the Canaanite glosses to the Amarna Tablets. The differences between Ugaritic and the Phœnician inscriptions of about half a millennium later and Hebrew which is later still are probably not due to an essential difference of language but rather to the difference in time during which the older Canaanitish of Ugarit was developing.

[7] Cf. particularly Virolleaud and Dussaud on the texts, Gordon, *UH*, 52 and *Krt*, and the earlier work of T. H. Gaster. Apart from their too particular historical interpretation of certain texts Virolleaud and Dussaud have rendered valuable service, the first by his expeditious publication of the texts and the latter by his presentation of the whole matter with scholarly acumen and imagination in his *Les Découvertes de Ras Shamra (Ugarit) et l'Ancien Testament* [2nd ed. 1941]. A very full and comprehensive survey of the texts and theories thereon to date is De Langhe's *Les Textes de Ras Shamra et leurs Rapports avec le Milieu Biblique de l'Ancien Testament* [1945], which is conservatively critical. The texts in transliteration are now most accessible in Gordon's *Ugaritic Handbook* [1947], which includes a grammar of Ugaritic, the best practical introduction to Ugaritic studies. A translation is given in his *Ugaritic Literature* [1949]. Though specialists may differ occasionally from Gordon's translations, this is a safe introduction to non-specialists, as are also the translations of the major literary texts by H. L. Ginsberg in *Ancient Near Eastern Texts relating to the Old Testament* [ed. J. B. Pritchard, 1950]. The translation of those texts excluding the poem of King Krt by Gaster in *Thespis* [1950] though often daring and highly imaginative in interpretation give a good impression of the nature of the texts and their significance in the life of the Canaanites. A sober restraint now signalizes Ugaritic scholarship in contrast to the earlier tendency to find everywhere Biblical parallels and precedents.

[8] O. Eissfeldt, ' Mythus und Saga in den Ras Shamra Texten,' in *Arabistik, Semitistik, und Islamswissenschaft* [1944], 275 ff.

thunderstorms of autumn and winter, and secondarily in the vegetation stimulated thereby. In the Baal-cycle we have the problem of arranging a number of fragments greater and less. There is so far no agreement among scholars as to whether or not these form a unity, though generally this is supposed. We propose to consider these texts according to the antagonists of the hero Baal.

In three texts (Gordon, *UH*, 129, 137, 68), which have obvious affinities in theme, and to a certain extent in imagery with the Babylonian myth *Enuma eliš* ('When on high . . .') which was recited at the New Year festival of Marduk, Baal champions the local pantheon against the tyrant waters, called alternately 'Prince Sea' (*zbl ym*) and 'Judge River' (*tpṭ nhr*), who is eventually vanquished. So Baal is acclaimed king (*b'lm ymlk*). Those texts are particularly relevant to Biblical study, being the prototype of the Psalms which proclaim the kingship of Jahweh and deal with His triumph over the powers of disorder, for example Ps 89, 92, etc., where the enemies of Providence are still the unruly waters, and Ps 46, where they are identified with the historical enemies of Israel. The prophets also use this motif, for example Nah $1^{1-12}$, Is $26^{1-2}$ $51^{9ff.}$, Ezk $29^{3}$ $32^{2ff.}$, and it recurs in Jewish and Christian apocalyptic. On the grounds of references in Isaiah and Ezekiel we have localized this myth near Egypt, where we regard it as the cult-legend of Baal at Baal-Saphon east of the Delta. We have suggested that the Hebrews were familiar with it there and that it coloured their tradition of the crossing of the Sea at the Exodus, and also introduced to them the conception of the kingship of God.[1]

The myth, we suspect, was appropriate to the supreme crisis of the Canaanite year, the Autumnal New Year. Hebrew tradition which associates the Enthronement Psalms with this season makes this view feasible. Though primitive, this myth is a definite assertion of faith in the good government of the world. As such it is the highest expression of the faith of ancient Canaan.

There are other fragments dealing with the conflict between Baal and Mot, the power of death and sterility. This is the 'tragic' element in the seasonal ritual of ancient Canaan. Here, we think, is a mythological cycle originally independent of the texts describing the conflict of Baal and the Waters and reflecting the husbandman's year.

Baal, revived after the season of drought requires a 'house' (palace and/or temple) and this is the subject of debate among the gods (Gordon *UH*, 'nt and 51). The 'house,' where the virile young god may procreate, is built, and its completion coincides with the thunder and heavy rains (Gordon, *UH*, 51, V, $68^{ff.}$) of the Syrian autumn which suggests to us that the text relates to the ritual analogous with the Hebrew erection of tabernacles at this very season.[2]

Baal's elevation, however, rouses Mot (Gordon *UH*, 51, VII, 47–52) who threatens to engulf him (Gordon, *UH*, 67, I–II). The description of Mot's insatiable thirst suggests that he typifies the drought of the Syrian summer which, in spite of the heavy dew, is a constant menace.

The death of Baal is lost in a lacuna, but eventually the narrative resumes with a description of the mourning rites for Baal performed by El and by Baal's sister Anat who searches for his body, which she recovers and buries (Gordon, *UH*, 62) and eventually Anat takes vengeance on Mot (Gordon, *UH*, 49, II). The fact that she sets about him with harvest- and threshing-implements, and finally grinds him with a millstone, indicates that here the myth is related to the desacralization of the new crop, and the season, therefore, is either the beginning of the barley-harvest (April) or the end of the wheat-harvest (May–June).[4]

Baal is eventually revived and his antagonism to Mot culminates in a final 'show-down,' the result of which, unfortunately, is lost in a lacuna. The fact that this is set in 'the seventh year' suggests to Gordon a relation to the Sabbatical Year, when the land was allowed to lie fallow simulating a famine. He would on this account deny that the texts relate to an annual cycle.[5] In view of allusions to the various crises of the peasant's year we cannot agree with Gordon in relating the whole of the myth of Baal and Mot

[1] J. Gray, 'Canaanite Mythology and Hebrew Tradition,' in *Transactions of the Glasgow University Oriental Society*, xiv. [1953], 47–57, a development of Eissfeldt's *Baal Zaphen, Zeus Kasios und der Durchzug der Israeliten durchs Meer* [1932], where he demonstrates that the shrine of Baal was located near Pelusium. This deity, Eissfeldt suggests, was first given the credit of Israel's deliverance at the 'Red Sea.'

[2] Solomon's temple was dedicated at the same season in the seventh month, Ethanim 'regular rains' (1 K $8^{2}$).

[3] Cf. the search of Isis for Osiris, of Ishtar for Tammuz, of Demeter for Kore. The annual wailing of the virgins of Israel, related by Hebrew tradition to the sacrifice of Jephthah's daughter, had probably a ritual origin as the counterpart of the lament and search for the dead Baal by 'the Virgin Anat.'

[4] Cf. the rite of desacralization in Lv $2^{14}$. See further, 'Cultic Affinities between Israel and Ras Shamra,' in *ZAW*, lxii. [1949], 216 f.

[5] C. H. Gordon, 'Sabbatical Year or Season Pattern? Reflections on a New Book' (A. S. Kapelrud *Baal in the Ras Shamra Texts* [1952]; *Orientalia*, xx [1955], 79 ff.

to a septennial occasion. We freely admit, however, that as a culmination to the myths, which had an annual significance, this septennial conflict may have been visualized. We fully believe that the Canaanite peasant observed the equivalent of the Hebrew Sabbatical Year when free play was given to the dreaded power of Death (Mot) on the principle that he would thus exhaust his sinister influence.

Of the other major texts one concerns an ancient king Dn'el [1] and his son 'Aqht. This, however, has also a mythological aspect since a leading rôle is played by the goddess Anat, who has 'Aqht assassinated in order to secure his composite bow, still apparently a novelty. This had been given to 'Aqht by the craftsman-god from a stock destined for gods, so that here perhaps we have a little speculation on the part of the Canaanites on the subject of man's presumption, a rough analogy, possibly, to the Hebrew ' myths ' of the Tower of Babel and the Fall. There are, however, certain indications that the text related to agricultural ritual, and it contains evidence of the significance of the king in his priestly capacity.[2]

Any text concerning human protagonists and especially royalty is valuable for social anthropology, and so are the 'Aqht and Krt texts. The latter was once hailed as containing allusions to a conflict between the Hebrew fathers and the early Phœnicians in Southern Palestine (נגב הכרתי) and Edom.[3] We never shared that optimism, and the alleged personal and topographical names Terah, Sin, Negeb, Zebulon, Asher, and ' the people of the five fortresses ' have all been proved by sound philology and a more coherent study of the whole text to be common nouns and verbs with quite a different sense.[4] The historical element, however, remains, and that is, we think, the marriage of the king, probably with a Hurrian princess, and the foundation of a dynasty which sprang from the symbiosis of Semite and Hurrian in North Syria about the beginning of the second millennium. We characterize this piece of domestic history as a ' social myth,' believing that like the Baal myths it is functional, written and repeated with a view to conserving certain social traditions and conventions at Ugarit as the Baal myths conserved the ritual of the peasant's year and the order and powers of Nature on which life and welfare depended. On the subject of social values in Canaan and particularly on the nature of kingship this text is of paramount importance. By analogy and no less by contrast it enables us to understand more of the royal office as conceived and realized in Israel and Judah.

In vocabulary, imagery, poetic form and content the Ras Shamra texts amply illustrate the Old Testament. The recovery of so much from Canaan itself was formerly beyond the most sanguine dreams of informed enthusiasts, and but for the fact that the texts were written on durable clay tablets instead of perishable papyrus this literary deposit would have remained unsuspected. It must be remembered, however, that, though the same pattern of peasant life and social conventions applied to Palestine as to Ugarit, the latter was an urban centre with international contacts while Palestine was relatively insignificant and exposed to nomad infiltration and invasion both from the East and from the South, so that we should not expect to find the prosperity, organization, and culture of Ugarit fully reflected there. Eventually Palestine was settled by an Aramaean people from the desert, the Hebrews, who did not hesitate to take over much of the literary and cultic deposit of ancient Canaan, especially in what pertained to the ritual of seasonal crises in the new milieu of agriculture. In doing so they appropriated literary forms, imagery, and, we believe, the language which supplanted their native Aramaic, at least on the literary level. The content, however, they freely adapted. To the land of the Canaanites, tolerant and placid, seeking to secure no more in their religion than the due and orderly succession of the seasons, came the Hebrews, fierce and intolerant, narrowly particularist as all desert tribesmen, devoted to the holy war, putting cities to the

[1] *Sic !* Cf. דנאל in Ezk $14^{14, 20}$.

[2] G. A. Barton made an abortive attempt to interpret the text historically, relating it to certain localities in Galilee and regarding Dan'el as the ancestor of the Zebulonites (' Dan'el, a pre-Israelite Hero of Galilee ' in *JBL*, lx. [1941], 213–225) ; cf. E. Dhorme, who regards Dn'el as the eponymous hero of the Israelite tribe of Dan (*Syria*, xviii. [1937], 105–106, n.).

[3] For example, Virolleaud, *La Légende de Kéret, roi des Sidoniens* [1936] and Dussaud, *Les Découvertes de Ras Shamra* [1941], 160 ff. A modified view of the historical significance of the text is taken by Albright (*BASOR*, lxxi. [1938], 35–40), Gaster (*OLZ*, xiii. [1939], cols. 273–276), J. Pedersen (' Die Krt Legende ' in *Berytus*, vi. [1941], 63–105), Eissfeldt (' Zum geographischen Horizont der Ras Shamra-Texte,' in *ZDMG*, xciv. [1940], 59–85), De Langhe (*Les Textes de Ras Shamra-Ugarit et . . . l'Ancien Testament* [1945], ii, 122–125), Ginsberg (' The Legend of King Keret, a Canaanite Epic of the Bronze Age,' in *BASOR*, Supplementary Studies, ii.–iii. [1946], 15 ff.), and Gordon (*UH* [1947], 249). S. Mowinckel regards the text as originally a myth, the hero of which, an Adonis-figure, becomes eventually identified with the founder of a dynasty (*Norsk Teologisk Tidsskrift*, xlii. [1941], 129–158 ; xliii. [1942], 24–26). The extreme view of the text as a cultic myth with no historical significance is stated by I. Engnell (*Studies in Divine Kingship in the Ancient Near East* [1943], 149 ff.).

[4] For example, Gordon, ' TRḪ, ṮN, NKR in the Ras Shamra Tablets,' in *JBL*, lvii. [1938], 407–410.

ban, hewing enemy chiefs 'in pieces before the Lord.' We cannot ignore the Aramaean ethos in Hebrew culture, which is thus not to be explained wholly in the light of the culture of Canaan. Significantly enough the splendour of ancient Ugarit came to a summary end at the beginning of the Iron Age with the passage of the 'Sea Peoples' including the Philistines. At the same time and as a symptom of the collapse of the old order in the Near East the Hebrews effected their main settlement in Palestine. The Ras Shamra literature is a memorial of the old order, the Old Testament of the new.

# Literature

### *THE PATTERN OF ATONEMENT*

Under the above title Professor H. A. Hodges, of the Chair of Philosophy in Reading University, has written an account of the Atonement which must impress his readers by its sincerity and religious insight (S.C.M.; 8s. 6d. net). His aim has been 'to discern the truth while at the same time understanding why the error has been so passionately held.' With this in view he describes in his first two chapters the fivefold problem and its corresponding solution as presented by Biblical and liturgical evidence rather than in technical theories. The breach in personal relationship between man and God has been remedied not merely by the gospel of the Incarnation, but by the message of Resurrection and by our Lord's death, without which 'His exaltation would lose its meaning.' The corruption of man's nature, consequent on the fall, which 'began not with us but with one of the angelic princes,' has been restored by the gift of new life, renewal of will and intellect and the restoration of immortality through the work of Christ in us. The frustration of man's function as Nature's priest and the consequent distortion of the natural order which should have been 'offered up to God on the altar of man's worship' no longer thwart the Divine purpose, since Christ's offering 'does perfectly what man was created to do as the priest of all creation.' We have been set free from our bondage to Satan, in whatever form, ancient or modern, his hostile powers enter our humanity with demonic purpose, since 'our incorporation into the victor is our liberation from the vanquished.' Finally, our own stubborn psychological resistances are broken down by the moral influence of Christ and 'His power to bring us to the point at which we are willing to let Him have His way with us'—the truth of the Abelardian theory of the Atonement.

At this point Professor Hodges passes to a critical analysis of Atonement theories. One cannot but regret that he should have concentrated almost exclusively on the theme of Expiation, Satisfaction, and Substitution, which is really concerned only with the first aspect of the fivefold problem. He deals with these topics, moreover, mainly as they were formulated in post-Reformation Protestant teaching. Many of the ideas shown to be religiously misleading have been long discarded by advocates of a vicarious doctrine of Atonement, and fuller recognition of modern contributions in this field, both within the Anglican Church and elsewhere, might have been expected. The inclusion of the sacrificial interpretation of Atonement, along with satisfaction theories, in this general criticism of substitutionary ideas seems unfortunate when so much careful study has recently been given to this approach to our Lord's death, and when it is so closely related to eucharistic worship, the importance of which for our understanding of the Atonement is rightly emphasized.

The main conclusion of these arguments is that, underlying the mistaken notion of substitution, we may discern a genuine truth, derived from Pauline and Johannine teaching—the centrality, namely, of the conception of union with Christ. 'The true formula of salvation is not "Christ instead of me" but "Christ in me and I in Him."' 'We are acceptable to God because what He sees in us is not ourselves but Christ.' This is a valuable insight, often overlooked in traditional presentations of the Atonement. Yet many would maintain, in spite of Professor Hodges' argument, that we can only rightly speak of Christ in us and ourselves in Him if we have already declared the prior truth of what He has done on our behalf. It may not be so easy as is here suggested to eliminate the substitutionary *motif* which has appeared in Western thought at least since St. Anselm's time along with an insistence on ideas of law and necessity as essential in our interpretation of Atonement.

The two concluding chapters raise questions of contemporary interest in their examination of the ideas of Justification and Saving Faith. Always there is an eirenical endeavour to discern the merits of both 'Catholic' and 'Protestant' standpoints and to assess them sympathetically. More help, indeed, is available from recent scholarship as to the New Testament, and particularly the Pauline, use of justification than here appears. The careful examination of Abrahamic faith, however, in the light of the teaching of Romans and of the Epistle to the Hebrews is of great value, and the

brief, but candid, discussion of the relation of Infant Baptism to justification provides a timely conclusion to the argument. It is much to be hoped that Professor Hodges will find it possible to give us a comparable theological survey of the theories of Atonement as they have presented the other four aspects of the Pattern which he indicates so interestingly at the outset, the development of which could not fail to be no less rewarding than his present study. J. G. Riddell

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*TOWARDS A WHOLESOME SEX-ETHIC*

Of the three basic problems which confront the present generation in its search for more wholesome human relationships—the problems of race and colour, of class and the social order, and of sex and the new status of womanhood—the third is not only the most intimate and far-reaching in its effects, but the most complex and difficult. If the hard-won standards precariously established by the Christian tradition are abandoned without any positive alternative, we may well see the future progress of mankind corrupted in its most vital element. Any one who casts his eye over the display of glamour and pornography publicly advertized on every bookstall may well wonder whether what C. E. Montague called our 'stewardship of the clean blood of the race' has not already been abandoned.

Whatever our verdict upon the moral collapse which now as in the early twenties has followed upon a world-war, it is plain that the Church can have no more urgent duty than that of thinking out and proclaiming a new and adequate interpretation of sexual ethics. It is now more than thirty-five years since the present reviewer, then lecturing at Chaplains' Schools in France, insisted that the old sanctions for monogamy, founded upon the fear of an illegitimate child and the social savagery to its mother, and defended by sex-segregation and chaperonage, had broken down with the universal knowledge of contraceptives and the entry of women into equal status with men in social life and the professions. But apart from the admirable work of a number of societies and of many psychologists and teachers, very little, and that of limited value, has been done. It is as a significant and original contribution to one aspect of this immensely urgent task that Dr. Sherwin Bailey's book—*Homosexuality and the Western Christian Tradition* (Longmans; 15s. net)—is to be commended.

He has confined himself to the particular problem specified in his title, that is to the historical investigation of the causes which have led Western Christendom to treat homosexuality in the male sex as in a peculiar sense the unnatural and unmentionable sin and to allow, if not encourage, the severest penalties in dealing with it. Even within this field he has abstained from any full treatment of the psychic, emotional and social reasons which have made 'sodomy' so specially 'detestable.' Indeed, part of the value of his book is in its clear and pointed reference to the defects of our knowledge and to the fields that require further investigation. But when this is said he has produced a strikingly new and challenging exposition which even if in places it may be reckoned overdrawn yet throws a strong light upon much that plainly needs drastic revision and reveals an unquestionable exaggeration and distortion in our reading of Biblical and traditional evidence. Put briefly he has argued that the sin of Sodom, universally regarded as homosexual passion and as so grave an offence as to merit summary Divine judgment, did not in fact involve any such sexual meaning; that stress upon the homosexuality of the Sodomites only arose when the Jews were brought into immediate contact with Greek pæderasty; and that the references in the Old Testament to the Sodomites in the religion of Israel refer to the heterosexual prostitution of fertility rites and not at all to male homosexuality. He then proves how deeply this narrow interpretation of the story of Sodom affected all Christian legislation and practice; how it was reinforced by the rigid distinction of the mediæval theologians between the 'natural' and the 'unnatural' in sex-relations, and by the association, just or unjust, of homosexual practices with heresies.

It is a well-argued case, carefully and exhaustively illustrated, and only a Semitic scholar of the first rank could estimate its completeness. If, as I confess to thinking, he underestimates in the Sodom story the significance of *v.* 8, and in general exaggerates the difference between Semitic and Hellenistic standards in this regard, he plainly shows that the homosexual element in the record has been isolated and overstressed, and that it supplies no valid ground for the superstitious abhorrence with which the subject has been surrounded. Moreover he justly and clearly challenges the view that the blame for the punishment of male homosexuals rests solely or chiefly upon the Church, and shows that Havelock Ellis and other critics of Christian puritanism have not always been either learned or fair in their strictures. It is, I believe, obvious that he has done a fine piece of work in disclosing the weakness of the traditional case, in combating the elements of prejudice and exaggeration contained in it, and in insisting upon the need for a full factual and objective revision of our whole attitude and treatment. Towards such revision he has in fact in his concluding chapter given an admirable introduction.

Charles E. Raven

### *ANCIENT CHRISTIAN WRITERS*

Two further volumes have appeared in the 'Ancient Christian Writers' series which is published in America by the Newman Press and in this country by Messrs. Longmans, Green and Co. The two volumes are Origen's *Prayer* and *Exhortation to Martyrdom*, of which the translator and annotator is Professor John J. O'Meara, and Rufinus' *A Commentary on the Apostles' Creed*, of which the translator and annotator is Dr. J. N. D. Kelly. The price of each volume is 25s. net, but if a standing order is placed the publishers offer to supply future volumes at 20s. net.

Dr. O'Meara quotes Bigg's saying that 'there has been no truly great man in the Church who did not love Origen a little.' He was one of the Church's supreme scholars, and yet the germ of almost every heresy is to be found in Origen. It is precisely the adventurousness of his thought which makes him so interesting. Origen distinguishes four different kinds of prayer—*supplication*, which is the request of a man in need, *prayer*, which, together with praise, asks more solemnly for greater things, *intercession*, in which the requests are made with greater intimacy and confidence, *thanksgiving*, which acknowledges the favours of God. By far the most interesting section is the detailed analysis and exposition of the Lord's Prayer. Every now and again there comes the vivid phrase. The hypocrites 'act in a theatre of their own.' 'Through temptation the gifts which God has given to us become known.' Often Origen's exposition is a web woven together of passages of Scripture. No man ever knew Scripture as Origen did and no man had a keener eye for the spiritual meaning of the Bible.

Rufinus' volume is extremely attractive. Rufinus is far better known as a translator of great Greek works into Latin. He translated Eusebius' 'Ecclesiastical History,' Basil's 'Regulae,' nine orations of Gregory Nazianzen, and, above all, the works of Origen. It was, in fact, Rufinus' loyalty to Origen which estranged him from Jerome, who had once been his friend. This very work owes much to Cyril's 'Catechetical Lectures.' It was Rufinus' belief that before the apostles left Jerusalem on their missionary journeys they drafted the Creed which is called after them, each one of them contributing one article. Rufinus had a sense of the ultimate mystery. He does not wish to discuss how God generated the Son. 'There is a danger that, in prying too persistently into the brightness of inaccessible light, you may find yourself deprived of the tiny glimpse which is all the good God vouchsafes to mortals.' This exposition of the Creed is one of the most interesting volumes of this series.

Dr. O'Meara's annotations are not very full or extensive; they indeed consist mainly of identifications of Origen's quotations. Dr. Kelly's notes are easily the most scholarly and full which this series has yet produced. They are a treasure house of information.

It can be said with confidence that these two volumes not only maintain but even enhance the standard of this outstanding series for which all patristic students are grateful.

WILLIAM BARCLAY

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### *CHRISTIANITY IS REVOLUTIONARY*

The title of this book—*Christianity is Revolutionary*, by Maurice Fraigneux (Cassell; 12s. 6d. net)—reminds me of Humpty Dumpty in 'Alice Through the Looking Glass,' when he said: 'When *I* use a word it means just what I choose it to mean—neither more nor less.' I would therefore hasten to report that this is not a book about Christianity and any social revolution, past or present. It is a book, by a Roman Catholic, about some of the great figures who, in his view, have stood for such truths as must, again in his view, precede and underlie any satisfactory reformation of human life.

In fact the volume turns out to be a study of religious men who have effected reforms of one sort or another, from the prophets Amos and Hosea (in the unfamiliar spelling, for Protestants, of Osee) in the Old Testament, through the 'revolution of the Gospel' and on through St. Paul and St. Augustine to some of the great figures of Roman Catholic history—Ignatius and Teresa. There is a section on the Church and the modern world entitled 'The Continuous Revolution.' I think this will be a somewhat 'advanced' book for Roman Catholics, who may find the Biblical judgments somewhat on the border line. But while one would agree with the thesis that a religious foundation is essential to any true reform or revolution, the book does not help modern man very much in a day when 'revolutions' have happened and are being promoted without any such intention. In many ways this remains a very hidebound conventional book, and self-consciously Roman Catholic. The Reformation is brushed aside, and the author, or translator, has neither the courtesy nor the learning to spell Protestant with a capital 'P.'

JOHN MARSH

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### *CONSCIENCE*

In *Conscience in the New Testament*, by the Rev. C. A. Pierce, O.B.E., M.A., B.D., Chaplain of Magdalene College (S.C.M.; 8s. 6d. net), an elaborate and scholarly apparatus is brought into use to

determine the meaning of conscience in the New Testament, and the result is a careful and illuminating study, which will perhaps be more useful to those who are scholars in the sense of being interested in minute details of exegesis than to the ordinary teacher of religion.

Mr. Pierce seems to be slightly apprehensive lest conscience should get above itself by extending its range too widely and claiming an authority to which it is not entitled. It is not, according to him, a specifically Christian idea, nor is it to be assigned exclusively, or even pre-eminently, to Stoic sources. It is rather a common notion revealed repeatedly through thirteen centuries of Greek literature, and indicating the relation of man to the order of Nature and to God. It may be described as in popular usage mainly negative, referring to one's own acts, to specific acts rather than habits, and acts which belong to the past although their results may continue to the present. It has the prevailing characteristic of painfulness.

St. Paul and other New Testament writers seem to have adopted the notion from their environment almost reluctantly, and to have changed very slightly its fundamental meaning. It is to be noted especially that in the New Testament conscience is not a capacity or faculty. The absence of its associated pain is indeed a sign that the act in question is not wrong, but it does not tell us that it is good. It tells a man to stop when he is doing wrong, but gives him no guidance as to the future. Its function is preventive merely, and it needs to be supplemented by positive faith, by reference to a deliverance wrought by Christ and to the following of His example conceived of as a revelation of God.

It is failure to realize that conscience is not a faculty which, in Mr. Pierce's view, explains the aberrations of the modern world in regard to it—the excessive emphasis on individualism, the equation of conscience with common sense, and the neglect of the guidance of the Church. Conscience should not be invested with infallibility, and the author holds that the assertion that a man can do no wrong if he but follow his conscience is exceedingly dangerous. Mr. Pierce becomes vehement on this point, and the tone of the last two chapters is so emphatic that one might almost say that, despite the amount of very valuable information it contains, the main intention of the book as a whole is to illustrate the truth of the quotation from Daubney placed at the beginning—' Dreadful consequences are derivable to Society caused by a plausible word wrested from its proper sense.' W. S. URQUHART

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*God Does Intervene*, by E. Douglas Bebb, M.A., Ph.D., B.Litt. (Epworth Press; 8s. 6d. net) is a book on providence. This is a manly book; it does not present us with an easy, sentimental view of the providence of God. Dr. Bebb has no doubt that God cares, and that God's care leads to God's direct intervention in life. He believes that ' God is always present in life and that sometimes He is exceptionally present.' He believes that ' providence is the whole process of our emergence through struggle to the divinely appointed goal.' He does not see in providence a power which saves us from suffering; he does not claim that Christianity can give a full explanation of suffering, ' but the Christian has a unique and wonderful contribution to bring to the practical question involved—" What can be done when suffering comes ? " ' He does not see God as a kind of *Deus ex machina*. He regards it as a basic spiritual law that ' God bothers about us if we consistently bother about Him.' Nor does the providence of God free us from the practical duties of life. He has a fine illustration from the life of D. L. Moody. During Moody's Chicago mission there came an afternoon when, at the time of the meeting, he could not be found. Report came that he had been seen in the negro quarter. ' After further search he was discovered at the top of a wretched tenement house in a miserable street. A coloured woman was very ill in bed and Moody was sitting in the only chair in that rather dreadful room with her black baby on one knee while reading to her from the Bible. The people from the mission remonstrated with him for using up his strength in this fashion and added, " Besides, any one of our people could do this work." " Yes," replied Moody, " that is quite true, any of them could do it, but none of them do." ' No book ever yet succeeded in completely solving the ways of Providence; there remains in life that which is beyond—and sometimes agonizingly beyond—our understanding. But this is a wise and helpful book, written with sympathy and understanding and with a certain masculine virility which makes it a challenge as much as a comfort.

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*Lexical Aids for Students of New Testament Greek*, by Professor Bruce M. Metzger (published by the author, Princeton, New Jersey; $1.25), is an invaluable book for the student of New Testament Greek. We can well understand why this is the sixth printing of it. There are two main sections in it. In the first section words are classified according to their frequency of occurrence, beginning with words which occur more than five hundred times and ending with words which occur ten times. Dr. Metzger has adopted an ingenious method of helping students to recognize the mean-

ing of Greek words ; wherever possible he has given an English word derived from the Greek word, as well as the literal meaning of the Greek word. For instance, he gives ' I hear ' as the meaning of *akouō*, and then adds in brackets the English word *acoustics*. There is no doubt that this will be an excellent way of putting a meaning to Greek words even when they are unfamiliar as Greek words. The second section classifies words according to their roots. This again will be a great help to the student, for if he can familiarize himself with the roots he will often be able to identify the meaning of the words which derive from them. There is an excellent, and most ingenious, section on prepositions in composition with verbs. In the section on the principal parts of some important verbs on p. 114 the fourth column should read *perfect active* not *perfect middle*, and the fifth column, to conform with the usage adopted, should read *perfect middle* not *perfect passive*. A colossal amount of labour has gone into the making of this book. It is one of the best helps to the study of New Testament Greek vocabulary that we have ever seen.

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*From the Concert of Europe to the United Nations —An Estimate of Change*, by Lord Percy of Newcastle (S.C.M. ; 1s. net), is the Burge Memorial Lecture for 1954. The lectureship is dedicated to the consideration of the Christian view of international obligation. Lord Percy sees the fundamental change in the fact that a new idea of nationality has emerged. ' A " nation " (after the French Revolution) had come to mean no longer a fixed territorial unit with a fixed government, but a popular movement seeking to realize a new unity of its own and to create a new government embodying that unity, in a national territory whose frontiers had yet to be defined.' This has inevitably created a kind of state of flux in which established law can no longer exist in the old sense, and whose uncertainties men attempt to mitigate by conciliation and vigilance committees. Lord Percy's conclusion is that ' the Christian view of international obligations to-day must consist, first and foremost, in a revival of the ancient Christian view of the obligations involved in Christian citizenship of the Christian state.' Short as this booklet is, it is by no means easy to read. It exhibits neither clarity of thought nor clarity of style, and in the end it is difficult to tell what it is trying to say.

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It is not easy to determine the best approach to the problem of sin and death, and their mutual relation, as described in New Testament teaching. Should one begin with some acceptable definition of physical death, as a biological necessity, common to all created beings, and contrast this with spiritual death, peculiarly human and to be regarded as the wages of sin ? Or should one take *seriatim* the passages which treat this theme, and by careful examination of each build up a theory which will do justice to their teaching ? In his Tyndale New Testament Lecture for 1954—*The Wages of Sin* (Tyndale Press ; 1s. 6d. net)—Dr. Leon Morris, Vice-Principal of Ridley College, Melbourne, offers an examination of the New Testament teaching on death in which these two methods are in some measure combined. The general scheme is an account of death as the enemy of man, and of his ' territory,' which includes some correlation of sin and human death under Divine judgment, followed by a description of his ' warfare ' against mankind and his defeat by the Prince of Life. Within each section of this general scheme is a survey of the relevant Scripture passages and an appraisal of their significance. This study is well worth reading, not only for its candour and comprehensiveness, but for the wide range of comment and interpretation which it quotes, even though some perplexities remain unresolved, and not least the paradox between the thought of death as natural and acceptable, on the one hand, and of the Divine antagonism to it as well as man's revolt against it, on the other.

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Dr. Robert Craig, who left Scotland some five years ago to inaugurate the Department of Divinity in the University of Natal, has now been appointed to the newly established Chair in that subject. His inaugural lecture, *The Reasonableness of True Religion* (University of Natal Press), deals with the relation between theological studies and the other disciplines of the University curriculum. It discusses, appropriately, the general defence of the theistic position, in the light of the teaching of Logical Positivism and Existentialism, with indirect references to questions of Christian Theism as such. Professor Craig centres his general conclusion on a succinct recapitulation of the traditional arguments for the Divine existence, and attaches special importance to the Kantian conception of the Moral or Practical Reason as at least opening the way to a solution of the problem. It is interesting to note the influence of the new Professor's Scottish training, both in the form of his argument and in the citations by which it is supported, in this most promising beginning of the further development of theological study in Natal.

# Towards an Interpretation of the Parable of the Unjust Steward (Luke xvi. 1-18)

By the Reverend R. G. Lunt, M.C., M.A., King Edward's School, Birmingham

1. This Parable is a notorious puzzle: the Emperor Julian made great play with it as ammunition against the Christian faith, saying that of course Jesus told it, and of course it proved Jesus mere man and hardly a worthy man —for a dishonest steward is commended as a model. A score of theories have been offered, more ingenious than convincing, to avoid the impasse. C. G. Lang said 'A list of the hundreds of interpretations which during all these centuries have gathered round and entangled in obscurity this parable of the Unjust Steward is a pathetic record of wasted ingenuity.' He himself took it that the teaching was obvious, and that it is that the man's foresight and promptitude illustrate qualities that have a place in the spiritual life: you must know your aim, and go single-mindedly and whole-heartedly for it. This, as it seems to me, is to make the Lord go a long way round to point a moral like that of the Parable of the Ten Virgins, or of the Hidden Treasure. Yet it is this moral, to which I should have thought no such puzzling tale was necessary as a pointer, which is supported by many of the commentators, for instance B. T. D. Smith; the teaching is then 'leave no stone unturned to make the future secure; force your way into the Kingdom even by questionable means.' W. K. Lowther Clarke in his *Concise Bible Commentary* supports this interpretation with a slightly different emphasis: the Parable teaches the need of forethought for one's eternal destiny, *i.e.*, the same lesson as is taught in Lk $12^{16f.}$, the foolish man who trusted in his well-stocked barns. This latter story points the moral—if it be the same moral in both stories—a great deal more effectively.

The alternative interpretation is that Luke's comments in *vv.* 9–10 are an accurate pointer, and that the Parable is concerned with our attitude to money; this tradition is represented by W. O. E. Oesterley. The lessons then are, first, the need for consistency of life—'be faithful in money matters'—and, second, 'do not put your trust in riches.' This interpretation seems far-fetched and fails to fit the story. The *New Catholic Commentary* makes the point that the master is also one of the children of this world, and that the moral of the story is 'Give alms': in that case it is a much inferior illustration to that which immediately follows on this theme, the Parable of Dives and Lazarus.

A. T. Cadoux (*The Parables of Jesus*, 132) seems to me to come nearer to the true point: 'Does it mean give alms and so secure a place in heaven, or does it mean that the best use of wealth is to create fellowship that will outlast it?' The story cannot be intended to teach wisdom or prudence, for with either of these the steward would not have found himself faced with destitution. It is, rather, a criticism of the high priests who have by their time-serving policy forfeited any title to spiritual leadership.

2. It seems that from early times the story presented a problem of interpretation: thus C. H. Dodd, *The Parables of the Kingdom*, 30, detects three separate 'morals appended by the evangelist —(i) "the sons of this age are more prudent in relation to their own time than the sons of light," (ii) "make friends by means of unrighteous wealth," (iii) "if you have not been honest with unrighteous wealth, who will entrust you with the true riches?" We can almost see here notes for three separate sermons on the parable as text.' In that case Luke is giving three interpretations current in his day.

Here is a story remembered from Jesus' lips and placed not without reason just where it is in the Gospel. The block of teaching starts at $15^{1}$; it arises out of the Pharisees' criticism of Jesus' fraternizing with publicans and sinners, people whom the Pharisees regarded very much as 'children of this world.' In answer to this criticism Jesus tells in ch. 15 the parables of the three lost things—the lost sheep, the lost coin, and the lost son. Then follows this Parable, whose relevance and meaning we have yet to determine; but in passing, I do not think that we should read too much into $16^{1}$. It looks like a normal connecting link; the Parable is not addressed exclusively to disciples, and *v.* 14 shows that the Pharisees took it as addressed to them. We certainly have no ground for saying as Bengel does that 'disciples' here mean a group of followers excluding the Apostles and consisting mainly of publicans and sinners. There follows the Parable of Dives and Lazarus, as if from the welcome extended to the Prodigal Son we are being taken on towards the Judgment Seat of God

and His throne in heaven. Chapter 17 certainly confirms this train of thought, concerned as it is with forgiveness, with the coming of the Kingdom, the so-called Second Coming of Christ, that is with the consummation of the age. Now in this context I suggest that the received interpretations—whether 'Try by every means to get into the Kingdom' or 'Give alms'—simply do not fit.

3. We want so far as possible to be able to treat this Parable as we do the others; that is to say we do not want, unless we must, to make a difference between the lord here and the lord in other parables. It will be good if we can avoid saying 'Of course here the lord does not stand for God, the lord is as much a child of this world as any of the other characters.' I suggest that to stewardship in the New Testament a consistent meaning is attached, and that there is no departure from it here. Dismissal is the key-note and the starting point in the Parable; the natural and expected interpretation would then be 'This is another in the series of parables of judgment; the unjust steward represents the leaders of the people of Israel about to be dispossessed.' The unexpected turn that the story takes is in the commendation of the steps the steward took to look after himself. One's first and natural reaction in the parables is to suppose the owner to stand for God: and so it is here.

The steward has been put in charge of his lord's goods; these goods are the spiritual life of the people. The steward has been dishonest, he has peculated and squandered his lord's property—the same criticism of the Pharisees' leadership as we get in the Parable of the Wicked Husbandmen. The goods in which he deals have been mainly ritual observances, and here we begin to see why this Parable occurs only in the Gospel of Luke, written under Pauline influence for Gentile Christians. Any sensible steward in such a situation—and the Parable is concerned not with perfection, not with what is ideally right, but with what is sensible (*v.* 8)—would take a lenient view of his lord's debtors. The debtors are, as so often, publicans and sinners; the Pharisees, themselves in the wrong but nevertheless thinking they were 'children of light,' used to 'bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they will not move them with one of their fingers' (Mt $23^4$). Now, says Jesus, you are all in relation to God debtors, Pharisee and publican both. In business life a sensible person in such a predicament would at least do his best to be friendly and bring relief to those in the same boat with himself.

The reduction of the debts then stands for a relaxation of some of those ceremonial laws on which the Pharisees insisted and which Jesus says have little to do with true religion. The Prodigal Son has been shown to be welcome to his father's house; in a few verses Lazarus will be shown 'in Abraham's bosom'—and there is no suggestion that he arrived there through his compliance with the Law. The two Parables show up the weakness in people who might have regarded themselves as 'the children of light,' a phrase found in that favourite work of the Pharisees, the Book of Enoch. This Parable coming between them fits into the series; it asks for a more liberal and considerate attitude on the part of the steward, at least in so far as he himself is not coming up to the requirements of his Lord.

4. Now such an interpretation fits with the coda which we read in *vv.* 14–16. But the age-old difficulty arises because of *vv.* 9–12. To take *v.* 9 first: the first half means that there ought to be room in religion for the so-called unrighteous. The second half, literally translated, runs 'that when it fails (or when you fail: the reading is debated), they may receive you into the eternal tabernacles.' This last is a peculiar, almost self-contradictory phrase; for 'tabernacles' usually indicates something transient. 'They'—this probably does not refer to the friends made of the mammon of unrighteousness, but is the vague 'they', like the French *l'on*, a use we find again in Lk $12^{20}$, 'this night they require thy soul of thee,' and Lk $23^{31}$, 'if they do this in the green tree.' The dominant idea is that there is not room in heaven for the friendless, the unloving—there is not room for the Pharisaically minded of whom this parody of a hymn was made:

> We are the best selected few,
> And all the rest are damned;
> There's room enough in Hell for you;
> We can't have heaven crammed!

Verse 10 seems completely out of place here: it belongs either at $12^{42}$ or at $19^{17}$, it seems a reminiscence of those passages, and is quite at variance with the moral here. Here it is not faithfulness but unfaithfulness that has been commended as sensible. The meaning one would like to find at *vv.* 11 and 12 is this: 'If with your responsibilities in this life you have not been *sensible*, who is going to give you responsibility in heaven?' But the word is faithful. These attempted commentaries on this difficult Parable, with *v.* 13 transferred here from Mt $6^{24}$, have, I suggest, put interpreters on the wrong trail; they have simply made the Parable more difficult.

It is not in fact then primarily about the right use of money, nor about forcing one's way into the Kingdom, but it is about tolerance and charity and the things that are eternal. The fact that the Lord commends the steward's dishonesty is one of

those bold analogues we find in the Third Gospel, and may be paralleled by the figure in $18^{11}$ of the Unjust Judge.

The greatest difficulty with this interpretation arises out of the tail-piece to the Parable with which a pointer is given by the writer to the meaning of it. But a part at least of that tail-piece looks very much like a not very intelligent gloss. The morals involved in the tail-piece are pointed so exceptionally badly by the story under consideration that I cannot really think that they were the Lord's purpose when He told it. The attempts by the expositors to link up the Parable with those morals are so unconvincing that I venture the suggestion that the Parable has a quite different purpose, and that with this purpose it fits into the block of teaching very much more appropriately.

# Religious Education

## The Work of the Army Chaplain

By the Reverend D. H. Whiteford, M.A., B.D., C.F., Sub-Warden, R.A.Ch.D. Training Centre, Bagshot

*Opportunity and Urgency.* In a now famous speech which Field-Marshal Sir William Slim made before the General Assembly of the Church of Scotland in May 1951, he pointed in these words the challenge which National Service throws down before the Church.

'Our problem in the Army is to teach boys in eighteen months something that their parents have never taught them in eighteen years. We have thousands of young men, fit, alert, intelligent, and above all receptive, who have got to be introduced to spiritual things—they have never met them. Here and now, we, the Services, offer you, the Churches, the greatest opportunity you have ever had to regain touch with the whole youth of this country. These young men in a few years time will be the heads of families. They will be leaders, each in his own but ever-widening circle. What goes into their minds now will form our way of life and our way of thought in this nation for generations. Here is your opportunity.'

What Slim said in 1951 is still true. If anything, the time factor in the present two years duration of National Service makes the opportunity even greater.

Against this general and national urgency must be placed the no less plain fact that all is not well within the Church itself in its attempts to teach and hold its Youth, a Youth that must, perforce, go out into the world of Army Service at its most impressionable period of development—not to a Sunday School picnic, but to Germany, Malaya, or Korea, and to return out of that maturing and testing process no longer a boy but a man. What kind of man?

How do we break in at the centre of this situation? And what do we do when we find ourselves there?

The Army Chaplain uses two strategies—*The Padre's Hour* and *The Church House.*

*The Padre's Hour* is the first line of attack on the ground. In the 'Statutes of Dover Castle' dated about 1265 there is laid down the duties of the Army Chaplain of those days. Not only was he to hold a parade every Sunday, but he had to hold a parade every day for Religious Instruction. There is no suggestion that this state of affairs was by any way a novelty. We may assume that it had been an accepted rule for several decades. We may, therefore, rightly claim precedents for the work of religious instruction within the Army which go back a very long way indeed.

The modern 'Padre's Hour,' however, dates from 1942 when it was introduced into the normal training programme of the Airborne Division. Since then it has continued as an established factor in normal Army life, and takes an important place to-day in the programmes of all major units.

Here, then, is the opportunity on the ground in terms of men to teach, a room for the chaplain's use, a course of instruction to be thought out and given. Here is the vital instructional and teaching contact which the Army offers the Church. This 'Hour' is not given the chaplain merely for casual social chatter, in order to let him 'get to know the men,' or to fill in time talking harmlessly about the unit's interests or the men's complaints. He is there to do the serious job of teaching men the Faith. For many of them this will be the only systematic teaching of Christian Belief that they have ever heard. The responsibility placed on the chaplain's shoulders cannot be over-rated. For in each 'Padre's Hour,' the chaplain himself, the Faith he proclaims, and the Church's Lord are all on trial.

The chaplain must, therefore, get down to the hard business of preparing himself for this work.

It is one thing to preach one's best and most compelling sermons with all the added prestige of the pulpit. It is quite another matter to stand robeless in a barrack room without any of the conventional aids which lend 'atmosphere,' and talk in plain words to plain men about the Faith. Yet, unless the chaplain is able to do this week by week, it is not too much to say that he is wasting his own time, the Army's, and his men's.

Unless on the chaplain's part there is a very serious and thorough preparation he throws away his chance before ever he begins.

There is a mischievous tradition that the ability to instruct is a Divine gift that is bestowed on some and denied to others. That is a fallacy. But the chaplain has to measure up against some very severe instructional competition. The Army spends a vast amount of time and money training a few men to instruct the many. Such subjects as drill, saluting, weapons, cooking, pay accounting, field craft, and so on, all have their expert instructors who gain results. Judged by their standards, as he undoubtedly is, in the minds of both officers and men, the chaplain dare not become an 'also-ran.' There is much more, however, to teaching men the Faith than a mere knowledge of the technique of instruction. Successful instruction is firmly bound up with the personality of the instructor; the chaplain must be what he proclaims. He must in his own experience have faced all the doubts and problems of the soldier, he must have sufficient sympathy, understanding, and imagination to see life through his mind, and to think himself under his skin. He is not there to teach something at second-hand, to lay down what is good for men, to explain to them what the Church teaches. His message must be something he has himself proved, something to which he is personally committed. If he is not, then, his men know it, and the opportunity is thrown away.

To guide chaplains in preparing their Talks for the first ten to twelve weeks instructional work with National Servicemen, the Chaplain-General has had prepared and issued a set of lecture notes, 'The Challenge of the Faith,' to cover the simple and primary matters of Christian belief and life, to co-ordinate the initial impact that is made in the early weeks of a man's soldiering, and to lay a foundation of instruction upon which chaplains, during his remaining service, can build. The constant aim throughout, however, is not merely to teach men, it is to challenge men, and to bring them to decision and allegiance in these matters on their own account.

After his initial period of training the soldier is posted to a Service unit, where again there is included in his normal working life the 'Padre's Hour.' At this stage the unit chaplain is able to tackle a much more varied and comprehensive scheme of teaching. In the more normal conditions of unit life, Films, Film Strips, Bible Study Groups, Discussions, Brains Trusts are all used to build and train men in the Faith. In these terms alone, the Army offers a working strategy in religious education that in its over-all reach and content is without rival.

*The Church House.* Perhaps one of the most significant movements in educational and evangelistic work since the War has been the place and function of the Church House in Army life.

In 1942 the Commander-in-Chief, Eighth Army, seeing farther into the future than he then probably realized, pressed for a Retreat House for the laity of the Army. He rightly argued that ordinary men and women are as much, and, perhaps more, in need than the clergy of such a House. He wanted a House where men and women could go to learn their Faith better, to talk over spiritual things, to think it through, 'to improve their baptism,' to live and pray together for a short time in Christian fellowship, and to see more clearly their own responsibilities for the work of Christ's Church within the Army.

From Jerusalem, where the first House of this kind was opened, the movement spread, with energetic support from the various Army Commands concerned, first to Assisi in Italy, then over the Alps to Austria and Germany, and reaching out East, by way of Egypt and North Africa, to Singapore, Hong Kong and Korea. In general, wherever the Army serves to-day in its various Commands overseas and at home there is available for its members a Church House.

Briefly, the object of the work done there is threefold. (1) To give the officer, N.C.O., and soldier, during a week's Course at a Church House something of both knowledge and vision to help him live out his Faith more effectively in his unit.

(2) To provide for the chaplain on the ground a more selective method whereby he can build up the men in his unit into a vital, worshipping and witnessing community.

(3) To build into the Army framework officers and men who at their own normal levels of leadership, responsibility and influence, will provide a definite, convinced Christian impact and outlook.

To quote some figures. There are three such Church Houses in Germany which deal with sixteen thousand of the fifty thousand National Servicemen stationed there in any two-year period. At Bagshot Park in Surrey, the Depot of the Royal Army Chaplains' Department, and also the Church House for Home Commands, some two to three thousand officers and men come on Courses of Christian Information and Leadership during any one year.

From the point of view of numbers, the Church House movement is only scratching at the surface of the opportunity, but it is a significant beginning. For many men now out of the Army, a week at a Church House has been the turning-point in their lives. It has meant spiritual awakening and decision, and the maturing in later years of a robust and manly Christian conviction.

*The Share in Life must be Complete.* To educate soldiers in the Faith demands much more, however, than solving the administrative problem of fitting 'Padre's Hours' into their training programme, or persuading Commanding Officers to allow men to go for a week to a Church House. If that were all it would be too easy, and we could with organizational 'know-how'—

> . . . Pack and label men for God,
> And save them by the barrel-load.

But we are not running sheep through a religious dip, or giving men a shot of Christianity in the arm. The final effectiveness of both these methods under review depends entirely on the quality of ministry offered men in their units. The chaplain must really be inside the life of his unit; he must really love men with something of Christ's love for them, as they are and where they are, and, if he doesn't, nothing can supply that lack. If he has not engaged in the costly business of self-identification with them, the whole scheme of things produces a return that is both void and sterile. But where he shares life, in all its demands and circumstances, with them to the full, things happen.

In the final sum of things it is not lectures and discussions and the latest religious films in glorious technicolour that are the real teachers of men; it is experience. And that experience, disciplined, hard and sacrificial as it often is in Army service, can only be interpreted by the man who shares it with them. So for our essential strategy we are cast back to God's supreme strategy, the pattern of Incarnation. This complete sharing in life is more than eating the same food and wearing the same dress, it immerses the chaplain in the same boredom, the same separation from family, the same home-sickness, the same temptations, the same restrictions, the same risks, so that he becomes some one under these shared and uniting pressures, who no longer stands on the edge of real life as it is lived by the men he seeks to serve, he has moved inside and has become an essential part of their common life and work and duty.

It is, finally, because this happens, and because it can happen more normally and naturally within the limits of the Army community than perhaps in any other, that the whole strategy of the Christian ministry goes into action, and, in the purpose of God, achieves its end.

# In the Study

## Virginibus Puerisque

### Major Road Ahead

By the Reverend Charles M. Hepburn, B.D., Crieff

'In all thy ways acknowledge him, and he shall direct thy paths.'—Pr $3^6$.

Have you seen the latest thing in pencils? Have a look for it in 'Woolies.' You'll possibly find it in other shops also. It's a road sign pencil. It is painted white, and there are small illustrations of most of the road signs on it. A very sensible idea indeed, because these are signs we ought all to be familiar with.

One of the most important is the sign for a school. One small girl, when she was asked the sign for a school, gave the answer 'An ice-cream cornet.' A not unsuitable one for children. Actually it is not unlike it. Only what it really represents is the torch of learning.

Another common sign is when you're approaching a main road from a side one. It says

HALT
at
MAJOR
ROAD
AHEAD

A very necessary order also. Obeying it will save needless and careless collisions.

In life itself, though, a warning like that is sometimes needed, for you reach certain major roads yourselves. One such road you arrive at is when you leave school for University, or National Service, or some other sphere of life. On such roads as these there may be some careless drivers, whose influence or conduct might be damaging. A lad, who is on National Service, said in a letter sent home: 'So far I have enjoyed my eight months' service in the Army. I have been where otherwise I would never have been. I have met some very nice friends and, I'm sorry to say, some bad ones too.'

Sometimes that is true. Anyhow it shows the need for taking all the care you can.

Happily, however, there's a code to help you. Motorists also have one. Theirs is called 'The Highway Code.' In order to make certain of safe driving all motorists and cyclists are supposed to read and obey its rules. But there is likewise a book of rules for the major roads of life, and that book is the Bible. In one section of it is a special code—'The Ten Commandments.' These are very old regulations, and time has shown how wise they are. Those, anyhow, who use them for guidance won't go wrong on the road.

In addition to a code, however, you and I can have a driving companion. On the road you often come across cars with the sign 'L,' which stands for 'Learner.' At the start all who are being taught to drive must have a skilled instructor beside them. On life's road, however, it is rather different. We are never passed out as perfect. We are always learners, always needing a driving instructor with us. On life's journey fortunately we have such a companion, our Lord Jesus Himself. Having Him alongside us, we can face with confidence all the tests of life and the dangers and perils on whatever major roads are ahead. A wise saying to remember is this—'In all thy ways acknowledge him, and he shall direct thy paths.'

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### A Canterbury Tale

By Rita F. Snowden, Auckland, New Zealand

Long, long ago there lived in England a man with a merry heart. He wrote a long happy tale about a little company of pilgrims who went down from London, through the beautiful country-side to 'Canterbury-towne.' And people still love to read what he wrote and called *The Canterbury Tales*; and people still love to go down to Canterbury town. But most of them are glad that there are easier ways to go now—by bus, by cycle, by car, by train.

Canterbury is very lovely, with many historic things to see, but central is its great and glorious cathedral. So nearly everybody who goes to Canterbury to-day takes a camera.

Once, a boy called Sidney Cooper fell in love with Canterbury. He hadn't a camera—he hadn't even a box of paints. All he had was a slate on which to draw. But he loved Canterbury, and day after day he sat in the Cathedral yard, drawing on his slate.

Then a wonderful adventure befell him. A man stopped to see what Sidney was doing. He saw that his drawing was beautiful.

'But what a pity,' said he, 'that you have only a slate, because when you have finished, your beautiful picture has all to be washed off. Why don't you draw on paper?'

For a moment Sidney didn't like to tell the real reason. Then he said, 'I cannot draw on paper because my mother cannot afford to buy me paper.'

'Then we must put that to rights,' said the man, and off he went.

By and by, when he returned, he had a fine roll of paper under his arm and a fine handful of pencils in his pocket. And he gave them to Sidney.

Sidney was so surprised. At first he couldn't believe it was true. Then he thanked him, and, without stopping to ask his name, dashed off to tell his mother of his good fortune.

From that day Sidney used every spare moment he had for drawing. When one day he said that he would like to make pictures all the time, his mother felt that he would never earn a living that way. But she was wrong.

One day (in 1836)—when he was thirty-three years of age—Sidney went up to London, and met a number of very famous artists. They told each other stories of their early days, and of how they had begun to make pictures. And when it came to Sidney's turn, he told his Canterbury tale. Almost before he had finished telling his story, an artist called Cattermole jumped up and said, 'Why, Sidney, are you the slate? Then know I am the pencils. I am the man who gave you those things in the courtyard of Canterbury Cathedral.'

You can guess what a wonderful moment that was! You can guess how excited they were to meet each other again!

It is a very happy thing to be an encourager. If ever you meet any one trying to do a beautiful thing, or a hard thing, or a brave thing, will you do something to encourage him?

*Don't miss your chance to be an encourager.* Jesus was the most wonderful Encourager.

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## The Christian Year

Twelfth Sunday after Trinity

### The Holy Fire[1]

By Professor A. M. Hunter, Ph.D., D.Phil., D.D., The University of Aberdeen

'I am come to send fire on the earth.'—Lk $12^{49}$.

1. Do you remember the Greek fable about Prometheus—the man who stole fire from heaven and brought it to mortal men? Jesus here proclaims Himself the new, the true Prometheus sent by His Father to set the Divine Fire blazing in the world.

Fire has ever been a symbol for the Divine Presence and Power. Think of Moses, in the lone Midian desert, finding God in a bush that burned,

[1] Preached in St. Giles Cathedral on Assembly Sunday, 29th May, 1955.

or of the pillar of fire that guided wandering Israel in the wilderness. Or think of the prophet Jeremiah describing the Word of God committed to him as 'a burning fire shut up in his bones.' Turn to the New Testament, and it is the same story. John the Baptist prophesies of his great Successor, 'He shall baptize you with the Holy Spirit and with fire.' He appears, and His word is, 'I am come to send fire on the earth.' And when He has run His course and finished His work, the Holy Spirit falls on His disciples, at Pentecost, in 'tongues like as of fire.'

'I am come to send fire on the earth,' said Jesus, 'and how I wish it were already kindled! But (He added) I have a baptism to be baptized with, and how am I straitened (cramped) until it is all over.' Notice the word 'baptism' here—it refers to Calvary, His baptism by blood. And what He means is this:

'My mission is to kindle the Divine Fire among men. O that this Fire were even now burning in the world! But before this can be, I must go the way of the Cross, for only by My dying can the Fire be kindled. That past, I shall be liberated for My wider work, and the Fire will blaze for men's redeeming.'

If this is sound interpretation—if it truly reflect the mind of Christ—then the Day of Pentecost, the day when the Holy Spirit came with power on the apostles, is the day when our Lord's wish came true. On that day, as Bengel said, 'the fire *was lit*.'

2. Yes, the Fire was lit, and has burned from that day to this. Nay, we can say more. Through nineteen centuries, whenever the gospel has been faithfully preached, and Christ, who is its living embodiment, been accepted as Saviour, the gospel has been a fire. And when, by the Spirit's working, it has truly come home to men, convincing them of their sin, bringing them to peace with God, and setting their feet on the way everlasting, the testimony of those who have received the Fire has been that of John Wesley on that memorable night in Aldersgate Street, Oxford, when he found saving faith: '*I felt my heart strangely warmed.*'

For the Fire of the gospel—what is it but the holy Love of God shown at Calvary? 'Let us now turn aside,' says Dora Greenwell, speaking of the Cross, 'and look upon this great sight, of Love that burneth with fire, and is not consumed.' It is God's holy passion for man's redeeming shown once for all in Christ's sacrifice and now shed abroad in our hearts through the Holy Spirit, which is 'the life of God in the soul of man,' as Henry Scougal says. And the proclamation of the Divine Love which, in Christ, suffered unto blood for us men and for our forgiveness—this surely is heart-warming news for sinners in the twentieth century no less than in the first: news that is still able, as Billy Graham has shown, to move men to repentance and to decision for new life.

There never has been, there never will be, a time when such news is not music to weary ears. God comes in it, saying to the distracted folk of this fear-ridden world: 'You are sinners, and need forgiveness. You are impotent, and need power. You are in darkness, and need light. Come then, I offer you Christ and the Fire of the gospel. Take it, and it will burn the evil out of you. Take it, and it will light a new lamp of hope in your heart. Take it, and I will make you what I designed you to be, a child of Mine and an heir, with Christ, of life everlasting.'

This is the gospel of the New Testament, however much down the centuries men may have adulterated it—the gospel of the Divine Prometheus who suffered not (as in the fable) to expiate His own sins, but to expiate the sins of the whole world, and who now lives for ever to save those who accept Him, and walk His way and do His will. We must, of course, strive to proclaim this gospel in terms that will come home, livingly and meaningfully, to the men of to-day; but its essential content remains the same, as its power—its fire and its force—remain unquenched and unquenchable by the passage of the years.

3. There is one thing left to say. All true Christians are longing and praying for a real revival of religion in our time. The thing is this: as the gospel is spiritual fire, so the secret of revival is the Burning Heart.

'Did not our heart burn within us?' said the two disciples on the Emmaus Road after the Risen Christ had made Himself known to them. What we need to-day is people like these—'incandescent people'—people aflame with the love of the living Lord. Cold hearts will never do it; only warm hearts will; for one burning heart sets another aflame, till the hallowed fire spreads and instead of one burning heart we have a whole fellowship—a Church—on fire!

Some one will say to me: 'But you're asking for more emotion in our religion. I follow the cold, clear light of reason and distrust all appeal to the feelings.' Well, if I am asking for more feeling, why not? Is not feeling as fundamental a part of our nature as reason? Why should we put asunder what God has joined? Why should we try to refrigerate what Christ has called 'a fire'? Are we not commanded by the Apostle to 'be fervent in spirit'—to 'maintain the spiritual glow'?

So I say: as you long for revival in the land, seek to create this fellowship of the burning heart, strive to multiply the number of those aflame with the love of the living Lord.

For what makes the heart to burn? There is a saying of our Lord found this time not in the

canonical Gospels but in the writings of Origen, the Church Father: 'He that is near Me,' said Jesus, 'is near the fire, and he that is far from Me is far from the Kingdom.' There you have it. Nearness to Christ day by day and not merely on Sundays, nearness to Him in faith, and prayer, and sacrament, and plain workaday Christian service—this is the secret of the Burning Heart. For He, and He alone, can set the flame burning, the flame that can light the world.

O Thou who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

'I am come to send fire on the earth.' Even so, come, Lord Jesus, and set our hearts aflame!

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THIRTEENTH SUNDAY AFTER TRINITY

## The Unavoidable Christ

BY THE REVEREND ROBERT MENZIES, D.D., GLASGOW

'When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.' —Jn $20^{19}$.

'The doors were shut.' The disciples were afraid of the Jews. They were afraid of what the authorities might do to them. They had already succeeded in disposing of their Leader. He was crucified, dead, and buried. The next step was to liquidate His followers. The disciples knew that the rulers in Jerusalem were bent on putting an end once for all to this heretical and revolutionary movement, and would stop at nothing to achieve their purpose. So they were afraid for their own safety. They took the utmost precautions to avoid arrest. So they stayed indoors, went underground, locked, and barred the doors of their dwelling. 'The doors were shut.' Every door was shut—not only the doors of their house, but the doors of their mind and heart, the doors of faith and hope. Then came Jesus, the doors being shut, and stood in the midst. Now that is very suggestive. It symbolizes the truth that no barrier can ultimately shut Christ out, that no exclusion of man's devising is proof against His intrusive presence.

(1) Consider first of all how relevant this claim is in its relation to the Jewish nation itself. The Jewish race as a whole has always shut Christ out. They have as a matter of history locked and barred the door of their minds and hearts against Him. In the days of His flesh 'he came to his own, and his own received him not.' They twisted His words, distorted His teaching, disowned His claims, disputed His authority, and maligned His character. They cast Him out of their synagogues, tried to stone Him to death, and in the end charged Him with blasphemy before the ecclesiastical authorities, and with treason at the bar of Cæsar. They succeeded in working their will upon Him, and suspending Him on a Cross like a common criminal. But they have not succeeded in getting rid of Him. Cast out with shame and contumely He is coming back again. The Figure of Jesus, like a black shadow, rests heavily on the soul of modern Jewry. His majestic Personality teases and torments their mind and conscience. They can't help thinking about Him. Their finest minds are drawn to Him, and some of the best of modern books on Jesus are written by Jews. Many of them are beginning to wonder if their race has not committed a tragic and fatal blunder. Not a few are hailing Him as the bright and morning Star of their Messianic hopes. The statistics for Jewish missions are amongst the most hopeful and promising in the records of modern missionary enterprises. And there is a day coming, God speed the day, when not only the fullness of the Gentiles but the outcasts of Israel shall be gathered within the fold of the Good Shepherd.

(2) Consider, again, how impossibly difficult it is for us moderns to escape His influence. We may refuse to recognize His claim on our lives. We may reject His ethics and disbelieve His doctrine. We may refuse to recognize His right to control and mould our lives. We may try to ignore His very existence, and treat Him as if He had never died and rose again for us men and our salvation as many are attempting to do. But when every door is shut He still stands in the midst. For one thing He meets us along every road of life we travel. When we present our children for baptism it is in His name they are baptized. When we stand at the marriage altar husbands and wives are commanded to love one another as Christ loved the Church.

The last low whispers of our dead
Are burdened with his name.

As we commit them to their last resting place it is with His great words ringing in our ears 'I am the resurrection and the life.' And when death seals our mortal eyes it is but to open them to the vision of the resplendent Christ no man can avoid. But it is not only in the great experiences of life that Christ is inevitable but in its normal processes. Christ has so woven Himself into the warp and woof of our normal ways of living that we cannot escape Him. Every time a business man sits down to write a letter he dates it from Christ's birth at Bethlehem. One day in seven is called the Lord's Day, and is set apart for the worship of His name. Every book we read that has enduring value is deeply tinctured with His mind. Every Church in every village is an eloquent reminder of His claim upon us. Every noble Christian life we see is 'a

epistle of Christ read and known of all men.' And every Christian institution in our land that enriches social life is stamped with the hallmark of His presence. The very sound waves that fill the air whisper His blessed name in our ears. Shut Him out as we may, He still stands in the midst.

(3) Consider once again how true this is whenever we picture to ourselves what the good life is like, and how it ought to be lived. Jesus Himself is the ground work and pattern of morality. 'Talk they of morality, O thou bleeding Lamb, the true morality is love of Thee.' Jesus Himself is the gold standard of the moral currency of the human race. It is by His flawless excellence we test the worth of our morality. As Samuel Butler wrote: 'He publishes anew the laws of our character, which men had corrupted, the very existence of which to a large extent had been forgotten.' The four absolute standards of love, honesty, purity, and unselfishness are merely academic words apart from Christ. It is He who gives them flesh and blood. It is only when we come face to face with Jesus that we know what the good life is like.

And when we try to live it He becomes even more inevitable. We need His all-availing help in our moral struggles. And in point of fact when we commit ourselves to the good life He makes His presence felt in our hearts. We may not consciously seek His aid. We may rely on ourselves alone, on the exercise of our will-power, on self-discipline, self-control, and the like. Nevertheless, the moment we try to climb the steep ascent of heaven, Jesus Christ, our great white Comrade, draws near and lends a supporting hand. Even when we fall from the good life, break our vows, deny the Christ in us, lapse into shameful and degrading sins, we are once more face to face with the inevitable Christ. For His is a love that never lets us go. We may well despair of our own moral recovery; our friends may wash their hands of us; even the Church may lose its interest in us. But there is One who never leaves us nor forsakes us. By the compunctions of conscience, by the burning fires of remorse, by the wretchedness and frustration which our sin produces He signalizes His redemptive presence in our souls. The familiar legend, known as *Quo vadis*, tells how Peter denied his Lord a second time. Peter was in Rome, in danger of his life, so he sought safety in escape. As he speeds along the Campagna, he is met by a vision of Christ on His way to the Holy City.

Lo, on the darkness brake a wandering ray,
A vision flashed along the Appian way;
Divinely on the pagan night it shone,
A mournful Face, a Figure hurrying on;
Though haggard and dishevelled, frail and worn,
A King of David's lineage, crowned with thorn.

'Lord, whither farest,' Peter wondering cried.
'To Rome,' said Christ, 'to be recrucified.'
Into the night the vision ebbed like breath,
And Peter turned and rushed on Rome and death.

That may be legend but this at least is true, that the darker the betrayal the more solicitous is His concern, and the farther we wander from Him the closer we are pursued with His seeking, saving love.

But why should we seek to evade Him whom yet we cannot evade? A certain Hyde Park orator was recently addressing a large crowd of people on the demerits of the Christian faith. He was particularly vitriolic against Christ—debunking His claims, deriding His doctrine, discrediting His character, and even denying His very existence. At the close a woman in the crowd asked this devastating question: 'If He is the nonentity you make Him out to be, why can't you leave Him alone?' We leave other people alone, even the illustrious dead, who 'from their storied urns' no longer disturb us. We leave them alone, because they leave us alone. But that is precisely the one thing Jesus never does. He passes through every closed door of our hearts, through all our prejudices, suspicions, hesitations and unbelief, and stands in the midst. He disturbs our conscience, beleaguers our hearts and besieges our wills. And He whispers peace to our troubled hearts. Why seek to evade Him who so solicitously seeks us. Is He not the adored and altogether adorable One? Is He not the Bearer of all life's moral and spiritual values? Is He not the Light of all our seeing, the Life of all our living, and the end of all life's quests? Shall we not rather run to Him for shelter and adventure, for power and peace, for salvation from sin and the final judgment, and sanctify Him as Lord in our hearts?

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FOURTEENTH SUNDAY AFTER TRINITY

## Thankfulness

BY THE REVEREND JAMES WRIGHT, M.A.,
BOAT OF GARTEN

'"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Co $5^{17}$.

In a time like the present, when evangelism is the order of the day, certain texts come inevitably into prominence and become the slogans and the weapons of the movement—texts of the kind which emphasize the differences between the Christian and the non-Christian, the revolutionary changes which accompany conversion. And high up in that category is this word of St. Paul. 'If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new.'

It will not do, however, to leave a claim like this in the air, in a mist of generalities. A man I know told me of a conversation he had recently with a friend who was an enthusiast for the All-Scotland Crusade and who explained his enthusiasm by saying that he himself had been a convert in an earlier revival of the same nature, and that since that day and hour he had been a different man. He was asked to particularize and describe in what respects he was different but was unable to do so, perhaps because he lacked the power of expression. But many must be asking what precisely is the contrast between the man in Christ and the man not yet in Christ, and they are entitled to as full and clear an answer as can be given.

It would, of course, be impossible in a single sermon, and that a very short one, to deal with all the aspects of the change involved in crossing the dividing line between the Christian and the non-Christian and I am content to deal with one of these only.

In the Christian life the dominant note is that of gratitude. The disciple owes everything to his Saviour, and his sense of debt is his master motive. The Evangelist puts the Cross in the forefront of his message—brings people face to face with what Christ has done for them and what it cost Him to do it—assures them that, because of His sacrifice, there is available for them such priceless benefits as release from self-reproach and from fear of what life or death may do to them—and that message believed in and accepted releases within them a deep and mighty spring of thankfulness, with the same result as when a deep spring of water is brought up to irrigate a desert—joy, namely, and fruitfulness.

Now, if ever there was a time when gratitude should bring a revolutionary change for the better, it is precisely now. For the past century in industry and in politics the main emphasis has been on grievances and the principal objective, the removal of grievances. Attention has been for long fiercely focused on the handicaps from which the majority of men were suffering, on the injustices inflicted on the under-privileged. No one to-day will question that the hour had struck for such a development, and that the warfare involved was in a just and noble cause.

But the inevitable and unhealthy concomitant of all this has been to direct the attention of men and women to the wrongs and deprivations which they had to endure and to lead them to pre-occupation with their grievances—to produce in many cases a grievance complex, a chronic and insatiable sense of being badly dealt with.

That is by no means an enviable or happy state of mind and it is a mighty deliverance when a man escapes from it, as escape he does when his soul becomes preoccupied in thankfulness with what Christ has done for him. He knows then that against whomsoever he may have a grievance, he has none against God, with whom are the issues of life. He knows then that whoever or whatever has dealt out injustice to him, the Son of God has dealt out unspeakable and undeserved mercy. Any one who discovers that he has something to be thankful for has done himself a good turn, but he who discovers his debt to Christ passes into a realm where he has infinitely more cause for rejoicing than for complaining. St. Paul had plenty of justification for being sorry for himself—over-work and little pay, hatred, persecution, and all the rest—but he dismisses all that as the ' slight trouble of the passing hour.' He has something else, something much more cheering, to think about—the duty of showing his gratitude to his Master who had done so much for him.

Gratitude, however, is a tender plant which may quickly wither. It is proverbial that there is no gratitude in politics, and the public has often quickly forgotten its greatest benefactors. There is no organization to which so many have owed so much as to the Red Cross, yet, Dunant, its founder, was allowed to sink into poverty and obscurity. A year or two ago in a village in the north of France I saw three War Memorials—one to those who gave their lives in the Franco-Prussian War of 1870, one to those who gave their lives in World War I, and the third to those who gave their lives in World War II. This last was a stone newly erected, a neat gravel path led to it and there were fresh flowers at its base. That commemorating the men who sacrificed themselves in the 1914 struggle was marked by signs of neglect and age, but there was a path of sorts leading to it, kept worn by a few feet. The other—the reminder of 1870—stood in a field, grass growing all around it waist high. Obviously for long no one had been near it.

The sad sequel to many an apparently successful revival has been the falling away of not a few of its converts. After a year or two, they are no longer to be found in the ranks of Christ's followers. This is often to be explained by the decay of the spirit of gratitude. New converts are peculiarly exposed to spiritual dangers which involve such a decay. Although some may ridicule them for the Christian stand they have taken, there are others who will praise them for it and make much of them, and they may come to conceive of themselves as belonging to a very special brand of persons. Obviously pride and humility cannot dwell together in the same heart, which is just to say that self-righteousness and gratitude cannot dwell together in the same heart. The more highly we think of ourselves, the less shall we value what Christ has done for us. We may go the length of

losing our sense of debt to Him, and subtly develop a sense of His debt to us.

And still more fatal to the spirit of humble gratitude is a feeling of superiority over others and to that the new convert is very definitely exposed. Those outwith his camp may come to excite not his compassion but his pride. He may think censoriously of those who have not taken the Christian road with him, and even of those who having taken the same road are not precisely walking in step with him. Well, we can't be spiritually ambidextrous—at one and the same time throwing stones at others and laying tributes of thankfulness at the feet of Christ. That is the way to lose our first love.

To keep the flower of gratitude growing within us, we must water it constantly with the tears of penitence. We shall certainly revive our thankfulness if we are daily aware that we are drawing yet again and very heavily on Christ's forgiving mercy, and are always adding to our debt to Him. Samuel Rutherford said 'when my heart grows cold, I take a turn up and down my old sins.' Perhaps the old sins should be enough to draw us back in adoring gratitude to the feet of the Crucified—but our fresh sins will add to our wonder at Him who not only called us at the beginning but has put up with us ever since.

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FIFTEENTH SUNDAY AFTER TRINITY

## Secular Sacraments
## Thanksgiving for Harvest

BY THE REVEREND PROFESSOR R. A. WARD, M.A., B.D., PH.D., WYCLIFFE COLLEGE, TORONTO, CANADA

'While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'—Gn $8^{22}$.

'I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.'—Gn $9^{13}$.

The rainbow that raises its shimmering arch over earth's tears reminds us explicitly of the love and faithfulness of God. The fruits of the earth which we have thankfully reaped and garnered once more have their own message to us to-day, as fair samples of that whole realm which we call Nature. They repeat, sometimes in a season of drought, the message of the rainbow.

1. First, they remind us of an *Ordered Nature*. All the rich variety of trees and flowers, of clouds and sunsets, rivers and seas, mountains and plains, may fail to reveal a single instance of repetition, of likeness which merges into identity. Even so, there is order, arrangement, pattern, in Nature. The seasons follow one another in rotation, day and night chase each other round, and all the processes of Nature, so far as we have been able to observe, manifest that uniformity which we term natural law. It is this stability of the world which makes it trustworthy. Are you going to pay a call on your brother to-morrow? How do you know that his house will be where you left it? Why does it not fly off into space? Is it not because of the law of gravity? Why does the farmer sow his seed? Is it not because he has reason to believe that those same principles will operate whose inflexibility he has witnessed in earlier years? Thanks be to God for this element of certainty in our lives.

But who 'ordered' it? God, you say. But it is not God who ordered Nature, but God in Christ. Our Lord was in the beginning with God, and all things were made through Him. Apart from Him nothing was made (Jn $1^{2-3}$). Behind this world of Nature, then, stands the One we know as Jesus of Nazareth. The very stability of our lives is due to Him. Mark this, you scientists: without Christ you cannot do your work. Dwell on this, you farmers: apart from Him you have no livelihood. Lay this to heart, every one of you: if it were not for Christ you could not catch a bus or enter a train.

2. Secondly, the fruits of the earth remind us of a *Dependent Nature*. Nature was divinely created and is divinely sustained. Men sometimes speak as if the laws of Nature were supreme, either in control in their own right, or as a sort of gigantic First Lieutenant during the permanent absence of the Creator and Captain. Holy Scripture does not speak like this. The living God sustains Nature down to its most minute details. That is why the prophet Isaiah ($28^{26}$) can say of the successful farmer that 'his God doth instruct him aright and doth teach him.' God is continuously active. 'The heavens keep on telling the glory of God and the sky keeps on telling the story of the work of His hands' (Ps $19^{1}$). The laws of Nature are not a closed system, with God outside vainly trying to get in. The laws of Nature are the uniform ways in which we have found that God acts hitherto. 'We spell out a word or two of the doings of God,' said an eminent Oxford scholar, 'and we call it a Law of Nature, and ask how God can come to us through these iron bars we have forged ourselves.' God is not Henry Ford turned into a night-watchman, standing outside the factory He has built, without authority or power over what is made inside. He is rather the Master-Craftsman, ever at work in the vast workshop that we call the world. 'He makes His sun—*His* sun—to rise on evil and good, and sends rain on just and unjust' (Mt $5^{45}$).

The prophet Jeremiah once imagined God, as the trade unionists put it, laying down His tools completely. The result is not that the so-called laws of Nature take control—they cease to operate and

there is naught but chaos. 'I beheld the earth, and, lo, it was waste and void; . . . I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and before his fierce anger' (Jer $4^{23-26}$). But God is the living God, and the harvest gifts are signs and seals that He is still living and graciously working in the world.

Nature, then, is dependent. On whom? God, we have said. But again we must notice, it is God in Christ. It is borne onwards to its final goal by Christ, who is at the helm of the universe, at the right hand of the Majesty on high (He $1^{3, 4}$). So once more you are in debt to Christ. He has redeemed you, and He has fed you. Have you ever thanked Him?

3. Thirdly, the fruits of the earth remind us of a *Responsive Nature*. The Hebrew people, according to some Old Testament scholars, believed in a diffused consciousness, spread throughout the body, in the eye, ear, tongue, hand, foot, and heart. The eye and ear and hand, so to speak, do their own thinking. Lady Macbeth would have understood that. It explains why Elisha, to restore the Shunammite's child, lies upon him, with his mouth to the child's mouth, his eyes to the child's eyes, his hands to the child's hands (2 K $4^{34}$). It was thus fairly easy for the Hebrews to believe that material things, even the earth itself, is alive and can thus respond to the appeals made to it. For instance, according to the prophet Hosea ($2^{21-22}$), God says 'I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel.' 'Give us food,' cry the people of Jezreel. To them the corn and the wine and the oil make reply: 'we will come; but give us time.' Turning to the earth they appeal: 'give us life; bring us to birth.' Earth replies, 'I will; but give me time.' Earth looks up to heaven and prays 'give me drink that I may produce the corn.' The heavens reply, 'We will; but where shall we find the rain?' 'I will answer the heavens,' saith the Lord. Nature is thus alive and responsive in every part to man and to God. That is why as an alternative to the *Te Deum* we sometimes sing the *Benedicite, omnia opera*.

Note the consequence of all this. If Nature is thus alive and responsive, it is not hard to see that God can answer prayer. 'Your heavenly Father knoweth that ye have need of all these things' (Mt $6^{32}$). All parts of Nature stand ready to obey His call, like runners at the starting-point of a race. And if God can withdraw His energy, so also He can increase it. And so at last Nature can share in the ultimate redemption for which Christians wait eagerly, the new heavens and the new earth wherein dwelleth righteousness. This was at the back of St. Paul's mind (Ro $8^{19}$) when he said that the earnest expectation of the creation is eagerly waiting for the revelation of the sons of God.

God, then, is the living God, the Father of our Lord Jesus Christ, and through Him He controls in detail a Nature which leaps to do His bidding. Have you such a confidence? Do you believe in Him for whom Nature stands in readiness, to obey at once His commands when He answers His people's prayers? Do you pray to Him who prayed, and prays, for you? As man, you are part of Nature; are you alone to play the rebel, unresponsive to the call of Him who died for you, less in loyalty than what you deem the lower level of Nature?

4. Finally, the fruits of the earth remind us of a *Sacramental Nature*. Nature, particularly in its regularity and order, is the pledge that God will preserve His people. The prophet Jeremiah lays this down very clearly. 'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, . . . if these ordinances depart from before me, . . . then the seed of Israel also shall cease from being a nation before me for ever' ($31^{35-36}$). If! As long as night follows day, and day night; as long as the seasons come and go, so long will God keep His people. And as the sun has kissed the fruits of the earth and the night has bedewed them with blessing, we may infer that these material things are the pledges of the love and faithfulness of God. They are the secular sacraments which seal His mercy in Christ towards us. There was bread and wine before there was a Holy Communion, and there were rainbows and corn and fruit before they became pledges. But now! Gaze upon them and take your fill: that blushing apple, that humble filbert nut, that simple potato, produced as they are by the alternations of day and night: all are sacraments and promises of the faithful and persistent love of God in Christ Jesus our Lord.

What, then, shall we render unto the Lord for all His goodness towards us? We will believe in the Lord Jesus Christ and commit our lives and our all to Him.

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SIXTEENTH SUNDAY AFTER TRINITY

## Fighting on Three Fronts

BY THE REVEREND J. J. WILMSHURST, ST. PAUL'S CHURCH, MAIDSTONE

'I have fought a good fight.'—2 Ti $4^{7}$.

Life as we know it is based on conflict. Some fight hard to maintain their health. Others fight hard to achieve their ambitions. Many others are engaged in fighting to obtain the bare necessities

of life. But St. Paul was not referring to any such conflicts as these when he wrote : ' I have fought a good fight.' What he actually said was : ' I have fought THE good fight.' His was the fight of a Christian warrior in his effort to be true to his Master.

Now it seems that St. Paul was engaged in this fight on three different fronts. The first front is his fight for the truth and spread of the gospel. Paul was a born fighter. Even before he became a Christian, as a young Pharisee, he was fighting hard to preserve the orthodox faith of his fathers. He fought that fight with the weapons of persuasion and force. Then came his great experience on the Damascus road. From that time he gave himself without reserve to make the truth of Christ known to the world. But there was one great change in the method of his warfare. He had finished for ever with the weapons of force and compulsion. The only weapons he used were the truth and reason, and the witness of his own life to the power of the gospel.

St. Paul's fight for the truth of the gospel was not without great cost. He himself has told us in 2 Co $11^{24-26}$ in restrained language something of what he suffered. Yet as we know, his courage and faith never wavered, and the secret of his courage was his supreme confidence in the message he preached. ' I am not ashamed of the gospel of Christ,' he writes, ' for it is the power of God unto salvation.' By the power of this gospel he won great victories for Christ in Antioch, Ephesus, Philippi, Athens, and Rome. He dared to challenge all the dark superstitions that enslaved the hearts and minds of men, and found the power of Christ equal to the contest.

But this was not the only front on which Paul was engaged. He also fought hard to make the Church what it ought to be.

St. Paul was a high churchman in the best sense of the word. He thought of the Church as the body of Christ. He believed that God had chosen the Church to be the means whereby the spirit of the living Christ should express itself to the world. If one member were diseased or inactive, then the whole function of the body would be in danger. The Church should be a living fellowship where the concern of one member should be the concern of all, and the sorrow of one member should be the sorrow of all. But St. Paul could see only too clearly how far short the Church came of this ideal. Even in its early days there were factions, quarrels, and party cleavages. And even this was not all. There were those who tried to corrupt and pervert the teaching of the Church. There were some who tried to introduce Jewish practices and make them compulsory for all Church members whether they were Jews or Gentiles. There were yet others who succumbed to sensual and worldly practices, and even turned the Lord's Supper into an orgy of feasting.

Such a spectacle as this would surely have made any lesser man than Paul lose heart. But how valiantly he fought to the end to make the Church what it ought to be. We have only to turn to the First Epistle to the Corinthians to see him fighting with all the earnestness of which he was capable to bring the Church at Corinth back to a state of purity and truth.

But there was still another front on which Paul was engaged, and in some ways it was the most important front of all. That was for the victory of Christ in his own life. Paul never lost sight of the fact that it was possible for him to win victories for Christ in the world, and in the Church, and yet fail to win the victory in his own inner life. ' So fight I, he says, ' as not beating the air : but I buffet my body, and bring it into bondage : lest by any means, after that I have preached to others, I myself should be rejected.' He was always conscious in a supreme degree of the downward pull of the flesh. But he never gave up fighting on this front, and he tells us that he found a power in the fellowship of Christ which was strong enough to give him the victory.

It only remains for us to ask ourselves as to what kind of a fight we are fighting. Are we simply engaged in the fight of an ordinary citizen of life, or are we engaged in THE fight of a Christian warrior ? Many of us were received into the fellowship of the Church with these words : ' We receive this child into the fellowship of Christ's Church, and do sign him with the sign of the Cross as a token that he shall never be ashamed to confess the faith of Christ crucified, but fight manfully under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end.' If we think honestly about our Christian life have we any right to call it a fight at all ? And, if so, are we like St. Paul fighting on all three fronts ? Are we concerned about winning victories for His kingdom at home and overseas, and most of all in the place where we live ? Then, too, are we concerned to make the Church what it ought to be ? Perhaps you are disgusted with the petty jealousies and quarrels which so often disfigure the life of the Church, and you are inclined to stand on one side and say, ' very well, let them get on with it, but count me out.' Thank God that was not St. Paul's way, and it is not the way of any true servant of His. Our duty is to fight to make the Church what God intends it to be by our prayers and influence and service. Above all, we must go on fighting for the true unity of all Christian people, and if at times we step over the ecclesiastical boundaries I cannot

believe that our Master would be greatly displeased. John Wesley, one of the greatest of Christian warriors, once wrote: 'I do not mean "Embrace my modes of worship, or I will embrace yours." This also is a thing which does not depend either on your choice or mine. We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same. . . . Let these and all smaller points stand aside. Let them never come into sight. "If thine heart is as my heart; if thou lovest God and all mankind I ask no more. Give me thine hand."'

Finally, we must never cease to fight for the victory of Christ in our own lives, but we must fight in His strength or we are bound to fail. St. Paul does not say, 'I have won a good fight.' He could in all truth have said that but he was to modest and honest a man to claim that his life ha achieved all its aims. He would be the first t admit that he had known many failures, but h could claim that he was dying fighting. And tha is really all that matters. Our final victory is th Lord's, and the one thing that matters is that w go on fighting to the end.

Then said Mr. Valiant for Truth, 'I am going t my Father's; and though with great difficulty have got hither, yet now I do not repent me of a the troubles I have been at to arrive where I am My sword I give to him that shall succeed me i my pilgrimage, and my courage and skill to hir that can get it. My marks and scars I carry wit me to be a witness for me that I have fought Hi battles.'

# Recent Foreign Theology

**The Qumran Scrolls.** There is a new outburst of publications on the Scrolls found near the Dead Sea. In French, Father A. Michel has published a large work on *The Teacher of Righteousness*,[1] in which he argues powerfully for the view that he is to be located in the Maccabaean Age. This is the view for which the reviewer has argued, but one which has been receding in favour for some time. Father Michel seems to have reached his conclusions quite independently, and he presents his case with a much greater fullness than the reviewer did. He studies the extra-Biblical writings of the second century B.C. for light on the Scrolls, and finds that they strongly support, and indeed demand, the Maccabaean dating. Evidence from the Scrolls which has been held to point to other dates is held to point even more surely to this period, and the much discussed question of the identification of the Kittim is here rediscussed with much force, and the equation with the Seleucids defended against the armoury of Professors Dupont-Sommer and Goossens. In one particular at least Father Michel differs from the reviewer. This is in the identification of the House of Absalom, where Michel holds that the name is not symbolic, but the actual name of a person of the Maccabaean age. Whatever may be the consensus of opinion ultimately reached—and there is little sign of such a consensus at present and little likelihood of it until more evidence comes to light—this book brings a contribution of its own, and especially by its study of the related extra-Biblical literature.

[1] *Le Maître de Justice d'après les documents de la Mer Morte, la littérature apocryphe et rabbinique* [1954]. Maison Aubanel Père, Avignon.

In Dutch there is a short work, which forms th first of a series of texts with translation for Dutc students, containing the Hebrew text of th Habakkuk Commentary, with Dutch translatio on the opposite page, and with short linguistic an textual notes beneath.[2] This is prepared b F. A. W. van 't Land and A. S. van der Woude The historical questions discussed at such lengt by Father Michel find no place here, and the author do not attempt to identify the characters referre to. They do, however, favour the identification o the Kittim with the Romans, as against th equation argued for by Father Michel. The wor is excellently suited to the use of students, wh have not the resources to buy the large editions o time to consult all the studies on which the author have based their work.

A third work, this time in German, comes fro the pen of Dr. G. Molin, of Vienna. This i published under the title *The Sons of Light*, whic is one of the titles the sect gave to itself.[3] Dr Molin's work consists of a translation of the text so far published, together with the Zadokite Wor published early in the century by Schechte followed by a discussion of many of the problem which they raise. The Teacher of Righteousness i here dated in the time of Alexander Jannaeus who is identified with the Wicked Priest. Th Zadokite Work is thought to have been written i 64 or 63 B.C. The most valuable chapter in th

[2] *De Habakuk-rol van 'Ain Fašḫa* [1954]. Semietisch Teksten met Vertaling, edited by J. H. Hospers an Th. C. Vriezen, No. 1. Van Gorcum, Assen; Fl. 1.9

[3] *Die Söhne des Lichtes: Zeit und Stellung d Handschriften vom Toten Meer* [1954]. Verlag Herol Vienna.

book is that devoted to the theology of the sect of the Scrolls, as reflected in these works. There are also chapters on the relations with the apocryphal literature and with the New Testament. Some valuable appendices, reviewing the various ideas on the history of the sect to which the discovery of the Scrolls has led, and examining the relations between the newly discovered texts and Schechter's Zadokite Work, and between the sect and the Essenes, conclude the work.

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**The Hebrew Word עולם.** We are becoming used to doctoral dissertations which confine themselves to a careful survey of the uses of a single Hebrew word. From Switzerland comes a further example of such a work in the form of a study of the word עולם by Dr. E. Jenni.[1] This is of value for its detailed examination of the various uses of this term in the Old Testament, and for its contribution to the currently discussed question of the notion of time. In the first section the author considers the etymology of the word and its uses in Ugaritic, in the known inscriptions in Canaanite dialects, and in Aramaic. He finds its etymology to be uncertain, and its fundamental meaning to be 'remotest time.' From an examination of its Biblical occurrences he notes that apart from two late passages in Ecclesiastes it is used either as an adverbial accusative or with prepositions, with the basic meaning 'remotest time,' but also with the meanings 'lifetime' and 'age.' The plural does not mean a plurality of ages, but is used as an intensification of the idea. The value of the work lies not in the originality of its conclusions, but in the fullness of the survey of the material by which those conclusions are supported.

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**Prophetic Symbolism.** Dr. G. Fohrer has issued a study of the symbolic acts of the Hebrew prophets, in which the recorded examples are first reviewed seriatim, with parallels which the author has culled from other cultures, followed by his general discussion of the questions raised by the records.[2] He asks whether these are records of historical occurrences or literary artificial creations, and decides that they are historical. He then asks whether the prophet was in unconscious ecstasy or conscious at the time, and concludes in favour of consciousness. He finally examines the relations of these acts to magic, and assesses their significance in the setting of the words and teaching of the prophet. Again there is little that is strikingly original in the outcome of the study, and its most original feature is the collection of 'parallels'—though these are more interesting than illuminating. It may be noted that, on the oft-discussed question of the marriage of Hosea, Dr. Fohrer holds the view that ch. 1 tells the story of his marriage to a temple prostitute and ch. 3 the story of a second marriage to an adulterous woman.

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**Religion and Cult.** In 1950 the great Oslo Professor, Sigmund Mowinckel, published in Norwegian a work on *Religion and Cult*.[3] This has now been made accessible to a much wider public in a German translation, which will be welcomed by many.[4] There are a number of changes in this edition, both in the order of the chapters and in their content. The subjects dealt with include magic, gods and other objects of worship, cultic acts and the accompanying cultic word, prayer, and the relation between cult and ethics. Many of the fundamental ideas which lie behind much of Mowinckel's work are here set forth in relation to religion in general, but naturally the Old Testament figures throughout in special degree. The work is well annotated, but all the notes—alas!—are gathered at the end of the book in accordance with the evil custom that is becoming increasingly common.

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**Alt's Historical Essays.** The second volume of the collected essays on Israelite History by Professor A. Alt has now appeared.[5] Three of the essays are published for the first time, while the others have been published in widely scattered places. To rescue them by collecting them in this way is to render a real service. The longest essay is the first, *Die Staatenbildung der Israeliten in Palästina*, which has long been difficult of access. The others deal with a wide variety of subjects, both geographical and historical, and all who are interested in the problems that surround the history of Israel will find something to interest them. The three unpublished papers deal with Tiglathpileser's first campaign against Palestine, the place of origin of Deuteronomy—in northern Israel—and the fortresses and Levitical cities in Judah. Of the others it must suffice to mention those on the division of Israel under Solomon, on Sennacherib's attack on Palestine, on the divisions of Judah under Josiah, on the rôle of Samaria in the rise of Judaism, and on the neighbours of Judah in the time of Nehemiah.

[1] *Das Wort 'ōlām im Alten Testament* [1953]. Töpelmann, Berlin. (This work has also appeared in *Zeitschrift für die alttestamentliche Wissenschaft*, lxiv. [1952] 197 ff., lxv. [1953] 1 ff.)

[2] *Die symbolischen Handlungen der Propheten* [1953], Zwingli Verlag, Zürich; Swiss Fr. 12.

[3] *Religion og Kultus.*

[4] *Religion und Kultus*, tr. by A. Schauer [1953]. Vandenhoeck & Ruprecht, Göttingen; DM. 9.80.

[5] *Kleine Schriften zur Geschichte des Volkes Israel*, vol. 2 [1953]. Beck, Munich.

**The Holy Land.** M. Maurice Dunand, the distinguished excavator of Byblos, has published a beautifully printed and superbly illustrated volume on the sites and monuments of the Holy Land, from Syria to Sinai.[1] The volume is a joy to handle and a feast to the eyes, and it should b valuable to teachers, as well as a valuable aid t the understanding of the Bible for those who hav never visited the land.

H. H. ROWLEY

*Manchester University*

[1] *De L'Amanus au Sinai : Sites et Monuments* [1953]. Imprimerie Catholique, Beirut.

# Contributions and Comments

## ὅτι ἐν ἐξουσία ἦν ὁ λόγος αὐτοῦ

THE Rev. H. J. Flowers says, in THE EXPOSITORY TIMES, lxvi. [May 1955] 254, that in writing ὡς ἐξουσίαν ἔχων ' Mark has missed the point of the original, Matthew has followed him, and Luke has been worst of all, ὅτι ἐν ἐξουσία ἦν ὁ λόγος αὐτοῦ.' He writes that his interpretation ' as *a king* ' fits other things in the gospel story, such as the freedom of Jesus in dealing with the Torah. But it needs to be recognized that, for the earliest disciples, the *word* of Jesus had a supreme importance ; they would not have understood the modern scorn for ' Sermon on the Mount Christianity.' It may even be, as G. J. Heering claimed, ' that the expectation of the end of the world arose precisely out of these " exaggerated " demands, which the first Christians regarded as the supreme will of God ; a world which refused to comply with them *must needs* come to doom.' St. Mark includes no systematic account of our Lord's ethical teaching, but that his suggestion that the Lord taught ' with authority ' is no isolated thought is brought out by Lohmeyer's comment on the Transfiguration : ' It shows the Son of Man, not in His function as Judge of the world, as the visions of Daniel describe Him, but as One with whom Moses and Elijah speak, that is as One whose existence is of import only to the one people chosen of God. And this definition is of a peculiar kind. He is not saving, not sanctifying and glorifying the people. He is teaching three disciples who hearken to His word. If Mark elsewhere speaks of the healing and exorcising ministry, and places preaching in the background, here speaking and speech are the only instrument of this Son of Man, and His only efficacy. We have therefore a Johannine touch in this story. That which in John is implicit throughout the story of Jesus from beginning to end : μονογενὴς θεὸς . . . ἐκεῖνος ἐξηγήσατο ($1^{18}$ ; cf. Peter's confession, $6^{68}$) is here shown once for all in this event and in the command accompanying it, ἀκούετε αὐτοῦ, " hear ye him." ' ' Hear ' means, of course, more than merely ' listen ' but ' obey.' Hence St. John repeatedly stresses the need for ' keeping the word,' the ' Commandments ' of Jesus, which he summarizes in the command to love. (Although he seems to restrict this to love of the brethren $3^{16}$ shows that the reference of ' love as I hav loved you ' is wider.)

It looks as though St. Luke's ὅτι ἐν ἐξουσία ἦ ὁ λόγος αὐτοῦ might be nearer the original *meanin* than might appear after all. It is, in fact, a stag in the development of the New Testament use o the word Logos, from meaning the word of Jesu Himself and the word about Him (the gospel) t *becoming* Jesus Himself. As Odeberg said, He gav Himself in His words : that is their significanc In the words of Bultmann, ' Da das Wort Jesu di ἀλήθεια ist, die er selbst ist, so kann auch gesag werden, dass Jesus das Wort *ist*.' So, at the en of the development, John can draw upon th associations of Shekinah, Name, perhaps Memra i this latter sense, and probably also Image, in th attempt to draw out the implications of ' Logos But even here the original concept of the authorit and deep significance of Jesus' words remain Jn $5^{38}$ ; cf. $8^{37}$ $8^{31}$ $12^{48}$ $14^{24}$ $15^{3}$ $17^{14}$.

E. M. SIDEBOTTOM

*Owton Manor,*
*West Hartlepool*

## Luke i. 1

SOME scholars, for instance Mgr. Ronald Knox think that St. Luke uses ' many ' here of a ver small number. I am not sure that I agree ; but i may be relevant to point out that in Latin *saep* is occasionally ' twice.' There are examples i Tacitus (*Annals*, iii. 18 and xiii. 6) and perhaps i Lampridius (*Life of Heliogabalus*, vii. 7 ; see N. H Baynes, *Historia Augusta*, 40). Livy, II. xxxvi. 6 has *obversatum totiens* (only twice) *somno Iovem*.

G. M. LEE

*Bedford*

## Parable of Dives and Lazarus (Luke xvi. 19-31)

ASSUMING with Mr. Rimmer (THE EXPOSITOR TIMES, lxvi. [April 1955] 215) that the Parable ha only one point, it does not follow that it ' tells u

nothing about the opinions of Jesus concerning either the future life or man's attainment of a blessed future life.' Of course in a parable we need not accept the story as having actually occurred. But we may take it that the basic conditions of a parable are to be understood as true to fact. In the case of the Parable in question the basic conditions are those of the life after death. These, then, as given in the Parable, we are to understand to be true to the facts of that life. To the setting of the Parable belong memory of this present life, conscious happiness or misery, and the impossibility of passing in a moment from one side to the other in fulfilment of a wish.

W. Powell

*Twickenham, Middlesex*

# Entre Nous

### St. Boniface

This year, on 5th June, the twelve-hundredth anniversary of the martyrdom of St. Boniface was commemorated.

Winfrith or Boniface, the Engishman who in 716 went as a missionary from Crediton in Devon, and who was to become Apostle of Germany, used to found small settlements of monks as missionary outposts among the heathen. Some of these grew to become great monasteries. This was the case with his favourite one, Fulda, where he was to be buried. At the age of seventy he retired from the great see of Mainz, but his idea was not to rest. He left his archbishopric because he had the hope of finishing in the Netherlands where as a missionary he had begun. He went back there and on 5th June in the year 755 the end came. He had been on a missionary tour and gathered some converts. They were to meet him that day—some were there already—for confirmation. An armed band attacked his camp. He called to his servants, forbidding them to defend him. Many years afterwards an old, old woman told that she had been there and saw the Bishop hold the book he had been reading above his head as he was struck down. Among the relics at Fulda there is a book with a sword-cut deep into its hundred and forty parchment pages, and with bloodstains on them. If it were a Gospel, or a Mass-book, the sceptical historian might wonder if the evidence were faked. But the book contains two sermons by St. Ambrose, three hundred years before. One is on the Holy Spirit, and the other is called 'How good it is to die.' He was reading the first to be ready for his confirmations. He was reading the second, also to be ready.

John Foster

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### A Selfish Christianity

If the writer of a book is a man who has notably served both God and his fellow-men, then any one is bound to approach such a book with interest and with respect. Such a man has a right to speak. And, beyond a doubt, Dr. Frank C. Laubach is such a man. In a sense his new book —*Channels of Spiritual Power* (Lutterworth Press ; 8s. 6d. net)—sets out his creed. The great characteristic principle of Frank C. Laubach's creed is that he believes with all his heart that a selfish Christianity is a total impossibility.

'Einstein has formulated an equation which describes the behaviour of all our physical world ; can we write a formula which will describe our best way of living day by day as a Christian ?' Dr. Laubach suggests a formula which, he fears, is so simple that it may seem below some peoples' dignity. 'The soul will have one hand reaching to the sky asking : "Father, how can I help you help the world ?" and will listen for His reply. The other hand will reach down and out to humanity all around the world, asking : "Everybody, everywhere, how can I help you ?" Wide open upward all the time ; and wide open outward all the time.'

The essential thought of this book is that there must be incoming and outgoing in the Christian life. Dr. Laubach uses illustration after illustration to prove this. He saw a great hydro-electric plant which ran a mill and supplied lighting for a community. 'There was a huge pipe and four great turbine wheels. The water was open above them, but they were standing still. I said, "Why don't these turbines run ?" The engineer said, "Because the pipe is closed down at the outlet. . . . The turbines can't run unless both the inlet and the outlet are open." ' Therein is a parable of the Christian life. Dr. Laubach produces another illustration. 'On the deserts of North Africa and South-West Asia I have seen many a dead sea, with salt so thick that you could float on it, and so bitter that nobody dare taste it or get it in his eyes. Streams flow into these seas, but none go out. That is why they are bitter.' It is one of the laws of life : 'Don't open the gate too wide toward heaven unless it is opened equally wide toward the lowliest and the neediest.' He points out that in learning a new language one must use the new words one acquires at once, or one loses them at once. 'A woman once told me that there was just

one request she had to make of God, and then she would be satisfied. That was that she might actually see Jesus. I thought the request would have been more beautiful if she had longed for all the world to see Jesus.' 'Every college should have a good course in geography taught from the point of view of world need; then college students could find out where they are going to fit in by studying this world need.'

But if Dr. Laubach believes in outpouring, he also believes passionately in intaking. Few books reveal such a passionate belief in prayer. Prayer does not supply cut and dried solutions. 'You can't be sure all the time; you have to guess. But in my own life and experience I find that if I guess while praying, my guess is usually right. I believe it is a pretty safe policy to say: "God help me to guess right," and then to go ahead.' When we are tempted to bear old grudges and remember old insults, 'Prayer is the best antiseptic bath in the world.' For Dr. Laubach prayer is a proved source of power.

One can hardly open this book at any page without some thing of real devotional value flashing out. 'It would be better for us to throw away ninety-nine per cent. of our learning and our tangled philosophy and stick to just one simple thing for daily life—to keep asking God, "Who needs me next, Father?"' 'Hell is inside of us when Christ is outside of us.' 'Genius in any field is rightly called "the power of intense, continuous concentration."'

It would be easy to criticize some of the theology in this book as naïve and even grotesque; but no theology is negligible when it produces a Frank C. Laubach. No one can read this book without desiring to seek that same power which has made Frank C. Laubach what he is.

WILLIAM BARCLAY

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### Rufus Jones

On 16th June, 1947, Rufus Jones, the great American Quaker theologian and Professor of Philosophy at Haverford University, died. 'Not long after this a little girl tried to comfort her brother when an older brother died. "He won't be lonely in Heaven. You see, Cousin Rufus is there too!"' At the request of British Friends his daughter, Mary Hoxie Jones, has written a very careful, though brief, memoir of him. Because of the origin of the memoir, Rufus Jones' English associations are specially emphasized. This should be read along with Dr. Fosdick's memoir and anthology, to which we drew attention in our September 1954 issue. The present memoir—*Rufus M. Jones*—is published by the Friends Home Service Committee (2s. net).

An interesting chapter tells of a long planned voyage to the Holy Land that Rufus Jones took in 1913.

'As the ship neared Palestine, Rufus Jones kept his Bible in his hand. Some members of the cruise were surprised at his apparent intimacy with a country he had never seen. One woman remarked, after he had explained that this was due to a lifetime of Bible study, "Why, I'd have brought a Bible, too, if I had realized it was about Palestine."

'The days in the Holy Land were deeply moving to Rufus Jones as he traced the steps of his great Bible heroes and saw where Jesus had lived and died. The shrines, covering the supposed spots of birth and burial, did not impress him, but the shepherd's field, the well at Nazareth, the olive trees, the stones, and the flowers were unchanged. So, too, was the Sea of Galilee with its calm surface or its turbulent waves.

'While their party was in a small boat on the lake, a sudden storm arose and the boat, its engine stopped because a rope had caught round the propeller, was being carried to some rocks. One of the boatmen plunged over and untangled the rope. The engine was re-started and the passengers returned somewhat the worse from the rough sea and the anxiety, but unhurt.'

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### Mark vii. 37

Early in the 'All-Scotland Crusade' several groups of deaf and dumb men and women went to the Kelvin Hall. 'One group of five was taken to an Adviser whose task it was to speak a further word for the Master, and to ensure that everything possible had been done for the inquirers. Baffled at first, the Adviser wondered what he should say, and then, being translated by the Counsellor, spoke as well as he was able.

'Then the wonder happened. It was not anything the Adviser said. It was the mighty working of God's Spirit. The face of one of the inquirers suddenly was illumined. A light shone in his eyes, and his every feature glowed. Unable to speak a word, his face showed the joy and wonder, and the power of Christ's transforming love. There was no doubt. Once again Christ had made the deaf to hear, the dumb to speak, in the language of the Spirit.'[1]

[1] Edward Page, in *The Methodist Recorder*, 26th May, 1955.

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THE EXPOSITORY TIMES

# Notes of Recent Exposition

To intend to bequeath money to institute an annual lectureship and then, on second thoughts, to institute it at once and enjoy the earliest lectures oneself seems a sensible proceeding, albeit unusual. That is what in fact has happened in the case of the Ethel M. Wood Lectures. Mrs. Wood, the founder, is a daughter of Quintin Hogg of Polytechnic fame and herself a Governor of The Polytechnic; and she has set agoing a series which has already three or four distinguished names on its roll. The lecture delivered before the University of London in 1954 by Professor T. W. MANSON of Manchester has been published under the title, *Jesus and the Non-Jews*,[1] and it contains several interesting points of interpretation.

Dr. MANSON starts off from the apparently contradictory instructions given by our Lord to His disciples, according to St. Matthew's Gospel. On the one hand they are to go only to the lost sheep of the house of Israel: on the other hand they are to bear witness before the Gentiles and indeed make disciples of them all. A reasonable reconciliation of this contradiction is to suppose that the matter is one of priorities. The first, though not the only, concern of the Messiah and the apostles is with Israel; hence there is some restriction on their mission. But what sort of mission is it that can be restricted in this way? It cannot be a mission designed simply to proclaim a few general religious truths. It must be one designed to form a group capable of making an impact on the surrounding society. In other words, the Church or the new Israel was in the intention of Jesus from the first.

Any new group in Palestine in the first century was sure to be required ere long to make its position clear on the vexed issue of Jewish nationalism versus Roman imperialism. Despite the general tolerance characteristic of Roman policy, there were points of constant friction such as the imposition of imperial taxation and the limitation of the competence of Jewish courts to sentences less than the death penalty. On both these issues Jesus was challenged. The question of taxation was clearly raised in the incident of the tribute-money, and at that point Jesus refused to say what Jewish nationalism demanded. The other issue appeared in the case of the woman taken in adultery. In such a case the Jewish law prescribed the death penalty, while the Romans would not allow any Jewish court to pass and execute that sentence. Here, too, Jesus had to choose between Jewish nationalism and Roman imperialism, and Dr. MANSON suggests that the mysterious action of Jesus in stooping and writing in the dust provides the clue to His answer. According to Roman criminal practice the judge first wrote his decision on his tablets and then read it aloud. Jesus, too, invited by His adversaries to usurp an authority which the Romans have kept to themselves, will write His decision and then pronounce it aloud. It is a death sentence; but it is framed in such a way that it cannot be carried out. 'He that is without sin among you, let him first cast a stone at her.' As Dr. MANSON puts it, 'Once more He refused to back Jewish nationalism against Roman imperialism. And He did something more, which is, I think, not irrelevant to present-day discussions about marriage, divorce, and second marriage: He gave a plain hint that the mechanical and rigorous administration of laws, however lofty the ideals they embody, is not, in the last resort, the best way of dealing with sinners as persons; particularly when the administrators themselves cannot be expected to have perfectly clean hands.'

The attitude of Jesus to the Gentiles, then, was neither that of a messianic-nationalist leader nor that of a teacher of a few wholesome theological truths. Can we give some positive statement of His purpose in forming a group of disciples? Perhaps the Kingdom of God may be taken as the clue. The manifestation of that Kingdom is first of all in works of deliverance. 'If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.' The second manifestation is that those who have thus received the Kingdom are at the disposal of the King for the furtherance of His purposes. 'Freely ye have received, freely give.' Further, the beneficent activities of the Kingdom are conceived in terms of personal encounter. That is why the work of the disciples is, to begin with, confined to Israel. If

[1] The Athlone Press: 2s. 6d. net.

you are proclaiming codes of conduct and sketching political reforms you can speak to all who will listen; but if you are engaged in a ministry operating by personal encounter between those who give and those who receive, then your enterprise must begin in a small way and advance by the incorporation of those who receive into the expanding company of those who give.

It was natural to begin with an offer and appeal to Israel, both because that was where in fact Jesus and His followers were placed, and because it might be expected that within the borders of God's ancient people a more adequate response would be met with than elsewhere. If such a response was lacking, the offer of the Kingdom to the Gentiles might follow; but it is significant that the few cases, such as the centurion at Capernaum and the Syrophenician woman, where Jesus conferred benefits on people who were apparently non-Jews, tend to confirm the general rule that the first offer and appeal are to Israel. Such cases show that Jesus would respond to any who came to Him in need, if He found even a trace of living faith; but in neither of these two cases is the command 'Follow me' given. Neither apparently ceased to be a pagan, and neither was called to such service of the Kingdom as that to which Jews might be called.

Dr. MANSON's conclusion is that what was in view was 'men and women who had learned in apprenticeship to Jesus how to accept the rule of God for themselves, and how to extend it to their neighbours at home and abroad by serving them in love. I think that Jesus saw the immediate task as that of creating such a community within Israel, in the faith that it would transform the life of His own people, and that a transformed Israel would transform the world.' May we not add that the application of this to the life of the Church in the modern world is not far to seek?

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It is not often that an important journal devoted to the study of the Bible and Theology concentrates its interest in a single number on one outstanding theme and with special attention to the needs of preachers and pastors. These characteristics mark the April number of *Interpretation*,[1] an American Quarterly of distinction well known to judicious readers in Great Britain.

The theme chosen is the Gospel of Mark. The first article, by Professor John A. ALLAN of Knox College, Opoho, Dunedin, New Zealand, discusses 'The Gospel of the Son of God Crucified' in a fully competent examination of recent study in the Gospel according to St. Mark, including the most influential works. The author does not hesitate to raise the ultimate issue: How much in the Gospel is Mark's construction or invention, and how much really goes back to the mind and purpose of Jesus Christ? He believes that our answer will largely depend on how far our faith is awakened by the faith out of which Mark was written. 'There is no need to doubt,' he says, 'that this faith, broadly speaking, is the kind of faith Jesus meant to create and that the testimony Mark bears is the kind of testimony for the bearing of which He called His apostles.'

The next two articles are by British scholars. The first by Canon Alan RICHARDSON, takes for its theme 'The Feeding of the Five Thousand,' a narrative which in the writer's submission shows who Jesus really is, reveals the universality of His salvation, illustrates the importance of the Church's eucharistic worship, and the fulfilment of the sacramental life of the Christian community at the consummation of the Age to Come. This suggestive article has a wide appeal even for those who, unlike the author, have not been fully purged from the Liberalism which attempts to expound the historical basis of the narrative. The second of the two articles is by the Rev. C. E. B. CRANFIELD, formerly a lecturer in New Testament Studies in the University of Durham and now a Presbyterian minister, is entitled 'Message of Hope' and is a careful and detailed study of the section Mk $4^{21-32}$.

Professor Otto A. PIPER, of Princeton Theological Seminary, Princeton, New Jersey, examines the Passion Story in Mark under the heading 'God's Good News,' but combines with this interest a valuable discussion of the Purpose of the Gospel, its composition, and its language and style. Particularly interesting is an important discussion of 'Criticism and Faith,' an editorial by one or both the Editors, Balmer H. KELLY and Donald G. MILLER. This article reveals a deep appreciation of the many problems which confront the modern minister when he seeks to interpret the gospel, and it affirms the conviction that one must come to the Bible 'with an upturning of the soul toward God which wills to obey the voice of God when it is heard.' This counsel is in line with that more positive approach to gospel problems which grows apace in our time, and it is all the more welcome because the Editors recognize that 'the fullest knowledge of the best results of critical study is an aid toward hearing the voice of God in Scripture.' The final article, by Professor Samuel A. CARTLEDGE, of the

[1] Vol. i. No. 2 (3401 Brook Road, Richmond 27, Va., U.S.A.).

Columbia Theological Seminary, Decatur, Georgia, illustrates this point of view in a comprehensive study, entitled 'The Gospel of Mark,' in which all the questions of authorship, sources, text, language, and the like are discussed, together with the wider issues of miracles, the purpose of the Gospel, and its Christology. A feast indeed!

It would not be right to close this Note without an appreciative reference to the fifty pages of reviews, including an account of 'New Testament Literature, 1954' by Professor Raymond T. STAMM, of the Lutheran Theological Seminary, Gettysburg, Pennsylvania, and the full selected Bibliography supplied by Professor CARTLEDGE.

# Some Archaeological Sites and the Old Testament

## Jericho

BY KATHLEEN M. KENYON, C.B.E., D.Lit., F.S.A.

FOR students of Biblical history the chief interest of excavations at Jericho is, of course, any light that they may throw on the town of the period of the entry of the Israelites into Palestine. The hope of throwing further light on this subject, and in particular on the vexed question of the date of the fall of the Late Bronze Age city, was one of the aims of the present expedition, sponsored by the British School of Archaeology, the Palestine Exploration Fund and the British Academy, and working in collaboration with the American School of Oriental Research in Jerusalem. As will be seen, the actual finds concerning this period have been disappointingly scanty, though not without importance. This disappointment has been more than offset by outstanding finds concerning the earlier periods. They have added a tremendous amount to our knowledge of Jericho and of Palestine in general in the Middle Bronze Age, that is to say, on the most usually accepted chronology, of Palestine in the time of the Patriarchs, and this is probably the aspect of the excavation results which will be of most interest to Biblical students.

But the history of Jericho is now known to stretch back very many centuries before that period, and something must first be said of that. The very great antiquity of the earliest phases at Jericho was established in 1935–1936 by Professor John Garstang, and it was one of the aims of the present expedition to make a more extensive examination of these very important early remains. They belong to the Neolithic Period, the stage when men were first adopting a settled life, and in which were developed all those things which go with settled life—on the material plane, architecture and household equipment, on the political, community life and all that complicated organization which goes with it. The basis of settled life is agriculture and stock-breeding, which alone provided a reliable food-supply in a given neighbourhood; on the success of the agriculture depended the permanence of a settlement and the size of the community which a neighbourhood could support.

Thus the development of early Jericho is the evidence of the success of its agriculture. We have now established the fact that Neolithic Jericho was at least as large as Bronze Age Jericho, that is to say, a settlement of perhaps three thousand persons. Food supplies for such a large community can only have been derived from very productive fields. These were only made possible by an abundant water-supply. The alluvium of the Jordan Valley is inherently fertile, but only if there is a water-supply to counteract the quite inadequate and unreliable rainfall and the great heat of summer. This water supply is in fact the reason for the existence of Jericho. At the foot of the mound which to-day represents the ancient site, wells out a copious perennial stream which still waters the modern oasis of Jericho. This spring was no doubt what attracted the first settlers. We do not yet know whether they had previously discovered the possibility of the cultivation of plants or whether they did so on the spot. All that we can say (for we have not yet reached the earliest levels) is that progress seems to have been rapid both towards permanency of occupation and the growth in the size of the settlement.

The permanency of the occupation is best attested by the remarkable development of the architecture, which is, of course, an art, or craft, entirely dependent on a settled way of life. We have already cleared many successive layers of houses of excellent structure and plans, with solid walls, spacious lay-out and well planned details, such as wooden door-posts and plastered and polished walls and floors. The fact that such a

succession of building phases has been traced at widely separated points on the mound, moreover, is evidence for the early growth of the settlement to a considerable size.

A further inference may be drawn from the size of the community. To ensure cultivation sufficient to support it involved an efficient use of the water supply, in fact an irrigation system comparable with that which is in use to-day. This implies organization and a developed community to provide the necessary control, though we cannot guess whether the organization was democratic, oligarchic or monarchic. The archaeological finds provide supporting evidence for a developed community, for one of the major surprises of the investigation of the Neolithic remains has been the discovery of two, and probably three, successive town walls, the construction of which must have been a major community undertaking.

In such a short sketch, it is impossible to go into details concerning many aspects of the finds, and the only other one which can be mentioned is that of the evidence of the development of religion. Several structures have been found which appear to be either shrines or temples. In one, a niche was provided in which had probably been set an elaborately flaked stone pottery, found in the debris nearby, of volcanic rock, which may, perhaps, be regarded as a primitive *mazzebah*. One aspect of religion was certainly a fertility cult. A number of figures of animals have been found, presumably associated with such a cult, and more interesting still is a human figurine, an elegant little lady, unfortunately headless, with her hands beneath her breasts, who is undoubtedly a mother goddess.

Still more striking is what can only be called a cult of skulls, presumably implying some form of ancestor worship, and an attempt to preserve for succeeding generations the wisdom of the elders. The evidence for this comes on the one side from the discovery of a large number of burials (burial beneath the house-floors seems to have been the custom) from which the cranium had been completely removed, with the lower jaw in most cases left in position. The skulls so removed seem to have been treated with especial reverence. In one case, the skull of an elderly male was carefully set upright beneath the floor of a room in the angle of two of the walls. More remarkable still was the group of seven skulls in which the features had been restored in plaster. These are not only suggestive of religious beliefs and practices, but also show a most remarkable artistic development, for the resultant heads are extraordinarily life-like.

This early Neolithic occupation of Jericho continued for such a long time that a mound some forty feet high was built up by the ruins of successive phases. The question of the actual rang of dates covered cannot be settled until the resul is known of the examination of the radio-activ material, which may provide a date within a fe hundred years. But a date of 5000 to 6000 B.C may be estimated on the basis of the succeedin history of the site. The whole of this early occupa tion is completely lacking in pottery. Whe pottery appears, there is a complete break and th suggestion of a new people. This phase is followe by another with new pottery-types, and it is onl at this stage, the third at Jericho, that we begi to get links with other sites, such as Sha'ar ha Golan, Byblos, Ras Shamra and Hassuna, whic are usually dated in the fifth millennium. Th whole of the remarkable development of non-pottery Jericho must lie before this, and thus its antiquity must be very considerable.

The evidence from Jericho and from Palestine in general suggests that the fifth and fourth millenniums represent a period of considerable movements of population, and that the progress towards town life represented by the first stage at Jericho in fact received a check from the arrival of new, less civilized, and at least partly nomadic groups. It is only towards the end of the fourth millennium that the picture becomes reasonably clear. The Jericho evidence comes mainly from tombs, since it appears that the area of occupation on the tell at the period was restricted, and intact levels have not yet been found. Round about 3200 B.C., tombs cut into the rock of the surrounding hillsides first appear, and the combination of Jericho evidence and that from elsewhere suggests an influx of a number of different groups who combine in the third millennium to build up the urban civilization of the Early Bronze Age.

This phase of the Early Bronze Age is well represented in Palestine by a number of substantial towns, presumably the centres of small city states, and presumably, on the basis of subsequent literary evidence, largely Semitic. Jericho played its full part in this urban development. The chief evidence comes from the town walls. No less than seventeen phases of the walls can be identified, representing successive repairs and rebuildings. This throws emphasis on the second aspect of the position of Jericho, its strategic situation with reference to ingress into coastal Palestine, which is complementary to the other aspect more important earlier, its economic position with reference to potentialities for primitive agriculture.

This strategic position is well illustrated later when Joshua tells his spies ' Go view the land, and Jericho ' (Jos $2^1$). To secure the entry of the Israelites into Palestine from the east Jericho had to be captured. It is clear that throughout the third millennium there was continual pressure on

the comparatively fertile Mediterranean coast lands by the nomadic occupants of the Arabian desert. Jericho, guarding one of the principal routes into Palestine, had to be kept well defended. Its walls, crowning the mound which the ruins of earlier occupation had gradually built up, were of mud-brick, and, a feature which has not previously been observed elsewhere, the foot of the mound was defended by a ditch at most stages.

The defences have been investigated at three points on the mound, and in each place they show the same complicated series of repairs. Some of the repairs seem to have been necessitated by the collapse of the preceding wall owing to earthquake. In other cases they were destroyed by fire, presumably the work of enemies. The gateways have not so far been identified. Probably the main one lay on the east side, towards the fields watered by the spring, but here the modern road has cut into the mound and part of the wall has been destroyed.

Of the interior of the town only a comparatively small area has been excavated. The remains so far revealed are those of substantial buildings, with walls of mud-brick and apparently considerable use of timber. The economy seems to be a largely self-sufficient one, with little evidence of trade. Even copper or bronze, though present, is rare. The tombs of this period contain multiple successive burials presumably over a considerable period, for the number of individuals in each is very large, and the number of pottery vessels placed as offerings enormous.

Between this stage of urban development and the Middle Bronze Age, the period of the Patriarchs, is a very considerable break, the full importance of which in Palestinian archaeology is only gradually being appreciated. The Jericho evidence shows the arrival about the end of the third millennium of a completely new people, with new pottery, new burial customs and lacking any urban tradition. The first stages of their settlement are indicated by a camping occupation on the ruins of the Early Bronze Age city, and over a widespread area of the surrounding hillside. Only after a considerable passage of time, possibly a hundred years, did they start to build houses, even then of poor structural standards. The fact that we find evidence of some four different types of burial customs side by side suggests that the newcomers consisted of a number of tribal units, combining together for military purposes. Their appearance in Palestine comes at the time when the Amorites were causing considerable destruction in Syria and Mesopotamia, and it is probable that we have, in fact, here to do with the establishment of the Amorites in Palestine, creating the position we find recorded in the Book of Joshua (5[1]) of the Canaanites on the coast and the plains and the Amorites in the hill country.

The Middle Bronze Age in Palestine, roughly between 1900 and 1560 B.C., represents one of the highlights of civilization and prosperity. Its beginning is marked by the advent of a new people whose culture shows close relationship with that of coastal Syria. Not much evidence has as yet been recovered from Jericho of the beginning of the period. The full restoration of urban development does not, in fact, appear all over Palestine until Middle Bronze Age II, perhaps about 1800 B.C. This is the period usually associated with the Hyksos, the Asiatic invaders who brought to an end the Middle Empire of Egypt, and established their alien dynasties there *c.* 1730 B.C. It is, however, clear that the main elements of the civilization were not introduced by them but belong to the people already settled in the country, and they are best explained as a ruling, warlike aristocracy.

One of the features of towns of the period which may be ascribed to the influence of the ruling aristocracy is a new type of town defence, for it is found over an area stretching from Syria to Egypt. Its characteristic is a steep artificial ramp or bank. Evidence for this type of defence can be recovered in some detail at Jericho, where three separate phases can be identified. As has already been described, in the Early Bronze Age the walls crowned the slope formed by the angle of rest of the edge of the mound built up by successive occupation layers. Above them and down the slope had been built the houses of the subsequent intruders who had constructed no town wall of their own. The whole of this was buried by a great earthen fill, which was given a surface of hard, smooth plaster, at an angle of thirty-three degrees, considerably steeper than the pre-existing one. The foot of this slope had a massive stone revetment, and it was crowned by a wall, of which only a short length of the foundations remains. This great ramp or bank may also have stood up from the interior of the town, but this is obscured by subsequent erosion which will be described below.

This system of defence is a very much more formidable affair than had previously existed. It is reasonable to associate with it two new factors in warfare that appear at this time. The first is that now, for the first time, bronze arrowheads became common, and it can, therefore, be inferred that the bow first becomes a really efficient weapon. The second is that to the Hyksos is usually ascribed the introduction of the chariot as an engine of war. Though chariots would, of course, not be used actually to storm a town, they would make attackers much more mobile, and attacks, therefore, much more sudden. A new system of

fortification was necessary to provide defenders with a sufficiently long field of fire for their archers to deal with any rush attack. Such a field of fire was, in fact, provided by the new defensive system, incorporating the long and slippery slope.

It has already been mentioned that at Jericho the full height of the defences only survives in one place. This is due to the fact that the summit of the mound has suffered very considerable erosion. Though the height of the mound gradually rose during the centuries of occupation, when occupation was interrupted natural forces, mainly winter rains, tended to wash the upper layers down to the foot of the mound. The evidence is clear that between the Middle Bronze Age and the seventh century B.C., a very great deal of such erosion took place. As a result, over much of the mound the highest surviving levels belong to the Early Bronze Age. It, therefore, unfortunately results that little of the town plan of the Middle Bronze Age survives.

However, there is an area on the east side of the mound where erosion has not been so severe, and here has been recovered a sufficient area of the town to indicate its character. Two narrow streets leading up the steep side of the mound have been located, each with its surface built up in a series of shallow cobbled steps, such as still exist in the Old City of Jerusalem. Opening into those streets are a number of closely built houses, about which we have been enabled to learn a considerable amount of detail, since they belong to the town which was destroyed by the Egyptians about 1560 B.C., and which are, therefore, covered with a thick layer of burnt debris. The houses were certainly of two storeys, for the debris fallen from the upper floors can be identified. The rooms of the lower floors were small, and many were used as storerooms, which at the time of the fire were stacked with great jars full of grain. From the remains of the pottery, the saddle querns, the pounders, mortars and loomweights, we can form a full picture of the less perishable articles of household equipment.

Very fortunately we are able to complete this picture, by the addition of the perishable furniture, from the evidence of the tombs. The burial custom of this time at Jericho was of multiple tombs, mostly containing successive burials over several generations. It is the peculiar quality of the Jericho tombs, due apparently to the accumulation of gases, that in them perishable materials such as wood, textiles, basketry and even flesh is preserved. In these tombs where the burials were successive, previous burials were rudely pushed on one side when new ones were made and their offerings were thus much broken. But in a number of tombs multiple simultaneous burials were made and the tomb subsequently closed. In them survived the full equipment, which was no doubt the equipment used by the dead people during life. We, therefore, have evidence that long narrow tables, rush mats, baskets, wooden trinket boxes and many other such objects were included in the usual equipment of every house, while beds and stools seem only to have been used by men of special importance. Altogether, Jericho has provided very much more complete evidence than any other site, and we can thus form a full pattern of the urban civilization amidst which the patriarchs lived as semi-nomads.

After the destruction of the town about 1560 B.C., Jericho seems to have been abandoned until about 1400 B.C. The present expedition has found no remains at all of the intervening period, and a re-examination of the evidence from the earlier expedition in the light of present knowledge confirms this gap. The town which succeeded this period of abandonment must be that attacked by the Israelites under Joshua, and all evidence concerning it is, therefore, of especial interest to Biblical students.

It is, therefore, most unfortunate that the erosion which affected the Middle Bronze Age remains still more drastically removed the traces of the Late Bronze Age town. The present expedition has been unable to confirm the attribution of any of the remains of the successive town walls to this period, and it is now clear that they have completely disappeared. Of the interior of the town only a small portion of one room, on the east side of the mound, has been found in position, immediately under the surface. Lying on the floor was one juglet, which can be dated to the fourteenth century B.C. To the evidence of this solitary find by the present expedition can be added that given by a re-examination of the finds of the previous expedition, which on present knowledge of the pottery would appear to go down to between 1350 and 1325 B.C. This would thus seem to be the present archaeological evidence for the entry of the Israelites into Palestine.

The work of the expedition is still in progress. The finds concerning the earliest period are clearly of such great importance to the history of the beginning of civilization that they must be investigated to the fullest extent our resources will allow. At the same time, we shall hope to throw more light on the later periods, particularly that of the fall of Bronze Age Jericho.

# Important Hypotheses Reconsidered

## An Introductory Article

By the Reverend Principal Vincent Taylor, D.D., F.B.A.

It is with much pleasure that I respond to the request of the Editors that I should introduce this new series of articles, for I am sure that it will meet a real and urgent need.

Biblical students always take great interest in important hypotheses and like to form opinions concerning them. This is especially true when the hypotheses cover a wide range of facts which otherwise are perplexing and provocative. In the course of time many hypotheses fall by the way, but others, when they have been fully and repeatedly debated, pass within the circle of generally accepted views, although, even so, one must always be ready to consider them afresh in the light of new facts and penetrating criticisms.

The celebrated Q Hypothesis is a case in point. In recent years it has been assailed by several scholars, including Abbot B. C. Butler, of Downside, in his *Originality of St. Matthew* [1951], and Dr. Austin Farrer, of Oxford, in *A Study in St. Mark* [1951]. Its substance has also been replaced by several Roman Catholic scholars of first rank, who prefer to think that the original sayings-source was an *Aramaic Matthew* used in the later Gospels. Among these discussions may be mentioned Dr. Alfred Wikenhauser's *Einleitung in das Neue Testament* [1953], L. Vaganay's *Le Problème synoptique* [1954], and a new edition of J. Huby's *L'Évangile et les Évangiles* by Professor Xavier Léon-Dufour [1954].

Unfortunately, there is almost always a time lag, appreciable and sometimes considerable, between the propounding of a hypothesis and its general acceptance or rejection by Biblical scholars. This delay is often to the good. Time is left for thought. The hypothesis can be seen in a larger context. A kind of mental rumination is made possible which ultimately is to the advantage of all. Meantime, however, the student, and especially the younger student, is left in a quandary. Much of the relevant discussion is buried away in learned journals to which he may not have ready access. Further, he may light upon disparaging observations by reputable scholars, the value of which he may not be able to assess. The growing habit of indicating opinions by phrases and footnotes, unsupported by solid arguments, is much to be regretted. This lethargic custom is very different from the practice of an earlier day. When J. B. Lightfoot, B. F. Westcott, W. Sanday, B. H. Streeter and J. Moffatt rejected a hypothesis, they told us why they did so. They subjected it to the closest scrutiny, massed their arguments, and gave reasons why they took the view they did. Older readers of The Expository Times [vol. xxiv.] will remember an invaluable series of nine articles on the question, 'What were the Churches of Galatia?' by Sir W. M. Ramsay. No one who read these articles could be in doubt about what Sir William thought and the objections he had to meet. To read these articles was, and is, a liberal education. It would not be without profit to reflect upon the reasons which have brought about the change to which I have referred, but this question would lead us too far beyond the immediate objective. It is a matter for satisfaction that in the new series we are to have an opportunity of considering what writers who have projected, or supported, important hypotheses think about the objections which have been advanced against them. The idea of the series, I am informed, is not so much to restate views originally projected, but to defend or modify them in the light of such criticisms. A kind of stocktaking is to be undertaken and its results submitted to the reader.

1. Among the hypotheses to be reconsidered is the 'Proto-Luke Hypothesis.' Since I am to contribute to the discussion of this most interesting suggestion of Canon Streeter I will merely indicate in this article the very unsatisfactory state in which it has been left. For this purpose I cannot do better than refer to a very significant paragraph in Professor A. M. Hunter's book, *Interpreting the New Testament* [1951]. After mentioning a few of the criticisms that have been made, he concludes his survey by saying: 'So twenty-five years after its propounding, this hypothesis remains hypothetical. . . . It has not been disproved, but certain pillars on which it rested have weakened under criticism, and few scholars are prepared in constructive work to commit themselves to its truth.' 'Yet,' he continues, 'the hypothesis is not only interesting, but important. For, if it were established, we should have in Proto-Luke an authority for the Life of Jesus as old as Mark, independent of it, and of comparable value.' He hopes that in the

next decade or two we may have a decision on it one way or the other from scholars 'ready to undertake the linguistic spade-work which such a decision will involve' (*op. cit.*, 43). This summary, I suggest, abundantly reveals the need for the series of articles I am introducing now.

2. Another hypothesis which still calls for discussion is the Non-Pauline authorship of the Pastoral Epistles. This hypothesis has been very widely welcomed, but not universally as the recent commentary of E. K. Simpson, *The Pastoral Epistles* [1954], and other commentaries and discussions reveal. We are to have the privilege, I am informed, of reading what the veteran author of *The Problem of the Pastoral Epistles* [1921], the Rev. Dr. P. N. Harrison, happily still with us, wishes to say in reply to current objections and criticisms.

3. It is, I think, somewhat disquieting that the Ephesian Hypothesis regarding the Imprisonment Epistles still needs to be included in a series on 'Important Hypotheses Reconsidered.' Dr. G. S. Duncan wrote his *St. Paul's Ephesian Ministry* as long ago as 1929, and in presenting it he was able to claim the support of Deissmann, Feine, Michaelis, Goguel, Bacon and others. This fact is important since, in the eyes of some scholars, Continental and American support is a *sine qua non*, if a British hypothesis is to be received! Dr. Duncan further discussed the problem in the series 'Some Outstanding New Testament Problems' (THE EXPOSITORY TIMES, xlvi. 293–8) in a considerable article which, among other things, dealt with the criticisms of Dr. C. J. Cadoux (vol. xlv. 471–3) and of Dr. C. H. Dodd (*Bulletin of the John Rylands Library*, Jan., 1934). The republication of Dr. Dodd's article in his *New Testament Studies* [1953] suggests that the question is still regarded as open. Probably one reason for continued delay in appraising the Ephesian Hypothesis is uncertainty regarding the authorship of Ephesians (*see below*), and it may be that further progress is dependent upon a decision upon this thorny problem. If Ephesians is non-Pauline, one of the strongest objections to Dr. Duncan's hypothesis dissolves, but many will think that aid is dearly bought at such a price. The situation illustrates the manner in which New Testament hypotheses are bound up one with another.

4. Another hypothesis of a very different kind is Dr. William Sanday's psychological theory of the Person of Christ, which may still call, not so much for full acceptance, as for further consideration. Dr. Sanday's hypothesis was first presented in his *Christologies Ancient and Modern* [1910], and his reply to many devastating criticisms is given in his essay, *Personality in Christ and in Ourselves* [1911]. We also possess in THE EXPOSITORY TIMES (xxiv. 438–44) his dignified reply to the pungent observations of Dr. A. E. Garvie in the second of three essays entitled 'The Danger of Mares' Nests in Theology' in the same volume (xxiv. 305–7, 567f.). Since Dr. Sanday's death the mantle of silence has been allowed to fall upon this great New Testament scholar, but subsequent developments in the study of the psychology of the unconscious give a renewed significance to his views. It is therefore of much interest that Dr. A. R. Vine, of the Yorkshire Independent College, Bradford, is to write in the series on Dr. Sanday's hypothesis. It will be recalled that it was also discussed in the series, 'Books on the Person of Christ' (vol. lxiv. 236–9) by Dr. D. M. Baillie.

Thus far the hypotheses I have mentioned are of old standing. Those still to be indicated are of more recent origin.

5. A very important disputed hypothesis to be included is the Non-Pauline Authorship of Ephesians presented by Dr. C. L. Mitton in his book, *The Epistle to the Ephesians* [1951]. Dr. Mitton will not find it easy to discuss objections, for, significantly enough, few reasoned replies have appeared in the four years subsequent to his discussion. He has also treated an allied theme in his recently published book, *The Formation of the Pauline Corpus of Letters* [1955]. From such indications as can be gleaned the non-Pauline hypothesis will have to meet two primary objections; first, the submission that the theology of the Epistle is a natural development of that found in the earlier Pauline letters, and, secondly, the claim that the linguistic facts seem covered by the view that St. Paul himself used Colossians deliberately in the composition of Ephesians.

6. The greatest interest is sure to be taken for a considerable time in Mr. C. K. Barrett's recently published monumental commentary on St. John's Gospel. Meantime, in the new series, he is to discuss the arresting thesis in his earlier work, *The Holy Spirit in the Gospel Tradition* [1947], in which the paucity of the sayings of Jesus regarding the Holy Spirit was seriously considered. Mr. Barrett's conclusion was that the eschatological thought of Jesus, so far as this may be known, accounts for His silence with regard to the Spirit. 'He could not in the time of His ministry speak of His own plenary inspiration, nor unmistakably reveal it, because that would have meant the betrayal of the Messianic secret. He did not bestow the Spirit upon His followers, because that gift was a mark of the fully realized Kingdom of God, and did not lie within the province of the germinal Kingdom which corresponded to His veiled Messiahship. He did not

prophesy the existence of a Spirit-filled community, because He did not foresee an interval between the period of humiliation and that of complete and final glorification. He did not distinguish between His resurrection and parousia, and accordingly there was no room for the intermediate event, Pentecost' (*op. cit.*, 160). Many readers must have pondered this most important and challenging passage, but may not be sufficiently aware of the reactions of opinion to which it has given rise. It seems hard that an author should be expected to be his own critic, but there can be no doubt that Mr. Barrett's further comment would be invaluable to his many appreciative readers.

7. Yet another hypothesis in respect of which much remains to be said is the Calendrical Hypothesis regarding the origin of Mark. This question was first brought to the fore in Dr. P. Carrington's *The Primitive Christian Calendar: A Study in the Making of the Marcan Gospel* [1952], and it is good news that he is willing to contribute to the series. It is impossible not to feel the attraction of the view that Mark consists of lections designed for use in the Christian ecclesia, all the more because increasing attention is being given in many quarters to liturgical influences operative in the composition of the Gospels. Among questions which have been asked are whether a Jewish Christian calendar existed so early, whether it is likely to have been observed by Gentile Christians, and how far the new suggestion affects the historical value of Mark. Dr. T. W. Manson has maintained that the Cleansing of the Temple falls at the time of the Feast of Tabernacles.[1] In reviewing the Archbishop's book he wrote: 'If that is so, it would suggest that the early Christian liturgical year was anchored at several fixed points, and that these were actual dated events in the ministry.'[2] The question is too important not to be debated further.

8. A last important hypothesis to be included in the series is that relating to the influence of Typology upon the Gospel tradition. Dr. Austin Farrer's ingenious and fascinating suggestions in his book, *A Study in St. Mark* [1951], have aroused wide interest, especially among students at Oxford. His views rest upon a broad basis of fact in the existence of prefigurings which can be seen in the teaching of Jesus, the Pauline Epistles, the Epistle to the Hebrews, the Gospels, and the Apocalypse. And Typology is another illustration, if one were needed, of the intense interest which the first Christians took in the Old Testament, less, however, in the use of *testimonia*, but rather in the subtle suggestiveness of familiar Biblical narratives read by them with new eyes. It also reflects the conviction that the Christian message lay deep in the providence of God. It is welcome news therefore that Dr. Farrer is to write further upon Typology in the projected series and, it is hoped, to reply to criticisms which have been raised regarding the limitations of the new method and its bearings upon the historical value of the primitive tradition.

There are doubtless other hypotheses which need to be reconsidered, but which at present are not included in the new series. Do we not need to hear more about the communal interpretation of the Son of Man and the relation between futuristic and realized eschatology? In New Testament exegesis and introduction there is no such thing as standing still. The give and take of opinion, the cut and thrust of debate, and, most of all, the constant arrival of new generations of students in the arena of discussion, all these mean that no solution, however weighty, is sacrosant, and that, as has been truly said, God has yet more light to break forth from His Word.

[1] *Bulletin of the John Rylands Library*, XXXIII., ii. [March 1951]. See also Manson's *Servant-Messiah* [1953], 78.

[2] *The Journal of Theological Studies*, N.S., iv. 78.

# Literature

## *STUDIES IN THE GOSPELS*

THE custom of publishing a volume of essays in honour of an outstanding Biblical scholar is not only a pleasing tribute, but also a means of developing themes by his pupils and friends arising out of his distinctive emphases. This reflection is prompted by the appearance of *Studies in the Gospels* (Blackwell; 30s. net) which consists of essays in memory of Professor R. H. Lightfoot and is edited by the Rev. D. E. Nineham, Professor of Biblical and Historical Theology at King's College in the University of London. An attractive and well written Introductory Memoir is contributed by Professor Nineham. In it the facts of Professor Lightfoot's academic career at Oxford are given, but perhaps its main value is the tribute paid to his deeply religious character, his sensitiveness and reticence, his meticulous accuracy seen in his editorship of the 'Journal of Theological Studies',

and the deep affection he was able to inspire in his students and intimate friends. Of the books by which he will be remembered Professor Nineham says that 'History and Interpretation in the Gospels' 'was an important book inasmuch as it opened up . . . new ways of approach to the study of the Gospels', but he thinks that 'Locality and Doctrine in the Gospels' is, in certain respects, a better book, largely derivative as it is. Inevitably Professor Nineham refers to the closing paragraph in the former work which attained great notoriety. 'It proved,' he says, 'to have been very unfortunately phrased, coming, as it did, with all the emphasis of a peroration,' and he refers to Lightfoot's own statement in 'The Gospel Message of St. Mark' (p. 103*n*). 'Younger theologians especially,' Professor Nineham tells us, 'could always rely on his encouragement to persevere in any worthwhile scholarly undertaking and in particular they were welcome—if they could face the discipline!—to have their English style clarified and simplified by his exacting but penetrating criticism.'

Not all who have contributed to the memoir were Professor Lightfoot's pupils. This fact makes the book more representative. Among the twelve articles in the volume those which are of outstanding interest are Dr. C. H. Dodd's examination of the Narratives of the Appearances of the Risen Christ from the standpoint of Form Criticism, Dr. G. D. Kilpatrick's discussion of the Gentile Mission in Mark and Mk $13^{9-11}$, Dr. T. W. Manson's essay on Realized Eschatology and the Messianic Secret. Two other valuable essays are the Rev. L. H. Brockington's study of the Septuagintal Background of the New Testament use of δόξα, and Dr. H. F. D. Sparks' new and interesting examination of the Doctrine of the Divine Fatherhood in the Gospels. The last named article will surprise those who have forgotten Dr. T. W. Manson's comment on Mt $6^{9}$ in 'The Sayings of Jesus.' The remaining articles by the Rev. C. F. Evans, Dr. A. M. Farrer, the Rev. J. C. Fenton, the Rev. C. P. M. Jones, the Rev. Dr. G. W. H. Lampe, Professor D. M. MacKinnon, and Professor Nineham are of much interest, either as theological studies, new critical suggestions, and, in the case of Dr. Farrer's essay 'On Dispensing with Q,' as a call to reconsider generally accepted views. Professor Nineham examines again the order of events in Mark, but, I think, does not shake Professor Dodd's well known views in his article on 'The Framework of the Gospel Narrative' in THE EXPOSITORY TIMES (xliii. [June, 1932] 396). More important studies on Gospels' origins, criticism, and theology have appeared, but there can be no doubt that the present volume is a worthy tribute to the memory of an inspiring teacher, a courageous seeker after truth, and a singularly noble personality.

VINCENT TAYLOR

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## *THE EUCHARISTIC WORDS OF JESUS*

In an article in this journal (November 1954), something was said about Professor Joachim Jeremias' two outstanding books on the parables and on the eucharistic words of Jesus. Since then Professor S. H. Hooke has given us a translation of the former; and now the latter, eagerly awaited, is in our hands—*The Eucharistic Words of Jesus*, tr. by the Rev. Arnold Ehrhardt (Blackwell; 18s. net). Dr. Lowe, the Dean of Christ Church, writes a Foreword. In it he points out the considerable differences between the first German edition and the second, of which this is a translation; he declares that one of the most controversial parts of its thesis—the acceptance of the Last Supper as a Passover, as against the Fourth Gospel's chronology—seems to him convincing; and he underlines the great value of the work. Dr. Arnold Ehrhardt, who is well known in his own right for his contributions to Biblical learning, puts us further in his debt by this able translation. English readers are fortunate to have access, in so convenient a form and at so moderate a price, to this learned, fascinating, and very fully documented treatment of a complex and extremely important subject. The English is clear, and, for the most part, excellent; and although the book is not without the occasional misprint in English, Hebrew and Greek, it is a remarkable achievement, considering the complexity of the task—for translator, proof-corrector, and printers. Not all readers will be convinced at every point in this masterly discussion, but if ever the reviewer's trite phrase was sincere, it is now: an indispensable book for any serious student of the subject. When—I repeat the question I asked in reviewing Professor Hooke's translation—are we going to have Dr. Jeremias' 'Jerusalem zur Zeit Jesu'?

C. F. D. MOULE

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## *ROMAN CATHOLIC PIETY*

Strictly speaking 'Roman' is hardly accurate because the lady about to be introduced 'flourished' in the fourteenth century. *Juliana of Norwich*: An Introductory Appreciation and an Interpretative Anthology, by Mr. P. Franklin Chambers (Gollancz; 15s. net), deals with an 'enclosed' nun who wrote one of the most beautiful of all devotional books—'Revelations of Divine Love.' Nobody knows who she was. There were at least three Julianas in Norwich and the real one has not been identified.

Some things, however, about Juliana's life have been collected, chiefly from her own words. The 'anchorage' where she lived was in Norwich and in her particular case there were gratifying mitigations of her enclosure. She had a bed and a table and chair, but, far more important, were a window and a cat. She would see a good many things out of that window, and in her old age she would have some grateful gossip with the two women who looked after her. Let us hope that pussy lived as long as herself, to bring at least a little element of human love into the room in that anchorage.

But Juliana's title to our interest lies in the great book she wrote—'Revelations of Divine Love.' It is evidently a combination of mysticism and human sainthood, and is in both these respects of amazing beauty. Mr. Chambers has given us such generous portions of her meditations that we can safely feel we have the heart of her lovely gift. Mr. Chambers has arranged his excerpts under three heads—Experiential, Evangelical, and Mystical—and in all these hundred pages we feel we are in contact with a vision, a faith and a love that are supremely beautiful.

I suppose that such a book as this and piety such as this will always raise the question: Is a religious devotion that renounces and forsakes the world in order to pray for the world the real evangelical New Testament piety? Our Lord prayed the Father 'not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.' Is this the answer? Well, at any rate there is a better question: Have we not something to learn and to receive from even the enclosed nun? Juliana's piety lay in this, that she delighted in God. The conditions of our modern days make such a devotion more difficult. But what it stands for must always be the root of our service. Protestantism is not a negative thing, it is a restatement of catholic truth, and the reality that is found in mysticism must be now and always essentially a part of true piety, Roman or otherwise.

F. J. Rae

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## *EXTRACT OF AUGUSTINE*

Although there are a number of good and readable English translations of Augustine's *Confessions*, one welcomes another. The case has some similarity to that of a fresh attempt to translate the Scriptures, which at times forces one to reconsider familiar passages and gives significance to passages not so familiar. In Vol. VII of the Library of Christian Classics—*Augustine: Confessions and Enchiridion* (S.C.M.; 30s. net)—a new translation of the *Confessions* is provided by Professor A. C. Outler, Ph.D., D.D., of the Southern Methodist University, Dallas, Texas. The translator is up-to-date as to critical Texts, and scholars will compare the resulting version with others, finding some sentences and phrases more clearly or more exactly or more interestingly turned, and admitting that it is extremely difficult to attain all these qualities at once. Readers in this country might have been given an indication that one of the Pusey reprints is in the Everyman Library, and that Pilkington's translation appeared in Marcus Dods' edition of the Works in 1876. There is a brief but excellent Introduction to the new volume which will put the beginner in the right mood for meeting Augustine, as so many do for the first time, in the *Confessions*; and there are occasional helpful footnotes with a sufficient bibliography. The beginner will also readily appreciate the short *Enchiridion* which is included in the volume as a simple introduction to Augustine, the mature theologian. The enchiridion in the hand may well provoke the zeal in the heart for the study of Augustine himself, on which in another connection he here insists. For this part of the volume again critical Texts have been collated, so that there is something also for those who are already acquainted with this doctrinal summary.

The programme of the Library of Christian Classics allowed three volumes to Augustine, no doubt a fair allowance when twenty-six volumes have to suffice for the whole range of notable Christian literature. The final selection (Vol. VIII)—*Augustine: Later Works* (S.C.M.; 30s. net)—has been left to Professor John Burnaby of Cambridge, whose reputation is sufficient to justify a choice which must have been difficult to make, since whole sections of characteristic writing were bound to be omitted, and the Library has consequently, for example, no reference to 'The City of God' or the 'Letters'. The volume now issued includes most of the second half of the basic treatise on *The Trinity*. Dr. Burnaby's Introduction puts this discussion in its setting, and a brief summary precedes each book translated, and takes the place of the short books omitted. The reader is thus considerably assisted in his approach to this famous piece of speculation and apologetic. The second treatise translated is *The Spirit and the Letter*, introducing the Pelagian problem and necessary to a grasp of that eternal controversy; while the third section is devoted to an abbreviated version of *Ten Homilies on the First Epistle General of St. John*, which is useful as bringing the reader to another of the fundamental doctrines of Augustine, and one prominent in present-day discussion, the doctrine of the Church, and also as introducing Augustine the preacher.

G. D. Henderson

### *THE MEANING OF THE CREATIVE ACT*

Long before his death Nicolas Berdyaev had established himself as one of the great minds of our age. The posthumous publication of this volume—*The Meaning of the Creative Act* (Gollancz; 18s. net)—which the author knew required serious revision will happily not dislodge him from that place, but it will not add either to our knowledge of his thought or to his reputation.

There are two counts on which I would rather not have had this book published. The first is simply that it is so dreadfully dated. Even in writing a Preface for the German edition in 1926 Berdyaev could say: 'My faith in the imminent dawn of a creative religious epoch was too great. . . . We shall have to pass through a period of darkness before the new light breaks out.' That Berdyaev could see that far in 1926 says something for his penetration as over against most philosophers and theologians, to say nothing of politicians; but that he should have said it against his own book, seems to me to detract from its relevance and worth. Moreover, if this book, in his own estimation, still stands for the basic principles that motivated his thinking to the end of his life, we may begin to wonder whether, great though he was, he was as right as he was notable.

The second reason why I would rather have had this book remain unpublished is that it seems to show very clearly how fundamentally gnostic, and therefore in the end non-Christian, Berdyaev's thinking was. 'Deity,' he says, 'is deeper than God the Father, Son and Spirit.' Then, reminiscent of Marcion and all the Gnostics, he goes on to add that God and man are in essence one: 'the anthropological revelation of the creative epoch is at once fully human and fully divine: in it humanity is deepened to the point of divinity and divinity is made visible to the point of humanity.' In the end one is disturbed about Berdyaev's solution at the very point where one is most appreciative of his analysis—in the realm of history and its tragedy. He will accept no facile solution of the problem of theodicy, but the one that he seems to offer seems to at least one reviewer indistinguishable in essence from the ancient Gnostics, who had one God who was untouched by this tragic process of history, and another with whose nature man was essentially one.

But with these misgivings expressed, it is necessary to say that in the course of writing about many important human affairs—love, sex, redemption, race, art, ethics, mysticism—Berdyaev has, as we should expect, given us many an illuminating and profound comment on our modern world.

JOHN MARSH

### *RELIGIOUS EDUCATION*

We are glad to draw attention to two books which will certainly prove most useful to those who are engaged in the task of religious education. *The Old Testament in the Secondary School*, by H. F. Mathews, M.A., B.D. (Religious Education Press; 7s. 6d. net), is an excellent volume. Mr. Mathews approaches his task with a certain high seriousness. 'We teachers,' he writes, 'are left with the responsibility of helping children to find out what God is saying through the Old Testament to them in this generation. God said such things in Samuel's day that the ears of every one that heard them should tingle. He is still speaking, and children may still respond to Him. Our privilege is to help them to hear.' Mr. Mathews very wisely assigns archaeology and geography and the like to their proper place in the study of the Old Testament. They are not ends in themselves. They are important and even indispensable but their function is to enable the scholar to understand better the meaning of the Bible for him. After four introductory chapters Mr. Mathews sets out a series of lessons beginning with Abraham and ending with the Maccabaean revolt and after. He gives the background, suggestions for the presentation of the lesson and for activities. He has no intention that this book should make study of the Old Testament itself unnecessary. It is an aid to such study. The book has an excellent glossary of Old Testament terms, valuable suggestions for further reading, and its value is much enhanced by a very full index.

Mr. Mathews' book is characterized by a certain seriousness.

Our second book, *Scripture in Class: A New Approach for the Secondary Modern School*, by Michael Sims-Williams, M.A. (Religious Education Press; 7s. 6d. net), is characterized by a kind of invincible cheerfulness. These lessons have been worked out in the class-rooms of the training ship *Arethusa*. Superlatives are risky things; but, in its own way, this is far and away the best book we have seen on religious education from the point of view of lesson presentation. The book has five sections—Four Introductory Lessons on God, The Unfolding Knowledge of God, The People of the Covenant, The Prophets of Jahweh, and The Light of the World. Mr. Sims-Williams writes with tremendous verve. He has a fascinating gift of finding illustrations and analogies and parables in everyday life. He has evolved a technique of blackboard illustration which even the most handless person could copy. In fact the book is most valuable for the illustration method alone. It is just impossible that young people should fail to be interested by this approach. We envy Mr. Sims-

Williams' classes. We strongly recommend all teachers and preachers to get this volume.

It is to be noted that in days of expensive books these two books are notably cheap in price.

WILLIAM BARCLAY

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*TEARS SHALL TAKE COMFORT*

In strikingly beautiful format and printing the St. Andrew Press have issued a little manual of consolation for the bereaved—*Where Grave Thy Victory* (7s. 6d. net)—by the Rev. Edward T. Vernon. In simple language that all the same touches on the profoundest insights of science and philosophy the author indicates ways in which acceptance of the fact of death and reflection on its meaning may assuage rebellious grief.

His philosophic treatment is always pervaded by the conviction that only within the Christian faith, but here assuredly, palliative considerations become really comforting and uplifting.

Not many could have written such a book without falling into platitudes or betraying shallowness of feeling. Mr. Vernon has the sensitive mind and the command of language that have enabled him to accomplish supremely well what he has set himself to do.

R. W. STEWART

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In seeking to interpret to his own congregation the messages of the Assembly of the World Council of Churches at Evanston last year, the minister of the First Methodist Church in Evanston became interested in the idea of writing an interpretation for other laymen. It is published as *What Did the World Council Say to You?* by the Rev. Harold A. Bosley, B.D., Ph.D. (Abingdon Press ; $2.00).

In eight chapters Dr. Bosley covers the main subjects on which the Assembly spoke, and he sets forth its messages in clear and vigorous terms. It is a good piece of work that deserves to be widely read.

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*God and Man in the Old Testament* (Allen and Unwin ; 10s. 6d. net) is an anthology compiled by Dr. Leon Roth, F.B.A. of passages grouped according to various themes. In the first section the subject is God's call to men ; in the next, the character of God ; in the third, His power. Then we have the pathos of the human situation, the Divine inspiration of desire, of faith, of virtue, the sense of responsibility before God's judgment, election to grace, the vindicating climax of the remnant, and the vision of the end. It is certainly suggestive and stimulating to see Bible teaching thus laid out, and preachers will find the collation of passages useful.

The Preface states that the anthology is prompted by a belief that the Hebrew Scriptures have something of importance to communicate. One gathers that the idea is that many who do not share this very common belief or who, while not concerned to deny it, have neglected the Bible, may be reached by an anthology made on literary principles and tactfully presented as one of a series of similar anthologies from the classics of other religions. It would be extremely interesting if it could be ascertained how far this approach is successful. Certainly the Bible words thus displayed fascinate and lure the reader on.

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Professor George E. Mendenhall of the University of Michigan published two valuable articles in ' The Biblical Archaeologist' of May and September 1954. These have now been reprinted by The Biblical Colloquium, Pittsburgh, Pennsylvania, under the title *Law and Covenant in Israel and the Ancient Near East* ($1.00). Part one deals chiefly with the so-called Covenant Code of Ex 21–23, and Part two compares this and other Israelite Codes with the various Codes which have been found in Mesopotamia and in the Hittite country in recent years, dating from *c.* 2050 B.C. to *c.* 1350 B.C. These Codes are not so much positive law binding on all judges as descriptions of legal traditions seeking to maintain the old ways amidst the tension engendered by new conditions. The need for the formulation of the Covenant Code, for instance, was occasioned by the foundation of the monarchy. In Biblical history the wheel turns a full circle : the community is formed by covenant, upheld by religious sanctions alone. The volume contains reproductions of the various Codes discussed, including a facsimile of the painting of the Ark on the walls of the third century A.D. synagogue of Dura Europos.

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*The Legend of the Rood*, by Mr. F. E. Halliday (Duckworth ; 8s. 6d. net), deals with the Cornish miracle plays. There is an excellent introduction which shows how drama began in the Church in connexion with the great seasons of the Christian Year, and how it developed through the open-air pageants carried out by the trade guilds until it finally reached the theatre. The Legend of the Holy Rood itself is one of these fascinating folk-tales fit to rank with the story of the Wandering Jew. This book, after this most interesting and important introduction, goes on to give a translation of the plays containing The Legend of the Rood, The Three Maries, and The Death of Pilate. It also contains an excellent bibliography. This is a book written by an expert on an unusual subject, and for many it will open up a fascinating new field of study.

The Lent Book of the Methodist President for 1955—*Listening at the Cross*, by Dr. Leslie F. Church (Epworth Press ; 5s. net)—is based upon the Seven Words from the Cross, and the short addresses will intensify the devotional feelings of those who read them. The meditations on the sixth and seventh sayings are especially beautiful, and the final chapters, which are inspired by the account of the walk to Emmaus when the two disciples found their hearts burning within them, provide a fitting climax for the book. It ends on a practical note with reflections on the possible answers to the question, ' What then must *we* do ? '

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Her Majesty's Printers, Messrs. Eyre and Spottiswoode, have just published the eighth and ninth issues in the Annotated Bible series. These comprise two volumes on *The Book of Ezekiel*, chs. 1–24 and 25–48 (seventy-two and eighty-three pages respectively and 6s. net each). The author is Professor Julius A. Bewer of Union Theological Seminary. He adheres to the now older theory that Ezekiel prophesied in Babylon, having gone there with the first group of (*i.e.*, the 597 B.C.) exiles, and he sees no reason to doubt the trance-like nature of the prophet's earlier visions. He ascribes also the bulk of the last nine chapters to the prophet, but allows ' poor editorial work ' and later priestly comments on the original visions. The text used is the Authorised Version, and the notes are very much fuller than one would normally expect in volumes of this size. Full use is made of the ancient versions, and the introduction and notes cannot fail to be extremely helpful to any reader who is anxious to understand the message and mission of this prophet who had so much to do with the survival of Jewish religion during and after the Exile.

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Among the Congregational Theological Colleges in England the United Independent College at Bradford is unique in requiring that its students undertake their preparatory training in the Faculty of Arts of the University of Edinburgh. When some of the most distinguished alumni of such a College combine with its present teachers to discuss *The Congregational Ministry in the Modern World* (Independent Press ; 8s. 6d. net) the result is an honest and helpful and at times exciting book. The value of the symposium is enhanced by the fact that among the contributors there is wide diversity of function within the one ministry of the gospel. Thus almost every question that can be posed about the work of the modern minister is raised and discussed in one way or another in this book.

It is inevitable that two cognate themes should intermingle with each other throughout, namely the theme of *the* ministry of the gospel in the Church, whatever the Church's name, and the theme of that same ministry in the form appropriate to a Congregational Church. Part of the attraction of the book is that the denominational dimension keeps crossing or merging with the ecumenical. The authors write from within their own tradition but always with an eye on the Great Church. This volume may, therefore, be regarded, not unfairly, as a supplement to the recent work of one of the authors, Daniel Jenkins (' Congregationalism : A Restatement ').

The theological student who wishes to have a bird's-eye view of the work to which he has been called, the layman who aspires to cultivate a serious and sympathetic understanding of the minister's task, and the theological teacher who is concerned to help fashion an adequate curriculum will find special profit in this book. Not only will they light on stimulating *mots* like that of the late Dr. A. J. Grieve—' On the whole my best students have made the best ministers ' : they will be forced to acknowledge that a learned, vital, apostolic ministry is a perennial necessity for the Church of Christ.

The fifteen chapters of this symposium might well have been extended to twenty. The fastidious reader might ask for specific treatment of two such central subjects as ' The Gospel we Proclaim ' and ' Is Theological Education for the Ministry Adequate ? ' We cannot take the gospel for granted nor shut out the possibility that the present structure of ministerial training calls for drastic revisal at more points than one. Yet in justice to the contributors it must be acknowledged that each of them is concerned, in his own way, with these crucial topics. This is a book which ought to help Congregationalists to face realistically the problems and possibilities within a gospel ministry in their own churches ; but many in other communions will be helped if they are willing to listen and to learn.

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Two recently published pamphlets on archaeology have a value out of all proportion to their size. *The Dead Sea Scrolls and their Significance*, by Professor H. H. Rowley (Independent Press ; 2s. net), contains two talks broadcast last year. After a review of the material—parchments, coins, jars, and two inscribed copper rolls—Dr. Rowley surveys some of the theories of its date and provenance and discusses its significance for Old Testament textual work and more especially for a knowledge of New Testament background. He accepts the view that ' the Qumran material comes from a pre-Christian sect and was hidden in the caves early in the Christian era.' The talks are printed as broadcast—except for four pages of

illustrations—and so are without the notes we expect from the author. But the other pamphlet, *The Bible after Twenty Years of Archaeology* (1932–1952), by Professor W. F. Albright, reprinted from 'Religion in Life' (The Biblical Colloquium, Pittsburgh; 75c.), has the usual pages of notes which are so valuable a part of Dr. Albright's publications. This 'Periodical Stock-taking' reviews new archaeological discoveries bearing on a wide variety of Old and New Testament problems and concludes that the resultant 'rediscovery of the Bible often leads to a new evaluation of biblical faith which strikingly resembles the orthodoxy of an earlier day.' The author's knowledge of his subject and his width of reading are unrivalled, but his emphatic style makes the reader long for a team of research students to test his sweeping statements in the light of the material he himself provides!

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A series of articles by Dr. Nathaniel Micklem, which appeared in 'The British Weekly' last year, has been published as *Papalism and Politics* (Independent Press; 1s. net). The Principal Emeritus of Mansfield College, Oxford, is a practised writer who has gone to some pains to be fair and to have authority for his statements. Hence his conclusion carries weight—'I would not identify the Roman Church with the policy of the Vatican without considerable qualification, but the Vatican with the hierarchy controls the political machine. Its policy, resting upon expediency in action and mediævalism in principle, involves a constant grasping after political power; it is incompatible with freedom as we understand it, and is not the answer which we need to Communism. Papalism in politics is a sinister movement. Romanism as a religion is to be judged by other standards.'

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An attractive account of Unitarian principles and general practice is contained in *An Unfettered Faith: The Religion of a Unitarian*, by the Rev. Austin Phillip Hewett, M.A., S.T.M. (Lindsey Press; 7s. 6d. net). Recalling that in the past Unitarians have often stressed discipleship to Jesus, the author states—'The more recent tendency is for Unitarians to claim that their primary allegiance is to principles, rather than to any person or persons. . . . The principles of truth and sincerity are accepted as the guides of all thinking, and the principles of justice, love, peace and brotherhood as the guides to all action.'

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As a tonic for the discouraged Christian we venture to prescribe *The History of the Salvation Army*, Vol. 3, by Colonel Robert Sandall (Nelson; 15s. net). What this volume provides is a sketch of the Army's world-wide Social Reform and Welfare Work, from the humble beginnings when Salvationists, in their devotion and self-sacrifice, would take into their own homes men and women seeking escape from degradation, down to the first few years of Britain's Welfare State.

General Booth was not easily persuaded of the need of temporal aid as a step towards eternal blessing, but, once persuaded, he applied faith and courage and a penetrating statesman's mind to the problems involved, and it is significant that Colonel Sandall can arrange the material of the central part of this volume in sections corresponding to the chapters of the General's great work, published in 1890, 'In Darkest England and the Way Out.'

Much that the Army pioneered has become the commonplace of legislation and State agency; but there are still fields of social endeavour to be pioneered, though the cost to-day is not so high as that demanded of the heroic men and women of earlier days who paid in reputation, health and even life itself for their service to the wrecks of humanity. This is a thrilling story with the Christian motives given their due place.

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It is a sign of the large place that the *Revised Standard Version of the New Testament* (Nelson; 12s. 6d. net) has quickly won for itself that its publishers have had it reset and issued in a very elegant format with larger pages, beautiful to handle and slim enough for a pocket. Eight coloured reproductions of famous religious paintings by fifteenth- and sixteenth-century artists embellish the book.

Several very slight changes have been made without comment. In the footnotes, instead of ringing the changes on 'some' or 'many' ancient authorities, the discreetly non-committal usage 'other ancient authorities' has been everywhere adopted. In Luke, in the account of the Last Supper, the text 'never eat it again' is now in the footnote and the text becomes 'not eat it,' as in the A.V., although the insertion of 'again' seems logically demanded.

# Paul and James[1]

By Professor Joachim Jeremias, D.D., Göttingen

*Λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.*—Ro $3^{28}$.
*Ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.*—Ja $2^{24}$.

St. Paul says 'Justification by faith'; St. James says 'Justification by works.' How is it possible that the New Testament contradicts itself in its fundamental doctrine, the doctrine of justification? This is our problem.

## A: Paul

There can be no doubt that Ja $2^{24}$ presupposes Paul, for the thesis *ἐκ πίστεως μόνον* which James contradicts is nowhere met with in the whole literature of Judaism and of the earliest Christianity except only in Paul. Therefore we must start with the Pauline teaching of justification.

### I. The Texts

These are the facts. In both the Letters to the Thessalonians the doctrine of justification is completely absent. In the Letter to the Galatians it is suddenly and emphatically there. In the two Letters to the Corinthians *δικαιοσύνη* and *δικαιοῦσθαι* are used a few times in the Pauline sense, but nowhere do we find the full formula 'justification by faith.' In Romans we have the full formula as frequently as in the Letter to the Galatians. In Philippians we have it only in ch. 3. In Colossians, Ephesians and Philemon there is no example. In the Pastorals we have Tit $3^{7}$ *δικαιωθέντες τῇ ἐκείνου χάριτι* (cf. $3^{5}$), *i.e.* we have the form 'justified' in the Pauline sense though not the full formula 'justified by faith.'

This is a strange situation. The full formula *δικαιοῦσθαι ἐκ (διὰ) πίστεως* is restricted to two Letters (Galatians and Romans) and one chapter (Ph 3). How is this infrequency to be explained? The answer is that the full formula appears *only* where St. Paul is engaging in a polemic against Judaism. The Pauline doctrine of justification arises out of a conflict and therefore is used *only* with reference to legalism.

But at this point we must avoid an erroneous conclusion. The fact that the justification-formula occurs only in Galatians, Romans and Ph 3 might make one believe that it has no central importance in the frame of the Pauline teaching. (A. Schweitzer, *Die Mystik des Apostel Paulus* [1930], 220: 'It is only a "*Nebenkrater*," a little crater.') That this is not the case becomes evident if we ask how justification is applied. The answer is given in 1 Co $6^{11}$, Gal $3^{24-27}$, Ro $6^{7}$, Tit $3^{5-7}$; justification is linked up with baptism. R. Schnackenburg, *Das Heilsgeschehen in der Taufe nach Paulus* [1950], 120, says rightly: 'in the words *ἐκ πίστεως*/*διὰ πίστεως* baptism is always included.' Paul has many terms and comparisons to describe the grace which baptism mediates. When he has to do with Hellenistic Christians he speaks of ablution, reconciliation, salvation, sanctification, etc. 'Justification by faith' is the formulation of the grace of baptism which Paul uses in the conflict with legalistic Judaism.

### II. The Two Basic Ideas of the Pauline Doctrine of Justification

If we are right in this, and if the doctrine of justification is a doctrine of conflict, in order to understand its purpose we must start with the doctrine of the opponents. Paul is in agreement with his Jewish-Christian adversaries in the conviction: without *δικαιοσύνη*—no salvation. God is holy, therefore only the just can have communion with Him. They probably would also agree with him in the conviction that this righteousness is not primarily ethical perfection (Plato) but that it means to be approved by God, to be accepted by Him. Righteousness is the 'yea' spoken by God to a man's life.

So far Paul is in harmony with Judaism, but the ways separate when it is asked: How can a man obtain justification? The answer which Christian Judaism, in agreement with the whole of Judaism, considered as self-evident is: Righteousness is obtained by obedience to the will of God. Only he who fulfils the law will be approved by God. Righteousness is *ἐξ ἔργων νόμου*; how could it be obtained otherwise? To be sure, Judaism knows that only very few saintly people are perfect, are *çaddiqim gemurim*. But sinlessness is not expected by God—in His great mercy He only asks whether the good deeds outweigh the transgressions. A man should always consider himself as being in a position where the good and

[1] A lecture delivered at the Summer School of the Faculty of Divinity at St. Andrews, 6th July 1955.

the bad deeds are equal and the next thing he is going to do will determine the issue. This is δικαιοσύνη ἐξ ἔργων νόμου.

Paul himself took this way until the hour of the Damascus road. Till then, touching the righteousness which is in the law, he was blameless (Ph 3[6]). But since that hour, in which the accursed one appeared to him as the κοσμοκράτωρ, since he learned that his zeal for the law had driven him to the heaviest sin, to be a persecutor of the Messiah, and since he understood that Christ was cursed vicariously as the servant of God ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν—since then Paul knew that there was no righteousness through the fulfilment of the law: 'By the deeds of the law there shall no flesh be justified' (Ro 3[20]). The acknowledgment of the terribleness of sin puts an end to every attempt to save oneself.

To the doctrine that the fulfilment of the law is the way to justification Paul opposes a twofold basic conviction. *The path to justification* is not ἐξ ἔργων but ἐκ πίστεως; ὁ δίκαιος ἐκ πίστεως ζήσεται (Hab 2[4], Ro 1[17]). Formerly Paul had read ὁ δίκαιος—ἐκ πίστεως ζήσεται, thus connecting the prepositional phrase ἐκ πίστεως with the verb ζήσεται. The just shall obtain life as the reward of his faith. Now he reads ὁ δίκαιος ἐκ πίστεως—ζήσεται; thus connecting ἐκ πίστεως with the subject. He who is just by faith shall live. Only the man whom God justifies for the sake of his faith in Christ shall live. Faith takes the place of deeds. But does not that mean that faith itself is an achievement for the sake of which God justifies? Yes, it is an achievement for the sake of which God justifies, but not man's own achievement; it is the achievement of Christ for man on the Cross. Faith is nothing else than the *organon lepticon* which seizes the redemptive work of Jesus with both hands and presents it to God and says: 'I believe that Christ gave Himself for me' (Gal 2[20]). This is the first basic sentence of Paul: not the deeds of the law but the faith in Him who died for our sins is the way to justification. *Sola fide* we are justified.

The second basic conviction of the Pauline doctrine of justification *concerns the action of God.* That God accepts the faith and justifies him who believes in Christ for the sake of his faith is δωρεά (Ro 5[17] δωρεὰ τῆς δικαιοσύνης), is χάρις (Ro 4[4] κατὰ χάριν), it is pure grace. For it is nothing of our own that we can bring before God. We are sinners. It is the ungodly whom He justifies, and this righteousness is an ἐκ θεοῦ δικαιοσύνη (Ph 3[9]) coming from God, given by Him *sola gratia.* Thus the *sola fide* describes man's way to get righteousness, the *sola gratia* describes God's action when attributing righteousness.

In Ro 4[6-8] Paul has summed up quite simply the meaning of justification by faith and by grace. 'Even as David describes the blessedness of the man unto whom God imputeth (λογίζεται, *i.e. sola gratia*) righteousness without works (χωρὶς ἔργων, *i.e. sola fide*), saying: "Blessed is the man to whom the Lord will not impute sin" (Ps 32[1.2]).' This justification *sola fide/sola gratia* is nothing else than the *forgiveness of sin.* It is an eschatological event, it is the anticipation of acquittal in the last judgment.

### III. The Origin of the Pauline Doctrine of Justification

Has this doctrine of justification an older root? Is it to be found earlier than Paul? We must distinguish two questions: (*a*) the matter of the teaching; (*b*) the language used.

Concerning the origin of the matter itself the answer is simple. Nowhere is the connexion between Paul and Jesus so clear as here. The Pauline doctrine of justification has its origin in the conflict with Judaism, *i.e.* with the attempt to save oneself. The same conflict appears in the conflict of Jesus with the Pharisees in regard to their religious self-righteousness. Both Jesus and Paul are sure that nobody is so far from God as the self-righteous person. The Pauline doctrine of justification is the development of the preaching of salvation by our Lord: 'Blessed are the poor' (Mt 5[3]); 'I am not come to call the righteous, but sinners' (Mt 9[13]); it is also the central message of His parables. This is the character of God. He is the God of the poor and needy, of the despairing and them who have no merit. Both Jesus and Paul proclaim God's great gift. Jesus says: 'The beggars before God are blessed'; Paul says: 'The ungodly ones are justified.' It is the same message, only the terms are changed.

Regarding the origin of the language, Lk 18[14] is to be consulted: 'This man went down to his house justified rather than the other.' Has Luke here made use of the Pauline terminology? This was formerly my view. But against this hypothesis is the semitizing construction δεδικαιωμένος παρ' ἐκεῖνον where (1) the passive is used as a circumlocution for the Divine name; (2) and the παρά is the rendering of an Aramaic exclusive 'min.' 'God has justified him, and not the other.' These Semitisms exclude the possibility that Lk 18[14] is a Paulinizing formulation, since it is impossible that Luke should have altered a thesis of Paul formulated in fluent Greek to a bad semitizing Greek. Rather Lk 18[14] has the priority. Jesus was the first to designate the acceptance of the sinner by God as δικαιοῦσθαι, *i.e.* as an anticipated eschatological acquittal. Paul's doctrine of justification is, then, in matter and in

language simply a development of our Lord's own preaching.

### IV. The Twofold Justification

One point remains to be cleared up, the twofold justification. Usually Paul is speaking of the justification in the present or in the past tense—'Being justified by faith' (Ro $5^{1}$), 'A man is justified' (Gal $2^{16}$), but in a number of places the justification is spoken of as a future event. 'They shall be justified' (Ro $2^{13}$); 'we seek to be justified' (Gal $2^{17}$); 'we wait for the hope of righteousness by faith' (Gal $5^{5}$). Here justification is an event in the future. Is this then a contradiction? No, for we meet this same twofold emphasis everywhere in the Pauline letters. All the great gifts of God are present possessions and objects of hope. This means that justification by baptism does not exempt one from the last judgment. It imposes an obligation. It is no dead possession (*toter Besitz*), it is the beginning of a movement towards the *Telos*. All gifts from Christ can be spoiled. The justified one still stands in the fear of God. Justification is in the tension between possession and hope. The Christian is looking forward to justification in the last judgment.

So we have a twofold justification and there is a difference between them: the one (at baptism) is a justification by faith; the other (at the last judgment) is a justification by faith which worketh by love, *i.e. aus gelebtem Glauben*, by faith realized in life by love.

## B: James

We now turn to the doctrine of justification in the Letter of James. We refer again to our basic texts. In opposition to Paul's saying 'that a man is justified by faith without the deeds of the law,' James teaches 'that by works a man is justified and not by faith only.' How is this contradiction to be explained? It is vitally necessary to make clear that (1) James uses a language differing from that of Paul, and (2) that James' field of battle is different.

### I. The Different Language

James has a terminology which differs totally from that of Paul. In the section Ja $2^{14-26}$ three words are used which have a different meaning for James and for Paul. Firstly, the word *πίστις*. James $2^{19}$: 'Thou believest that there is one God; thou doest well; the devils also believe, and tremble (whenever the *εἷς θεός* is used as an exorcist formula). Faith is here the intellectual acceptance of monotheism; James uses the popular intellectual interpretation of faith 'there is a higher being.' This conception of *πίστις* is in accordance with the rabbinic conception of *'āmūna* which means the assertion of the monotheism. Along with this conception of faith we must read the section Ja $2^{14-26}$: 'What doth it profit, my brethren, though a man say he hath faith, and have not works? can that faith save him?' (*v.* 14). Surely not! We note the difference: *πίστις* with Paul means the faith of salvation, the confidence that Christ died for my sins and that God has raised Him for my justification. *πίστις* with James means—to admit the existence of God. In parenthesis we may add: James in his letter repeatedly uses *πίστις* in a higher sense (the faith in Christ, the assurance that God hears the prayer), in our section he uses *ad hoc* a popular conception of faith, to give more pointedness to his argument.

Secondly: the word *ἔργα*, too, has a meaning in Ja $2^{14-26}$ different from the Pauline usage. What does James mean by *τὰ ἔργα*? The whole Epistle gives the answer. The deeds of which James is speaking are the fulfilment of the 'royal law' (the law of our king) ($2^{8}$), of the 'perfect law of liberty' ($1^{25}$)—'Thou shalt love thy neighbour as thyself.' In connexion with this conception of *ἔργα* we must read again Ja $2^{14}$: 'What doth it profit, my brethren, though a man say he has faith (I believe in a higher being) and have no love? Can that kind of faith save him? (*v.* 15). If a brother or sister has neither clothing nor food (*v.* 16) and one of you say unto them "God bless you," "Keep yourself warm," "Eat your fill," but you do not provide them with food and clothing, what doth it profit?'—Nothing! Such pious phrases are absolutely without value. *Ἔργα* with Paul means the keeping of the Commandments of the law, such as circumcision, prescriptions of purity and of food, meritorious fulfilment of the Tora. *Ἔργα* with James means Christian love. Romans $3^{28}$ (justification by faith without the deeds of the law) is speaking of Christian faith and Jewish deeds. James $2^{24}$ (justification by works and not by faith only) is speaking of Jewish faith and Christian deeds.

Thirdly, the word *δικαιοῦσθαι* is also used in a different way by Paul and James. Grammar distinguishes between analytical and synthetical propositions. James $2^{21}$: 'Was not Abraham our father justified by works . . .?' James $2^{25}$: 'Was not Rahab the harlot justified by works . . .?' uses, like Judaism, the verb *δικαιοῦσθαι* in the analytical sense. God recognizes the fact of the existing righteousness. When Paul says 'God justifieth the ungodly' (Ro $4^{5}$) he uses the verb *δικαιοῦσθαι* in the synthetical sense. God adds something, He gives righteous-

ness to the ungodly. To put it otherwise, we remember that there is a twofold justification in the Pauline teaching, one at baptism and one at the last judgment. Paul, when speaking of the justification, nearly always has in mind justification at baptism where the ungodly is declared by God to be righteous. James, when speaking of the justification, has in mind the last judgment (cf. $2^{14}$, can faith save [σώζεσθαι] him ?). God asks the disciples of Christ if their faith works by love.

Formally Ro $3^{28}$ (justification by faith without the deeds of the law) and Ja $2^{24}$ (justification by works and not by faith only) are sharply opposed theses. In reality the differences are modified if we take account of the different applications of the terms. I do not say that the differences disappear completely. Paul would agree with the sentence that faith without deeds is dead (Ja $2^{17}$) but not with the sentence that faith works with the works (Ja $2^{22}$). But the differences lose their sharpness.

This is all the clearer if we consider the second fact—the difference of the zone of conflict which they are occupying. This is of basic importance for understanding the difference between Paul and James.

### II. The Different Concern

We have already made clear to ourselves that Paul is fighting against Jewish confidence in meritorious works, against the effort to save oneself, against the under-estimating of sin, against the over-estimating of man's power, against the self-righteousness of the pious man who has too good an opinion of himself. To all this he is opposing his *sola fide, sola gratia.* So did our Lord (Mt $5^{3}$ : ' Blessed are the poor,' Lk $18^{14}$ : ' This man went down to his house justified rather than the other').

James has a quite different position. He is fighting against a dead orthodoxy, against a self-satisfied attitude towards grace, against an un-Christian Quietism, against a Christianity which is inwardly dying, against feigned confessors, *i.e.* against symptoms by which especially congregations of the Pauline type have been devastated at all times. His concern is that the faith in God's grace should not be vitiated by incapacity to love. He wishes to rouse the congregation by impressing on their minds that faith without practical Christianity is dead. Religion without effect on life is a lie. Similar was the teaching of Jesus (Mt $7^{21}$ : ' Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven ' ; $7^{24ff.}$ : ' Whosoever heareth these sayings of mine and doeth them ' has founded his house on a rock).

So James ch. 2 has its full right to stand by the side of Paul. For James also, like Paul, is repeating what Jesus said. Paul repeats Mt $5^{3}$, James repeats Mt $7^{21ff.}$. We may stress this observation—that Paul is representing the beginning, whereas James is representing the end of the Sermon on the Mount. For this may well help us to formulate their position more precisely. Instead of saying James has his full right to stand by the side of Paul (as if they were on the same level representing only alternatives), we ought to say, James has his full right to stand after Paul. His message can be understood only after Paul has been understood.

# Contributions and Comments

## The Parable of the Unjust Steward (Luke xvi. 1–9)

### Notes on the Interpretation Suggested by the Reverend R. G. Lunt

1. I QUESTION whether we are justified in disregarding *v.* 1, which explicitly says that the Parable was addressed to the disciples (cf. Lk $15^{3.11}$, which shows that Luke certainly was less explicit when he wished). J. M. Creed in his Commentary appears to think that there is a break after *v.* 9. *Verses* 10–12 are fragments about money and stewardship ; *vv.* 14–18 are again fragments concerned with the Pharisees, and with the new dispensation brought in by Christ. The link thought is presumably the word ' mammon ' (*vv.* 9.11.13). In view then of the fragmentary character of *vv.* 10–18, it does not seem that the mention of the Pharisees in *v.* 14 can be used as an argument to suggest that *v.* 1 means a wider public than it says.

2. Much hinges on the meaning of *v.* 9. It evidently belongs to the Parable (it refers back to *v.* 4), and is difficult enough not to have been ' invented.' I regard it as our Lord's own comment on the Parable. The reference must be to unrighteous wealth, as in *vv.* 11 and 13. The phrase ἐκ τοῦ μαμωνᾶ must mean ' out of, *i.e.* as a result of, by means of, unrighteous wealth.'

3. If we accept *v.* 9 as our Lord's comment on the Parable, the meaning is, I believe, 'Give alms' (thus Gore in the *New Commentary*) though I would not put it with such dry formalism. Mammon is unrighteous because 'it is harder for a rich man to enter the kingdom of heaven than for a camel to go through the needle's eye.' We must, if necessary, sell all that we have and give to the poor—for their sake sometimes as well as for our own. It may seem a bad investment to feed the hungry and clothe the needy at our own expense. But if we do so, in true love of them and really for their sake, we shall be received into the everlasting habitations by the Lord, who will say 'Inasmuch as ye did it unto one of these my brethren, ye did it unto me.'

The ironical 'canniness' of *v.* 9 seems to be paralleled in Mt $5^{25}$ and $6^{2-4}$. Is it a coincidence that 'ye cannot serve God and mammon' in Mt $6^{24}$ follows closely on 'Lay not up for yourselves treasures upon earth . . .' (Mt $6^{19.20}$)?

4. I see no reason to look for a single theme connecting Lk 15–17. Chapter 15 is clearly concerned with forgiveness of the sinner, ch. 16 with the need to live with one eye on the next world (Dives and Lazarus fits well with this), and ch. 17 with a variety of themes before judgment enters at *v.* 20.

F. J. Williams.

*King Edward's School,*
*Birmingham*

## Pentecost Converts

Perhaps I belabour a point needlessly, but when Professor Oulton says in his article in The Expository Times, lxvi. [May 1955] 239, that the Pentecost converts 'were of the same race as the apostles and other original disciples' it appears to me that he could be very much in error. Acts 2 does tell us that the people to whom Peter spoke so convincingly were Jews, and we know that they had much in common with Peter and the other disciples as a result of their religious persuasion. But Acts does not tell us that they were all of the same race. We might be safe in assuming that all of the 'Jews' from the various nations mentioned here were descendants of the original Hebrew (Semitic) stock. We cannot be at all certain, however, about the Roman proselytes. They may have been Semites too, but it is no harder to suppose that they were not. And if they were not, then Professor Oulton's statement will not stand.

But if Professor Oulton is wrong here, does that destroy the entire argument at this point in his splendid article? Not at all, in my judgment. As noted above, all of these converts were Jews; that was their religion; as Jews they had taken an important step in the direction of becoming God's children. The Pentecost experience brought them fully within the fold. And this was done in spite of race or blood. Most of them may have been Hebrews, granted; but some of them were probably Latin, or Greek. On that momentous day all considerations of race and nationality were overcome; the religious factor was all-important.

That the religious factor was able to conquer in this manner was of fundamental significance in the history of the Early Church. It is equally significant to-day.

Professor Oulton's reference to the Samaritans, who, as he put it, belonged to a race 'regarded as schismatical and heretical,' makes it seem as though he is confusing 'race' with 'religion.' If this is the case then, of course, his error is linguistic rather than theological.

Gene Lund

*Elbow Lake,*
*Minn., U.S.A.*

# In the Study

### Virginibus Puerisque

#### Back to School

By the Reverend John R. Gray, B.D., Th.M., Glasgow

'Learn of me.'—Mt $11^{29}$.

Soon you'll be going back to school, girls and boys, and it is not much fun to think that the holidays are past for another year. You are apt to look enviously at those who left school at the end of the Summer Term. They have either started working, doing something new and interesting, or they are having extra holidays before going to College or University. They're lucky, aren't they? Still, if you work hard, your turn will come too, and you will soon have left your school-days behind you.

But, do you know, there are some folks who go to school all their lives, even when they're quite old—thirty and forty and fifty and sixty years old? You might think that they must be very stupid to have to go to school all their lives. They're not. They're very, very clever. Have you guessed who they are? They are your teachers back for the nth time to school with you

and with no hope of leaving it till they are ready to retire. If you feel fed up on the first day of term, think what it must be like for them!

Of course we, none of us, stop learning. Although we leave school, it is just to become students or apprentices, or to learn some job somewhere. Even after we have become masters of our job, or qualified in our professions, we'll have to go on learning right to the end. That's the way life is. Fortunately, there are lots of helpful people willing to give us the benefit of their experience.

Life itself is in some ways just like a big school. There are some pretty hard tests in it for us and some difficult lessons for us to learn. But God hasn't left us to face it alone. The Lord Jesus Christ came and lived our life, faced our temptations and sorrows and died our death, and He is willing to help us. That is what He meant when once He said 'Learn of me.' If we do, I don't think we'll fail in the School of Life.

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## The Right Time

By H. F. Mathews, M.A., B.D., Alsager, Cheshire

'Pilate saith unto him, What is truth?'—Jn $18^{38}$

Why is it that small boys in the street always ask, 'Can you tell me the right time, mister?' Even if they remember to add 'Please' they seldom omit to ask for 'the *right* time.' I cannot believe that grown-ups are in the habit of telling them the wrong time. Perhaps, like Jehoshaphat in the story of Ahab's prophets in 1 K 22, they suspect the glibness with which the answer comes and think that a Micaiah might give them a different reply which would enable them to stay out for another half-hour's play.

What is the right time, anyway? If we turn on the wireless we can hear the Greenwich time-signal. But that may not be the right time where we live, for every fifteen degrees of longitude we move from Greenwich alters the clock a whole hour. Eleven o'clock at Greenwich is twenty-to at Greenock. It is all very difficult.

When a four-year-old was learning to tell the time in our house he had a cardboard clock with hands which could move. Very proudly he would set them by the clock in the sitting-room and come and ask what time it was. When he was told that it was ten to three, it remained ten to three for him for the rest of the day. No one could persuade him that, on a real clock, time moved on.

We simply cannot make our own rules as he made his own time. We must know what really is right. There must be a standard above us. In the grim days when Israel was settling down in the Promised Land many people did things we now know to be wrong, as the stories of Gideon and Samson and Jephthah show us. The wise anonymous editor of the Book of Judges realized that as he told his story, and there comes in his book a melancholy refrain: 'In those days there was no king in Israel: every man did that which was right in his own eyes.' He thought that a really good king would put the whole nation right. But hundreds of years of history proved that no king ever succeeded.

It was not until Jesus came that men were able to see a perfect life. His life was the pattern and guide for us all. When we want to know what is right, we look to Him—and no business of longitude alters the truth as we see it in Him. Our text reminds us how Pilate with a sneer asked the question every one worth his salt asks sooner or later, 'Where can man look for a final standard of right?' If only Pilate had known, God's answer to that question stood facing him across the judgment-pavement. God spoke the answer in the life of Jesus.

One of the most accurate clocks in the world is the one which sounds the time on the great bell we call Big Ben. (That is the name of the bell, not the clock, though we often use the one for the other.) Its minute hand is seventeen feet long. But even that clock varies a little. So there is a scale pan rather crudely tied somewhere in the works, and if the clock is gaining slightly, the engineer drops a halfpenny or a penny in the pan to slow it up a bit.

It is the little things which show the people who are really living in time with Jesus Christ. We can tell a lot about a boy's character by what he does when the bus-conductor misses his seat when collecting the fares, or by his reply when he is asked at school whether he has had any help with his homework. Those who have found the answer to Pilate's question in the life of Jesus have no doubt about the right thing to do in such circumstances.

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## The Christian Year

Seventeenth Sunday after Trinity

### Amen

By Prebendary R. Wragge Morley, M.A.

'Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen.'—Ps $106^{48}$.

'All the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God.'—2 Co $1^{20}$ (R.S.V.).

Words are funny things; they improve and deteriorate, they wax and wane in popularity. But

sometimes through much use they lose for us their deep significance. One of these is Amen. It is worth considering, for too frequently it becomes a mere tag, a suitable and formal ending to a prayer.

1. *Amen.* It is a Hebrew word that has become universal. Arabic, Greek, Latin, and our own English tongue have adopted it for their own. True, it is translated in the Gospels, where we find so often Christ's 'Verily, verily,' 'Amen, amen.' It means, as we all know, 'That is so,' 'So be it.' We use it to adopt for our own what has just been said. God Himself is called the God of the Amen, that is, the God of faithfulness and truth, the One on whom we can rely. And John, who gives us so many of Christ's verilies, calls Jesus the Amen, the faithful and true witness. If you remember those fascinating broadcasts of Sir Walford Davies you will remember how he said, 'The Amen cannot be too good. It is an opportunity to embody the great Christian affirmations. In singing Amen it is well to pretend you may never sing another, so put everything into it.' And they did in the early days. Jerome tells us the Amen of the congregation used to 'come up like thunder.' When it comes through like that, it stirs us, as Stevenson says he was moved when he heard the final Amen as he was passing a wayside church, and it made him sigh as an exile sighs for home. It spoke to his soul with the eternal assurance it always needs.

For it is affirmation we want, positive, flaming faith. 'Men want to feel not that this *may* be so, but that this *is* so.' What made *Sartor Resartus*, with all its hard reading and strange language, a power was just this description of his passing from the spirit of negation to that of affirmation, from 'The Everlasting No,' through 'The Centre of Indifference' to 'The Everlasting Yea.' 'That He lives and loves in thee—this fell mysteriously over my soul.'

Never have we needed this more than to-day—to put over against our fears a mighty faith in the eternal God. Strangely we think we can master life by saying No. Ten years ago Aldous Huxley advocated it in his *Perennial Philosophy*. And, indeed, the mystics have this note, for there are times when our only wisdom is to say No. But we must say it to a bit of life and to life as a whole, and never to God. People are not moved to great issues by shouting 'Don't, don't; no, no!' Christ came with blazing conviction to give us life not circumscribed but to the full. He took the old promises of God and He confirmed them, made us believe them, till they became not credible but sure.

2. *He is the Amen.* 'All the promises of God in him are yea.' Not that He will come and in one act destroy the evil of the world—that can only be done with our co-operation. Nor that He will give us immunity from trouble or misfortune, or give us material things merely to make us happy. His chief concern is not our comfort but our character. We are to be good for the sake of goodness, because we love it. There is no other lasting way into liberty and happiness.

He is God's affirmation of Himself. We see Jesus and cry, 'God Thou art love, I build my faith on that.' For God, who said in the beginning, let 'the light shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' Now we are sure of God and that His gracious promises are true. His forgiveness, His presence, His power, the hope of glory are all ours. 'All things are yours; . . . and ye are Christ's; and Christ is God's.' And we are sure, too, that life has meaning and significance. There is an end—glorious and certain; and there is a way—clear and compelling—'I am the way: Follow me.'

He answers, too, our other great question, Do we live on?—not in mere words, but in glorious deed. And in doing it He enriches it and makes it vivid and attractive. It is 'the last of life for which the first was made.' It is growth and service, with a new touch of friendliness, for He is there. 'I go to prepare a place for you. . . . If it were not so, I would have told you.'

He is the Amen—the final affirmation. But now we must turn back to our other text, for we have our part to play. 'Let all the people say, Amen.'

3. *Our Amen.* 'Look at this child,' Jesus said once, 'and see how frankly he trusts an unknown stranger like Myself; that is the way God ought to be trusted. Children like this always see His face.' 'They who trust Him wholly find Him wholly true.' Life is different when we are certain of the certain things.

But the assent must be real and personal. God cannot give us what we won't appropriate. That is why in the Sacrament, in the Prayer of Consecration, when the celebrant, repeating the words of institution, says, 'Take, eat: this is my body,' and again, 'Drink ye all of this,' in mediæval times the congregation responded eagerly and as convinced folk, 'Amen.'

For the response must be not only personal but eager and unhesitating too. We must pass over from the defeatist 'No' to the everlasting 'Yes.' We must confide in His promises and accept His will. For accepting His promises and doing His will go together.

Perhaps it is this that holds us back. We want

His gifts, but we want to manage our own affairs. We find it hard to say our eager Amen on these terms. Turn back to the scene in *Macbeth*, you will remember it. Macbeth has just murdered Duncan, and as he slips away, the two grooms half woke and one said 'God bless us,' and the other replied 'Amen,' and so to sleep again. But Macbeth is staggered by his inward experience,

> Listening their fear, I could not say 'Amen,'
> When they did say 'God bless us!'

His wife tells him not to mind that, 'Consider it not so deeply.' But he will not be put off so lightly, and goes on:

> But wherefore could not I pronounce 'Amen'?
> I had most need of blessing, and 'Amen'
> Stuck in my throat.

And it sticks in ours, too, if we will not walk His way, but choose our own.

It is a big thing to say Amen to God's truth. It involves living His life. 'It is of no avail to call thyself His child if thou dost not behave as His child.' Our Father loves us too dearly to let us fool ourselves with any mere pretence. Jesus didn't die on the Cross merely to let us off that we might go on doing as we like. Our Amen means that we accept life from His hands, on His terms, willingly. For our Amen is not only our acceptance but our ready assent to His way and will. It is not a fitting conclusion to a service but the start of a new endeavour—the desire to be 'to Eternal God what a man's hand is to a man'—an instrument for the accomplishment of His purposes.

'Let all the people say, Amen,' and because He makes all the promises of God sure, do it purposefully and from the heart to the glory of God. As the last verse of that grand mediæval hymn puts it in a word that challenges us.

> Praise to the Lord! O let all that is in me adore Him!
> All that hath life and breath, come now with praises before Him.
> Let the Amen
> Sound from His people again;
> Gladly for aye we adore Him.

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EIGHTEENTH SUNDAY AFTER TRINITY

## The First and Great Commandment

BY THE REVEREND GEORGE W. H. LOUDON, B.D., S.T.M., UDDINGSTON

'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.'—Mt $22^{37}$.

This is, indeed, the First and Great Commandment; but these words are scarcely its beginning. For that we must look farther back—back to that preface to the Commandment that is not mentioned here, although it does find a place in St. Mark's account of the same happening. 'Hear, O Israel; The Lord our God is one Lord; And thou shalt love. . . .' Without that, the Commandment cannot stand. For you cannot love the Lord with all your heart and soul and mind unless He is, in very truth, the one and only God.

1. There is nothing really surprising in that last statement. It belongs to that class of remark which as soon as it is made is apt to produce the reply, 'But, of course, that is obvious, isn't it?' And it *is* obvious, as soon as you even begin to think about it. For you cannot build up a concentration of love (if one may put it so) in the way that the repeated 'all' of the text demands and at the same time expect to be able to scatter that love upon a multiplicity of objects. It would be as reasonable to gather the sun's rays in a burning glass and expect to be able to focus them on several points at once. You can kindle only one fire at a time.

But obvious or not, the statement does need emphasising, at least in these present days. For it helps to identify and pinpoint what is, for many to-day, the chief obstacle to obedience. It is true, of course, that a full and perfect obedience to the Commandment is not possible on earth for us sinful men. But for many—and I would risk saying, for the majority of us—our obedience falls short of what it well might be by reason of this obstacle alone. There are still 'gods many and lords many' although we do not call them by these names; and the pure intensity of our love is lessened and dulled as we seek to give to several what belongs only to the One.

Think of the well-known illustration of the Communist. He does love the lord *his* god with all his heart and soul and mind—even if the official theory of his creed obliges him to describe these faculties in terms exclusively physical, and to reject the idea of God as a bourgeois invention. And the concentration of mind and purpose to a single cause which he displays provides a vivid and often enough embarrassing contrast with the activities of the average Christian. For of how many Christians could it be said that they join the Trades Union, or Social Club, or W.R.I. for God's sake rather than for their own?

The comparison is perhaps not an altogether fair one; but it may serve to make clear how many ways there are of dissipating our devotion. And it may help to remind us that the more active we are in the society about us, the more of a hindrance this obstacle to obedience is likely to

be. It is the man most ready to give himself—in time, in substance, in effort—who has most need to beware.

2. All that has to be said and recognized before we can go on to think about the Commandment itself. But when we do go on, we find ourselves almost immediately confronted with an obstacle of another kind. 'Thou *shalt* love the Lord thy God. . . .' Can you say 'Thou shalt' about love? The objection is a familiar one; but do we always realize that it is an entirely modern one? It never seems to have occurred to Jesus, when He quoted from Dt $6^{4.5}$, that He was asking a psychological impossibility—which is what the objection amounts to. For that matter, it never seems to have occurred to the lawyer who was questioning Jesus. It seems clear, doesn't it, that these two must have in some measure shared an idea of the meaning of love which differed a good deal from the meaning many people attach to it to-day? For each of them, 'loving God' was a *way of living*; and for One of them, that way of living was—Himself. It is that life which shows us what love, by definition, truly is; and only as we start from the definition of love shall we be able to obey the Commandment to love.

What it amounts to is this. Since Christ has set the seal of His endorsement on this command as being the first and supreme duty of men, and since we hold Him to be perfect Man, we must look to His life to interpret what the Commandment asks of us. And when we do that, we may notice two things.

First—*the life of Jesus, along all its length and to all its depth, was a response to God.* Every motorist knows what a joy it is to have a car in such perfect mechanical order that it responds at once and always to the first touch on the starter. Such perfection in the world of mechanics is a reflection of what, in the world of spirit, the life of Jesus continually was—and of what our lives must approach to if we are to obey this Commandment. Every one who has ever watched a sheep-dog trial must have marvelled at the response which a well-trained dog makes to his master's signal or command. And such perfection, likewise, is no more than a reflection—a very pale reflection—of the unfailing response of Jesus to His Father in heaven, and of what *our* response to Him should be if we really were obedient to His Commandment. And don't these two—very necessarily imperfect—comparisons suggest that to make our obedience at all possible, there must be something that corresponds to the tuning of the engine, and something that corresponds to the training of the dog?

Tuning and training—how many of us can truthfully say that there is something in our lives that corresponds to each of these? Take tuning for example. The late Principal Cairns once said something to the effect that if he could have his life to live over again he would make more time for prayer in it. Is there any of us who could not say the same? And yet prayer by itself is not enough; for what is needed is that even when we are *not* praying our minds and spirits should still retain the attitude and expectancy of prayer. And only training can do that for us—the training that rests itself upon the grace of God.

3. The second thing we are to notice in the life of Jesus, considered as the supreme interpretation of the Great Commandment, is that *it was, alike in its length and depth, a conscious relationship to God.* And the word in that sentence that I would specially emphasize is the word 'conscious.'

I wonder whether the child psychologists can tell us at what point in its existence an infant first becomes conscious of the care of its parents? I don't suppose it is anything that we can remember for ourselves. But what we are all aware of is that we did increase in such a consciousness, and that with that increase there came an increase of understanding of our relationship with them. Now it seems to me that something of that sort must take place in our relationship to God, if the Commandment is to be fulfilled; and yet it seems pathetically obvious that in all too many cases there is no such increase.

When I say that, I am not referring to that perception that came to the poet of being 'farther off from heaven than when I was a boy.' For that perception *did* point to an increase. What I am thinking of rather is the distressing fact that so many people seem unaware of the need that any change should take place. And yet—what married couple would be happy if after, say, twenty years together their love had not grown into a fuller, richer thing? I do not think there is anything in Scripture which forbids us to think of this kind of development taking place in the relationship of Jesus toward His Father. And I am sure that it is most necessary in ourselves.

And that means—to go back to the point emphasized earlier—that the relationship must be a conscious one. It means that as we grow in wisdom and stature, we must grow in awareness of God, and of our relationship to Him, whose sons we are by our baptism into His Name. These are the things we must seek after, if we are to be obedient to His Commandment; these, then, are the things that must stand first in life for us. This is the path in which He wills us to walk. We walk it in the best of company—the company of Christ; and it leads not simply to heaven's door but to what lies beyond the door, which is, a Father's welcome to our true Home.

NINETEENTH SUNDAY AFTER TRINITY

## The Consecration of Mind

BY THE REVEREND R. J. WATSON MATHEWSON, B.D., S.T.M., EDINBURGH

'Be renewed in the spirit of your mind.'—Eph $4^{23}$

Be renewed, not just in your mind, in your intellect; not just increase your knowledge, sharpen your wits; but be renewed in the *spirit* of your mind, in your mind's disposition, in its springs of action, in the direction it gives to everyday conduct.

I am sure that nowadays for every one person who voluntarily buys a copy of *Brush up your French* or *Mathematics for the Million* with the express purpose of renewing his mind there are ten who buy books to help them renew the spirit of their minds. The non-fiction best-seller for 1954 in America, for example, was entitled *The Power of Positive Thinking*. That tens of thousands bought this book points to the widespread self-dissatisfaction in men and women, of which recent large-scale revival meetings have given further evidence.

No doubt underlying the admission of defeat is usually the yearning to be more successful in business, more popular in company, or more pleasing in personality; but at least it is recognized that victory depends ultimately on the quality of the mind's spirit. Hence the extensive investment in 'Positive Thinking.'

Where these books are written from a religious point of view, as is this best-seller, the reader is assured that the renewal of the spirit of the mind, with its attendant improvement in business competency and personal attractiveness, can be effected by the employment of a simple technique.[1]

The main element in the technique is *belief in yourself*. Subsidiary beneficial practices are prayer, church-going, and Bible-reading. Where this attitude of mind is fostered and these practices followed, results are assured.

In this approach, surely, there is an example of the danger in our evangelism that we call to the surface the latent dissatisfactions in people, as we can readily do, and promise an easy fulfilment; that we accommodate our gospel to what people want instead of to what they really need.

Compare this approach with St. Paul's. To him victorious living equally demands the renewing of the spirit of the mind, but in his view this renewal is very different from a course of mental hygiene.

1. *It is moral rather than psychological.* That is made quite clear in the context. Paul is writing to converts from a pagan environment where the manner of living was dissolute and unprincipled. That kind of life, he insists, has inevitably a debilitating effect on the spirit of the mind. He uses medical terms to describe this effect. For one thing evil *paralyzes* the spirit of the mind so that it becomes impotent in moral action. The censor sits helpless uttering feeble cries of protest while passion or greed or the thought-habits they have instituted take control.

Further, evil *anæsthetizes* the mind so that it becomes insensitive to the differences between right and wrong. We have all seen the conscience that stabs so agonizingly after the first sin, battered almost into unconsciousness by the sin's frequent repetition. 'A sin committed a second time does not seem a sin.'

No psychological technique is capable of dealing adequately with the moral impoverishment of a human being. If I have sinned my first need is not to be told to believe in myself. Before I can ever believe in myself again I must be led to put my trust in the One who in His grand self-giving assures me that God still believes in me and will pardon me and release me from the bondage of my sin. Renewal of the spirit of the mind begins at the Cross.

2. *It is social rather than individual.* The evangel of Positive Thinking is, of course, completely individualistic. The problems it promises to solve are those that keep the individual from success and happiness; the outer world's failure and unhappiness are not considered.

So, too, the danger exists in evangelism that the convert should be led to assume that God's work is complete when he himself has been saved in the solitariness of his own soul. But when Paul counsels the converts of the Ephesian Church to be renewed in the spirit of their minds he does so in a social framework.

He has been talking of the unity of the Church—although all its members are different from one another, yet they are bound up together and direct their various activities to a common end. Accordingly everything depends on the character and spirit of each individual member. Therefore 'be renewed in the spirit of your mind.'

Then he goes on to speak of the obligations of the new life, and of the sins which can no longer have a place in their characters; and the sins he mentions are not private but social sins. You are not to lie to one another, you are not to be angry with one another, you are not to steal from one another.

[1] W. L. Miller, *The Gospel of Norman Vincent Peale*, in *The Pastor* [September, 1954], reprinted in *Union Seminary Quarterly Review* [January, 1955].

Surely this is a psychological as well as a spiritual truth : that the spiritless mind can never be made vital until it is released from itself, and faces the outer world to enjoy its companionships and accept its challenges.

For ultimately there can be no renewal of the mind's spirit without the Church. In its fellowship, in its service of the world for Christ's sake, the mind develops its full potentialities. Who could ever have credited Mary Slessor, for instance, the girl who was afraid of cows and traffic, with the power to become the fearless white mother of the African forest ? Not belief in herself, but in the need of her African brethren and in her Lord's calling, renewed the spirit of her mind. For such renewal is social rather than individual.

3. *It springs from the choice of eternal rather than spiritual values.* The energies of the mind are renewed when the goals we acknowledge as of supreme importance are those set forth in the mind of Christ. For He is the Truth.

It is abundantly clear that the true meaning of life as He represents it consists in more than success, comfort, a happy home or acceptance as a good neighbour. We are employing God for our own purposes when we take what help the Bible, prayer, the Church, and the other things of the Kingdom of God afford in order to have these other things added unto us. So we must not be surprised, if, seeking them and perhaps gaining them, we are in the process ' estranged from the life of God ' (Eph $4^{18}$ Moffatt) as the pagan is who has no vision of the wonder of God's eternal destiny for His children.

The mind of the Christian, on the other hand, surmounts the lure of worldly treasure, and reaches out to the truth as Jesus, the custodian of the treasures of heaven, reveals it, and the truth sets him free.

For the spirit of our minds is not renewed until we make the choice between Christ and the world. Only then may the mind which was in Him be also in us.

4. *It is God's doing rather than man's.* When we lose confidence in ourselves, of course, a word of praise or the injunction from a friend to believe in ourselves will often help. Further, in the more serious states of depression there are psychological techniques which the experienced practitioner can use to our benefit.

But no mind can ever be fully renewed except by the power of God. A healthy mind, which abhors that which is evil and cleaves to that which is good, is a gift of the Holy Spirit. ' God hath given us,' says St. Paul, ' the spirit . . . of a sound mind.'

There is no technique for obtaining the Holy Spirit ; there is no skill that will guarantee His entrance into our beings. ' The spirit is like the wind,' said Jesus, it ' bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, or whither it goeth.' Certainly we cannot command the wind, but in the words of Dr. Temple, ' we can feel its breath on our faces, we can stand in its course, we can set our sails to it.'

So, also, we can take these minds of ours and submit them to the influence of God's Holy Spirit, consecrating them to the glorifying of His name. Then, perhaps not immediately, but eventually He will renew *their* spirit, penetrating through fold after fold until He reaches the source of our thinking and willing and feeling, and makes us new beings.

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TWENTIETH SUNDAY AFTER TRINITY

## Personal Problems

BY THE REVEREND D. H. C. READ, M.A., B.D., EDINBURGH

' Then the steward said within himself, What shall I do ? '—Lk $16^{3}$.

In this sermon I am not examining this very difficult story but simply taking the dilemma of the steward—a man who suddenly found himself faced with the loss of his employment—as the starting-point for a talk on the Christian attitude to our personal problems.

' What shall I do ? ' Here is a man facing a crisis in his own life. There are lots of problems that we have to deal with in our daily lives, and the majority of them we know how to tackle—one way and another we get through. But every now and then we come right up against it. ' What shall I do ? '—that's what we say. We feel instinctively that something must be done—but what ? The problem runs round and round in our heads like a caged animal, and there is no way out.

I have just been trying to answer the letters that came to me after recent early-morning broadcasts. I try to sort them out in order of urgency for reply. And priority goes every time to those that tell a story of mental and spiritual distress ; those, in fact, that echo this agonized cry : ' What shall I do ? '

Of course, it is quite impossible for anyone writing to a stranger or speaking from a pulpit to give a detailed answer to any such problem. I always suspect people who are too ready with what they call a ' Christian answer ' to human problems, either personal, political, or international. There is seldom a ready-made Christian answer to

any real perplexity. But there is a Christian attitude to them all. By that I mean that Christian faith can help us to face our problems, see them in the right light, and, above all, can supply us with strength to win through.

The Bible has three things to say about our burdens—three things that sound almost contradictory, really offering just the mental and moral armament we require. The first is the word of Paul that 'every man shall bear his own burden.' First, accept, accept the problem as your own. There is no way of dodging responsibility, however much we want to do so. Our tendency is to try to avoid the decision that is laid on us. We hope that 'things will work out': that perhaps someone else can remove the problem from us. We spend useless time, perhaps, in trying to fasten blame on other people for our dilemma. But back it comes to us. What shall *I* do? There is no escape from that. From beginning to end the Bible lays emphasis on personal responsibility. 'Every *man* shall bear his own burden.' To refuse our burden is to be less than a man. The animals are not burdened with problems of this kind. A dog or a cat doesn't lie awake at night sighing: What shall I do? It belongs to the dignity and glory of a man that he can ask that question. And so our very worries and distresses serve to remind us that we are unique creatures, made in the image of God, and capable of a free response to the challenge of life.

To anyone faced with a heavy problem and tempted to shake it off, I would say: Think of the most terrible dilemma that ever confronted the human race—the crucifixion of Jesus Christ. Where would you like to stand? With Pilate, washing his hands in public in a vain attempt to evade his own responsibility and saying: 'His blood be upon you'—or with Jesus in Gethsemane accepting with sweat and tears the heaviest burden man ever had to bear? The man or woman who bravely accepts the burden, shoulders the responsibility, has already won half the battle, for he stands with Jesus Christ. 'If any man will come after me, let him . . . take up his cross and follow me.'

The second thing the Bible says about burdens is quite different. In the very same passage where St. Paul speaks of every man bearing his own burden, he says: 'Bear ye one another's burdens, and so fulfil the law of Christ.'

It is true that in the last resort our problems are our own and we must accept responsibility; but it is equally true that in our troubles we are not alone. Each one of us tends to think of our own big problem as unique, just as we like to think of our illnesses, our operations, as quite different from everybody else's! It comes as a surprise to us to realize that other people are carrying burdens of almost identical size and shape.

There is a real strengthening to the spirit when we realize that we are not alone, that there is such a thing as 'the fellowship of suffering.' There is no burden, no problem, no anxiety that we have to carry that is quite new and unknown. Our doubts and worries are being shared in other hearts; the same prayers are being breathed from other lips.

'Bear ye one another's burdens and so fulfil the law of Christ.' That means that when the question rises within us: 'What shall I do?' we must remember that we are not alone. But there is more to it than that. I believe that our Christian faith involves a real sharing of the burden. That means that we should seek help from Christian friends. What a strengthening and relief it is just to talk over the problem with someone else—someone we can trust. And conversely we must be ready to let others unload some of their burden upon us. The Christian family, the Church, is meant to be the community where burdens are shared. And one of the weaknesses of our churches to-day is that so often we have failed to be such a community. We come for worship as individuals: we bring our burdens, seek help from God, and go away again without entering into the experience of burden-sharing. We need more opportunity for getting to know one another—in smaller groups—for making real friends. We need a more vivid sense of our unity in Christ. We need a deeper appreciation of the meaning of our corporate prayers, the intercessions when we share the burdens of our brethren, and lift them up to God.

The third thing the Bible has to say about burdens is the most important, but, because it is the most familiar, also the most misunderstood; I refer to the word of the Psalmist: 'Cast thy burden on the Lord.' That seems a very simple answer to the one who cries: 'What shall I do?' but so often it sounds just smug and meaningless. Just how do we cast our burdens on the Lord? If there is a sense in which we have to bear our own burdens, and a sense in which we can share them with others, in what sense can we lay them all on God?

I suppose that one of the most fearful decisions that has ever been made in recent history was that which launched the invasion forces on D-day 1944. The moment came when General Eisenhower had to make the decision himself; it was his responsibility; he had to bear his own burden. But he sat surrounded by the men who had shared that burden with him, supported him in his plans, and discussed every detail. We are

told that after five minutes' dead silence he simply said: 'O.K., we'll go.' I believe that in a moment like that any Christian man knows deep down in his heart that the limits of human responsibility have been reached. In the last resort another power assumes the responsibility. The burden has been cast on God.

What does that mean for any of us who are faced with a perplexing and baffling problem? What shall I *do*? you ask: and the answer is not that you should throw up the sponge and let things take their course; but that you should accept the burden, if possible share the burden, and then go ahead to do what you believe to be right, in absolute confidence that the God of right is in control. That may sound trite advice—do what is right: but I do honestly believe that in any situation whatever, among the solutions that present themselves there is one that we know to be right. It is then that we must learn to cast the burden on the Lord. One of the great obstacles to learning to swim is mustering the faith to trust ourselves to the water, really believing that it will bear us up. And so it is with this casting of the burden on the Lord. We have to let the Christian message possess us: God is in charge of events, and God is always on the side of what is right and good. Therefore we can go ahead in confidence. Whatever the problem, whatever the situation, it is always right to act in love: when you do you can cast the burden on the Lord and He shall sustain thee, for it is His love that rules the universe.

The Christian attitude, then, to our problems is based on the threefold truth of our own responsibility as free beings, our shared responsibility as members of a human family, and the ultimate responsibility of Almighty God. And to those who find the last hardest to understand I would say: Remember that He has come into our human life to share its burdens through Jesus Christ His Son. The Lord on whom we cast our burdens is not a far-off spectator of our trials, but one who has known every burden that has been laid on man—loneliness, pain, disappointment, fear, and perplexity—and has taken them to Himself on His Cross. 'Surely he hath borne our griefs, and carried our sorrows.'

# Recent Foreign Theology

**The School of St. Matthew.** In one of the very learned discussions which we have come to expect from the Swedish scholars, K. Stendahl examines the Old Testament quotations in the First Gospel with great care and thoroughness. The title of the work, which is written in English, is *The School of St. Matthew*,[1] and this reflects the author's view that the Gospel issued from a school, rather than from an individual, and that the school was one for teachers and church leaders. In its interpretation of Old Testament texts it showed some of the features which are to be found in the Qumran scrolls—as the Dead Sea Scrolls are coming now to be called. Indeed, one of the most valuable features of Dr. Stendahl's study is the way in which it shows how these scrolls are of significance for the New Testament scholar, who is coming increasingly to realize that whatever their value for the Old Testament scholar it is slight compared with that for the New. This, however, follows his detailed study of the Old Testament quotations in Matthew in relation to the Hebrew and Septuagint text, analysed according to whether they have parallels in Mark or Luke or whether they are peculiar to Matthew. It is in the last group that the character of the school is most clearly seen. The remarkable freedom in citation—a freedom which contrasts with the explicit reference to the fulfilment of prophecy—does not point to any special source, but has much light thrown on it by the Qumran Scrolls. There is here, therefore, something of the *pesher* character that is found in the Habakkuk Commentary. That this is a new approach to the long and often discussed problem of the quotations is obvious, and the learning with which the argument is sustained makes the work one of real importance.

[1] Vol. xx of the *Acta Seminarii Neotestamentici Upsaliensis* [1954]. Gleerup, Lund; Swedish Kr. 18.

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**The Messianic Hope.** The subject of the fourth Biblical Conference, held at Louvain under the presidency of Father Rigaux, was the Messianic Hope, and the papers have been published in a volume dedicated to Professor Coppens, whose portrait stands as a frontispiece.[2] The opening paper is on the problems and methods of the study of messianism, and is by the President. In the next two papers Canon Coppens offers a critical examination of Mowinckel's *Han som kommer* and a paper by Professor J. J. Stamm, dealing with the origins of messianism and the Emmanuel prophecy respectively. Professor V. de Leeuw next emphasizes the royal elements in the figure of the Servant of Yahweh. The next paper is a long one by Professor A. Descamps dealing with royal messianism in the New Testament. This is

[2] *L'Attente du Messie* [1954]. Desclée de Brouwer, Paris.

followed by one on the Messianic Hope in Judaism by Professor J. Giblet. In the course of this paper, the author deals with the figure of the Teacher of Righteousness in the Dead Sea Scrolls. Professor Cerfaux next deals with the miracles of our Lord in the Fourth Gospel and Canon Coppens with the Christology of St. Paul, while in the concluding paper Professor R. de Langhe examines the relations between the New Testament on the one hand and Judaism and Hellenism on the other. The whole forms a valuable and excellently documented introduction to the study of messianism.

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**Evangelical Church Order.** Max Schoch has published a short book under the title *Evangelical Church Order and Biblical Direction*.[1] He holds that Rudolph Sohm is wrong in saying that ecclesiastical organization is the contradiction of the Church, and argues that while the organized Church is not necessary to salvation, it is necessary to the Christians who comprise the fellowship of the Church. The discussion is easier in German than in English, since it has the word *Gemeinde* for the saved community as well as the word *Kirche* for the organized Church, while in English we use a single word. The former is a Divine creation, while the latter is a human creation, which must, however, give expression to the life of the former. While the New Testament does not define any Church Order with precision, Schoch holds that it lays down the main lines of an order. He is concerned to emphasize that the organized Church must have a theological basis, and to seek the principles which it must embody, rather than to define a particular organization. He examines some wrong ways the Church has taken and lays down seven principles for its right ordering. As a contribution to the thought on the nature and function of the Church, which is so widely discussed to-day, this little book is not without interest.

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**Jerusalem.** The veteran Dominican archaeologist, Father L. H. Vincent, of the École Biblique, who for half a century has been an acknowledged authority in the field of Palestinian archaeology, has published in two volumes the first part of a massive work on Jerusalem in the Old Testament period.[2] His colleague, Father A. M. Steve, has given ' graphical collaboration ' in the preparation of the work. The second of the two volumes consists exclusively of Plates, and scattered in the first volume there are many sketches and plans. There are thirteen chapters in the work, treating of the history and growth of the city down to the time of Herod. On a great number of questions there is no agreement amongst the writers who have studied the involved problems, and the well-known difficulties attaching to the excavation of a city which is still inhabited make it impossible to secure all the evidence that could be desired. A measure of disagreement is not therefore surprising, since incomplete ancient evidence and partial excavation have to be accommodated to one another. To have the views of so distinguished a scholar, who has spent most of his life in the city and whose *Fach* is archaeology, is therefore of the highest value. On one question, the identification of the Antonia with the Praetorium of Pilate, his colleague, Father Benoit, has disagreed [3] with Father Vincent, but the veteran scholar has not left his arguments unanswered in the pages of the *Revue Biblique*.[4] To say that this work will be indispensable to all future students of the topography and history of ancient Jerusalem is to say what is obvious ; to say that every reader will find immense fascination and profit from its study is no less true.

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**Biblical Vocabulary.** The great *Theologisches Wörterbuch* which is steadily making its appearance in German has inspired a much shorter work in English, and now a short one-volume work in French, published under the editorship of J. J. von Allmen with the title *Biblical Vocabulary*.[5] The contributors are the Protestant professors of the universities of France and French-speaking Switzerland, together with a number of other Protestant scholars. They include men of the eminence of Professors Cullmann and Héring, together with many others whose names are known to readers of The Expository Times, and some lesser-known scholars. The work is not a dictionary of the Bible, but is limited to terms of theological significance. It contains no Hebrew or Greek type, and only in rare cases does it use Greek or Hebrew words in transcription. It is, therefore, not designed primarily for scholars, but for the general reader, to whom it offers reliable guidance. The articles are short, but not scrappy, and by adequate cross-references the editor has been able to keep their number down and allow more space to each than might have been expected from the size of the work. It is a serious drawback that there is no bibliography appended to the articles.

H. H. Rowley

*Manchester University*

[1] *Evangelisches Kirchenrecht und biblische Weisung* [1954]. Scientia Verlag, Zürich ; Swiss Fr. 12.50.

[2] *Jérusalem de l'Ancien Testament : Recherches d'Archéologie et d'Histoire*, 2 vols. [1954]. Gabalda, Paris. Fr. 10.000.

[3] *Revue Biblique*, lix. [1952], 531 ff.

[4] *Ib.*, lxi. [1954] 87 ff.

[5] *Vocabulaire Biblique* [1954]. Delachaux & Niestlé, Neuchatel ; Swiss Fr. 17, or bound, 21.

# Religious Education

## Moses at the Bush: Exodus iii. 1—12

## A Study in Teaching Method

By the Reverend J. W. D. Smith, Ed.B., D.D., Principal Lecturer in Religious Education, Jordanhill Training Centre, Glasgow

The story of Moses' call tells of God's dealings with a human soul. But it does much more than that. It bears witness to the Biblical faith in God's redemptive purpose towards man. 'I am come down to deliver them.' In the immediate context these words apply to the enslaved Israelites in Egypt but in the larger context of Biblical revelation they speak of God's plan for man's salvation. Through Moses, God is calling a nation out of slavery into the heritage and service of Divine sonship: 'When Israel was a child then I loved him and I called my son out of Egypt.' Israel was the chosen instrument of God's redemptive purpose—the purpose which was fulfilled at length in one perfect Israelite, God's only-begotten Son.

What use shall we make, then, of this seminal story in our task of religious education? '. . . the story is in a different dimension from ordinary history. We do not know when, or how, the Exodus took place, nor where the sacred mountain Sinai-Horeb was, nor what were the original terms of the covenant between Yahweh and Israel . . . the revelation does not consist in "bare facts." . . . In the community experience of generations they become blended of time and eternity, of earth and heaven' (*The Old Testament and Modern Study*, ed. Rowley, p. 75). So the scholars teach us. But what should we teach to children? How shall we deal with a story in which time and eternity meet? Can we, and should we, attempt to distinguish historical fact from religious faith?

It is possible, of course, to avoid this whole problem. The familiar symbol of the burning bush is full of meaning and offers a fruitful theme for sermons and addresses. If we follow that method we can avoid many difficulties but we shall not be teaching. We are ignoring history and dealing only with religious faith. We are removing a symbol from its historical context and using it as a text for a sermon. In doing so we may *preach* the Word but we do not *teach* the Word. We do not uncover the revealing act of God.

The nature of the Biblical record, as scholars describe it, makes it clear that Ex $3^{1-12}$ must not be treated as if it were merely historical narrative. To treat it as such inevitably raises the problem of the Bush and we find ourselves trying to choose between the rationalising explanations offered in commentaries of the liberal epoch. The Biblical writers were not describing a historical incident. They were bearing witness to a religious event. The outward happenings are unimportant and irrecoverable. The decisive event took place within a human soul.

How can that event be made clear to boys and girls? Obviously they cannot enter fully into an adult experience. But the elements of that experience are not beyond their understanding. God speaks to men in the context of their own circumstances and in the accent of their own personality. The revelation given to Hosea through his relationship with Gomer differed substantially from that heard by Moses on Mt. Horeb. The same God speaks but men hear as individual circumstances and temperament have tuned their spirits. And we who seek to hear what they heard must place ourselves where they stood.

In teaching this story, therefore, we must begin with Moses. 'Now the man Moses was very meek,' says the Authorised Version of Nu $12^{3}$, but the *'Anāwîm* of the Old Testament are not doormats for the arrogant, and the stories told in Ex $2^{11-17}$ show that Moses was remembered as a rebel against all forms of injustice. In his youth, Israelite tradition recorded, he had been betrayed into reckless impetuous action by his burning passion for justice. It was to that same hot-blooded, justice-loving Moses in his self-imposed exile that God spoke.

And what of the circumstances in which God spoke? Moses was a shepherd in Midian, tending his father-in-law's sheep. The long, lonely hours would surely nourish his memory of the wrongs suffered by his kinsfolk in Egypt. For he was of the company of the world's 'mourners' to whom Jesus promised comfort. The burden of human suffering lay heavy on his heart. His own lot was easy. He had found a wife and a home in the land of his exile. Yet for him the world was out of joint and he was powerless to set it right. Had he been calling in prayer on the God of his fathers—

even in this foreign land ? Had he learned from Jethro of Yahweh, whom the Midianites worshipped, and had he led his flock deliberately to Yahweh's holy mountain ? We cannot restore the details of history but we can be sure that Moses was in a receptive mood. The Word of God came, as it always does, to a mind and heart prepared to hear.

What were the elements in Moses' experience ? They were such as belong to all great moments of religious revelation. Moses may have had his attention arrested by some striking sight in Nature. ' A tree stripped of its leaves ' in winter was, for Brother Lawrence, the occasion of a transforming revelation of God's providence and power. But we cannot be sure of the outward happening in Moses' case and it is profitless to speculate. The record of the event communicates faithfully and powerfully the awful sense of God's holy presence which stirred the soul of Moses to its depths.

Moses knew that he stood in the presence of his fathers' God. And God revealed Himself to Moses as a God of justice. The world was no longer an alien place where cruelty and oppression held sway. It was subject to the living God. The cry for justice which welled up within his own soul was not the fruitless cry of an impotent rebel. It was the voice of God calling him to action.

For Moses knew that he must act. No man can hear the voice of God without knowing in his heart that God has some work for him to do. The revelation of God's nature brought with it, as it always does, a vocational summons. The summons to action awakened, as it must always do, a deep feeling of inadequacy. And to that humble awareness of insufficiency there was spoken the Divine assurance of succour and support. The universal features of man's experience of God are all there and it is with these that we must be concerned if we would teach this passage to boys and girls as a record of Divine revelation.

The manner in which we handle the lesson will depend on the age of the pupils whom we are teaching. If we begin by reading the Bible passage we shall inevitably fix the attention of the children on the externals of the Biblical narrative. And the details of that narrative are so foreign to the everyday world of children's experience that the words of the Bible will drop a veil of unreality between our pupils and the Divine revelation to which the passage bears witness. Showing a picture of Moses standing before the burning bush will have the same effect. It may evoke wonder but it may kill reality. On the other hand we should not fail to let older boys and girls hear the actual words of the Bible before the lesson closes, for these words are charged with numinous content, in Otto's phrase, and they have power to evoke a religious response.

If the man and his circumstances are to be real to our pupils we must take pains to place the story of Moses in its geographical and historical setting. Children of seven and eight learn from their history lessons about life in the early river valley civilizations. The Nile and the pyramids are part of the real world for them at an early stage in their general education. How many lessons on Moses place the Israelites firmly in that real world ? The pyramids were in Egypt before the days of Moses. Do boys and girls realise that Israelite eyes once gazed on the same pyramids that British and American tourists love to photograph to-day ? Background pictures which recreate this real-world setting are much more valuable aids to teaching than the traditional pictures of Moses in the bullrushes and Moses at the Bush.

With older boys and girls we may venture into the conjectural fields of reconstructed history. Calling the archaeologists to our aid we may tell them of the possible historical setting for the events of the Exodus. Intelligent senior Sunday School pupils, or members of a junior Bible class, would be interested to know about the tombs in Upper Egypt which show pictures of Semitic captives at work with a taskmaster standing by. Although it is very unlikely that these pictures bear directly on Israelite experiences they do help to lend an air of historical reality to the Biblical story.

Whatever the age of the pupils, however, we must avoid allowing historical and geographical detail to usurp the place of central importance and interest. They must always remain background setting for the story of Moses. And the items of information for telling that story are to be found, as we have seen, in the Bible itself. We are not teaching history or geography. We are concerned with events of religious moment. The Bible narrative bears witness to these events but it does not describe them in the idiom of modern thought and language. It does not recount the details of an experience on a mountainside. It witnesses to the encounter of a man with God. Our supreme task in teaching the lesson must be to make that encounter real and meaningful to the classes we teach.

# Entre Nous

### Belief and Unbelief Since 1850

When Browning wrote his poem, *A Grammarian's Funeral*, he said of the grammarian :

> He settled *Hoti's* business—let it be !—
> Properly based *Oun*—
> Gave us the doctrine of the enclitic *De*.

Now that is precisely the trouble about most scholarly works as far as the ordinary man is concerned. They usually concentrate on some corner of a subject, until the jibe that a specialist is a man who knows more and more about less and less comes to have a certain uncomfortable truth in it. That is why it is a delight to come on a book like *Belief and Unbelief Since 1850*, by H. G. Wood, D.D. (Cambridge University Press ; 12s. 6d. net). Dr. Wood deliberately paints with a big brush. ' It is impossible to avoid the use of the big brush,' he says, ' though one will try to avoid the *slovenly* use of that utensil which Lord Acton so rightly deplored in history.' *Slovenly* is the last word which one could apply to Dr. Wood's scholarly work ; but panoramic it is.

The books begins with a chapter on the contrast between 1850 and 1950. Church attendance is less. Lady Tweedsmuir tells how in the Ebury home in the Victorian era ' the question asked on Sundays was, " Where will you go to Church ? ", not, " Will you, or won't you, go ? " ' Knowledge of the Bible is not what it once was. Henry Nevinson tells how, when the Poet Laureate was opening the new building of the City Literary Institute in 1939, he heard a woman say to her friend : ' I have heard this quotation, " Blessed are the pure in heart," and it struck me as being rather beautiful. Can you tell me where I can find it ? ' The knowledge of the Christian faith is vanishing. A survey of adolescents in Birmingham revealed the fact that ' three-quarters of the youth population of the city is completely out of touch with any form of organized religion.'

One of the great differences is the place that science holds in life. It was not until 1851 that the Natural Science Tripos was instituted in Cambridge. Before that a thinking man had to turn to religion and philosophy to exercise his mind, but now ' religion is not so much a closed book as one that need not be opened at all.' Technical knowledge gave men much more spare time. ' We can fill up our time with innocent recreations, mostly provided for us, and we thus surrender to what H. G. Wells called " everydayishness." ' Science has given men much more power, but the odd fact is that that power is social. ' An average individual wrecked on a desert island would have achieved more in the seventeenth century than he could now,' said Bertrand Russell. It is not the individual but society which has more power.

Darwinism hit the Victorian age like a shock. It seemed to bring man near to the beasts. ' Let's hope it's not true,' said two old ladies, ' and if it is, let's hush it up.' But at the same time, it remains true that ' Alike as a praying animal and a cooking animal, *homo sapiens* differs from the most intelligent of his humbler kinsfolk.' But Darwinism did give warrant for progressive revelation. ' Rendel Harris used to say, " In theology it is a mistake to be born before Darwin." ' But man can never be considered merely as a part of nature. ' We could not know nature if we were not in a real sense part of nature, and we could not know nature if we were not in a real sense above nature, different from nature. If earth is our mother, God is our Father.' Dr. Wood says : ' I ventured once to put it concretely thus : If he had but the time, and I had but the brain, Bertrand Russell could explain modern physics to me, but no advance in physics will ever explain Bertrand Russell to me.'

This is a fascinating book, the work of a great scholar and a very human person. One of Dr. Wood's most endearing characteristics is that ' cheerfulness always will keep breaking in.'

WILLIAM BARCLAY.

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### 1955–56 Series

The new series ' Important Hypotheses Reconsidered ' introduced this month by Dr. Vincent Taylor will continue until Spring.

In December or January a new Expository series will begin.

On ' Contemporary Religious Trends ' there will be occasional articles—the first three topics being ' Old Testament Trends,' by Professor G. Henton Davies, ' Present Day Techniques of Evangelism,' by Dr. Skevington Wood, and ' The Changing Scientific Attitude,' by Dr. H. G. Wood.

During the year ' Religious Education ' articles will appear occasionally.

In addition to the above there will, of course, be the usual articles and comments and other regular features. The Editors, as always, welcome subscribers' suggestions.

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